PERSIAN-ENGLISH PROVERBS

Together with idioms, phrases, glossarial notes, mother stories, etc.

BY

S. Haïm

Author of English - Persian and Persian - English dictionaries of various sizes.

B. & D. Beroukhim Booksellers
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Foreword

It is with the utmost presumption that I venture to write a foreword to Mr. Suleiman Haim's latest achievement in the field of lexicography. I do so mainly to publish, on behalf of all English-speaking students of Persian, a well deserved gratitude to Mr. Haim, not only for the present valuable work, but also for his past efforts.

The present work is the result of 30 years endeavour in a field of tremendous importance both for the student seeking a wider understanding of Iranian thought and literature and for the translator. It is gratifying that Mr. Haim has been wise enough to hesitate no longer to publish the results of his years of collecting. The writer's own experience in this field has proved after only two years' work that the field is apparently inexhaustible and the tendency to hesitate in publishing an inevitably incomplete work fatal, for the collector may well hesitate too long. Fortunately Mr. Haim has no longer delayed in producing a book which is an indispensable tool for anybody concerned with the Persian language.

Proverbs in Persian are in no sense part of a moribund folk-lore kept alive artificially by the curious. They, and the idioms which, as Mr. Haim remarks, are so often difficult to distinguish from proverbs, are part and parcel of the living speech of every Iranian. This book will be particularly indispensable for the student of modern Persian literature, for, in a conscious effort to reproduce living speech in their works, notable Persian authors of the last half century have tended more and more to use these proverbs and sayings, for the explanation of which ordinary dictionaries afford little help.

However, not only the student of modern Persian literature must be interested in this important aspect of Persian. A point of considerable interest in Mr. Haim's Preface is his remark that the folk-lore represented by these proverbs is in many instances more ancient than literature itself. Here he hints at the problem of how much in the great Iranian classical poets is in fact culled from the popular speech of the poets' own time and earlier. It is clear that to understand the classical poets fully the student must be as familiar as possible with Iranian speech, particularly as there is evidence that this has changed little in essentials through many centuries. The importance of Mr. Haim's collection is that it provides a key to these essentials of great value to the foreigner who is unable to spend a long time in Iran.

Great indeed is our debt to Mr. Haim for having produced such a work and for having done so much thereby to fill a very serious gap in the equipment of the student of this great language and people.

P. W. Avery
B. A. Hons., Persian,
University of London

Tehran. December 27 th. 1955

Preface

The present work aims principally at providing foreigners interested in Persian folk-lore, and especially the English-speaking students of our language and literature, with a handbook containing and explaining the commonest and the most important Persian proverbs. Undoubtedly, it also affords a useful source for Iranian students in their study of English, by way of giving them a key to the methods of translation.

A proper proverb or saying should contain a universal truth originating from a particular instance, often based on a fable; however, a great variety of sayings and quotations, even maxims, mottos, and aphorisms, has developed into proverbs. (Cf. Solomon's Book of Proverbs in the Old Testament). Besides, there are the idioms and idiomatic phrases, which the compilers of proverbs of other languages have incorporated in their works, as it has been noticed in a few books on English proverbs consulted by the author during the compilation of the present work. Indeed, there are frequent cases where it is impossible to draw a fast line between proverbial and idiomatic phrases. Nevertheless, in an attempt to separate the proverbs from the idioms, this book has been arranged so as to contain two parts dealing separately with these two categories, although, owing to the difficulties mentioned, readers may find cases where confusion has been unavoidable.

Perhaps this is the first time that a bilingual collection of this size has been presented to the public, dealing with our proverbs, written alphabetically in the original Persian, translated freely or literally, and enriched by numerous notes and mother stories. The famous collection of proverbs by Ali-Akbar Dehkhoda, which has

served as my guide ✡ chiefly for purposes of collation and selection, is in Persian *only*, while a few English books dealing on the subject have omitted the original Persian text, or else have given a very limited number of our proverbs. It must, however, be acknowledged that none of the works so far produced in this field can claim to de exhaustive, much less if we turn our minds to the provincial sayings and phrases, which are common throughout the extensive country of Iran, but which are mostly beyond the reach of a single student residing in one locality.

The following shows the plan adopted for dealing with the English side of this book: —

1) A literal translation has been given where it was thought this would evoke some response in the English mind or imagination.

2) A free translation has been given where a literal one would result in an ambiguity or sound ridiculous in English, while at the same time certain portions of the original have been translated literally as an aid in making the proverb more intelligible.

3) In order to assist Iranian students, an attempt has been made, within the author's knowledge of English, strengthened in this regard by the perusal of English books on proverbs, to insert the exact, or nearly exact, *English equivalents* of the Persian entries, or at least phrases which bear some similarity to, or may be considered as parallels of, the Persian proverbs. Admittedly, a good many of the English equivalents seem to be archaic and / or obsolete, but they should preserve at all events their intrinsic value as *equivalents*.

4) Where English equivalents were wanting, and the translations were found to be insufficient to bring out the proper meaning of the Persian, resort has been made

✡ The bulk of the entries in this book was compiled gradually during a quarter of a century through "hearing and picking" in the days when Dehkhoda's work had not appeared, which work was used as a guide when the present book began to be printed.

to parenthetical explanations with special reference to the instance where a proverb would be cited.

5) The fables or anecdotes, which have given birth to certain proverbs, have mostly been related with some briefness. Many of these have been versified by the famous poets and moralists, Sa'di, Mowlavi, and others, reflecting in some instances the well-known fact that popular folk-lore, of which the proverbs are representatives, are more ancient than literature itself. This book contains no less than 112 anecdotes, each given immediately after the proverb springing therefrom, but omits as irrelevant such anecdotes as have been based on, or invented to confirm the applicability of, the proverbs.

6) There are many cross-references from one item to another, where these fall more or less under the same category of thought.

7) The *Notes* appended to the proverbs serve either as a glossary to explain difficult words, grammatical points, and proper names, or give variants for many of the proverbs, as it is a fate of common sayings to undergo changes in the arrangement of their words, and even in their very structure. This is especially true of those proverbs which have descended to us traditionally, and which, up to recent times, had not been committed to writing. The Persian entries having been arranged in their alphabetical order, the variant forms deviating from such order had of necessity to be mentioned.

With regard to Part Two, which contains mostly idioms, in view of the fact that a few friends have objected to my having inserted therein mere groups of words, which were not of a proverbial nature, and fell within the scope of ordinary dictionaries, I wish to explain that these are collocations which could be covered by the term "idiom" ✡, as their literal translation would

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✡ one definition of "idiom" being an expression the meanings of which cannot be derived as a whole from the conjoined meanings of its elements. – *Webster's New International Dictionary.*

not make good sense. A few examples are قید چیزیرا زدن - سر هم دادن - دست از آستین در آوردن - پا در هوا - بازی در آوردن - دستت را بگذار روی دلت - چنگی بدل نمیزند - پیسی بسرِ کسی در آوردن , and even the ordinary بباد بزخمش خورد - دست شما را میبوسد - راه افتادن - رفع و رجوع کردن - بسته است به - باقی آوردن collocations ریش گذاشتن - پیداش نشد - دید زدن etc. etc. As it will be seen from the English translations of these, while there are cases of similarity between the English and the Persian proverbs, in so far as the central thought is concerned, there exists a wide gulf between the English and the Persian idioms or collocations; hence the necessity of treating the latter separately.

Finally, I have to offer my heartiest thanks to all those friends who have given me their unsparing assistance, while being consulted on the genuineness of certain proverbs, on the correct meanings and true sources of these, or on their best English renderings, for which latter I am partly indebted to Mrs. Edith Johnson, an English scholar of Persian, whose acquaintance I had the honour to make during her sojourn in Iran. And, as I have no pretensions whatever to having produced a perfectly desirable work, especially because of the errors that have slipped in owing to the printing difficulties, I crave the sympathetic consideration of the public for any sins of omission and commission, and earnestly invite Persian and English scholars to perfect the work after me, the former to improve on the Persian side, and the latter to fill in the gaps left for English equivalents.

S. Haïm

(بنام خدای یکتا)

دیباچه

امثال درفارسی و انگلیسی

گرد آورندگان امثال در زبانهای مختلف ضرب‌المثل را مظهر و نمایندهٔ فوکلور (folk-lore) یعنی افسانه ها و عقاید و رسوم باستانی دانسته و در بارهٔ اهمیت آن و نفوذی که در زبان هر ملت دارد فراوان سخن رانده‌اند و در واقع مجالی باقی نمانده است که چیزی بدان مزید گردد الا اینکه زبان فارسی چون از پیش ازهزار سال تا امروز تقریباً بیك حال باقی مانده امثال باستانی را بهتر محفوظ داشته است و از این جهت در فارسی امروز بیشتر ضرب‌المثل مصرف میشود تا مثلاً در زبان انگلیسی که در هر یك یا دو قرن دستخوش تغییر گردیده بطوری که امروزه در زبان انگلیسی با آنکه اصطلاحات و استعارات آن تقریباً نامحدود است کمتر ضرب‌المثل بکار میرود و فقط بمعدودی امثال خیلی متعارفی قناعت میشود. مشاهدهٔ خود مؤلف حین تالیف این مجموعه این بود که عده ای از انگلیسی ها بخصوص طبقه جوان با قسمت اعظم امثالی که از کتابهای انگلیسی استخراج و بعنوان « معادل » برای امثال فارسی انتخاب شده بود آشنائی نداشتند و حال آنکه دامنه امثال انگلیسی که اکثراً از شعرای قدیم انگلستان بجا مانده یا از کتاب مقدس اقتباس شده بسیار وسیع است.

دلیل‌دیگر این عدم‌آشنائی اینست که بعضی از کیفیات قدیم که امثال برمحور آنها میگردد مثلا آنچه مربوط به الاغ و قاطر و آسیاب و آفتابه ومکتب و صدها موضوعات‌دیگر میباشد دردنیای‌امروزی انگلستان وسایر کشورهای مترقی و بخصوص دربین مردم شهر نشین کمتر مشاهده میشوند چه رسد بچیز هائی که از اصل در آن کشور ها وجود نداشته از قبیل شتر و ساربان و کدخدا و درویش و چادرِ سیاه زنان و غیره غیره.

امثال و اخلاق

اما بمقتضای آنکه گروهی فوکلور و امثال را با موازین اخلاقی مرتبط ساخته‌اند کلمه‌ای چند منباب توضیح باید نوشته شود. در هر مثل یا داستانی که موجب پیدایش آن گردیده حکمتی نهفته که آنرا روی در مصلحتی است بدین معنی که هر طور مصلحت اقتضا کند مَثلی بر زبان رانده میشود بدون اینکه گوینده بخواهد آن مثل را میزانی برای اخلاق مجرّد قرار دهدگوئی ایراد مَثل یك نوع استشهاد است که موجب تشفیِ خاطر متکلم گشته او را حق بجانب نشان میدهد چنانکه درمورد اشعار نیز همین کیفیت حکم فرما است و هر کس شعری در ضمن بیان خود نقل کرد آنرا مؤید اظهارات خود میداند. بهرحال اخلاق، اگر تعریف آن عفت در پندار و گفتار و کردار باشد، از موضوع فوکلور یا امثالِ ناشی از آن مجزاست و موارد بسیاری نیز هست که

ضرب‌المثل ها در قالب عبارات مستهجن و عاری از عفت درآمده‌اند چنانکه ذکر آنها شرم‌آور است (ولی حذف آنها هم شکاف و نقیصه‌ای را بوجود می‌آورد).

علاوه براین امثال از حیث معانی ضدّ و نقیض هائی دارند که اخذ نتیجهٔ قطعی از آنها کار آسانی نیست بلکه هر کدام در مقام خود ارزش و جلوهٔ خاصی پیدا میکند. تاخیر و عجله، خنده و گریه (۱) و بسیار اعمال متناقض دیگر بیك اندازه تقبیح گردیده و با وجود اینکه در یك جا نداری را با هزار عیب توأم دانسته در جای دیگر فقیر را تسلی داده بشرط داشتن دلِ غنی تبرئه میکند (۲).

منظور اصلی مؤلف

منظور اصلی از تالیف این کتاب که بعد از تهیهٔ چندین فرهنگ از انگلیسی بفارسی و بعکس توفیق آن نصیب اینجانب گردید این بود که بیگانگان انگلیسی زبان را با امثال فارسی بصورتی که هست یعنی قطع نظر از کیفیاتی که در بالا تشریح گردید (و سایر زبانها نیز در آن سهیم هستند) آشنا سازد تا طرز فکر ایرانی را در لباس ضرب‌المثل بتوانند با طرز فکر خود مقایسه کنند و از این رهگذر احساسات مشترك و تفاهمی بین شرق وغرب ایجاد شود و این همان هدفی است که مستشرقین نیز از طریق بحث در زبان های شرقی و غربی بسوی آن قدم زده‌اند. کیست که ازمقایسهٔ ضرب‌المثل‌های فارسی با انگلیسی و کشف‌هم‌فکری سازندگان این مثل ها ومخصوصاً تشابه لفظی امثال دو زبان لذت ادبی برنگیرد؟ درایران دیگ بدیگ میگوید رویت سیاه، در انگلستان دیگ این‌حرف‌را به کتلی میزند (صفحه ۲۲۵). ایرانیِ عاقبت اندیش‌معتقداست که سیم‌سفیدرا برای‌روزسیاه باید نگاهداشت، انگلیسی که متمول‌تر است‌طلای درخشان بجای سیم‌سفید می گذارد (صفحه ۲۷۱). شیخ سعدی بسیری مردن را به از گرسنگی خوردن میداند، انگلیسی هم راضی است که شکمش بترکد و خور و نوش لذیذ از چنگش بیرون نرود (صفحه ٦۹). خواجه حافظ میگوید «فریب جهان قصهٔ روشن است» درامثال انگلیسی وارد است که «فریبی بپای فریب جهان نمیرسد» (صفحه ۳۰۹). مواردی که یك فکر در دو لباس مختلف لفظی جلوه‌گر میشود نیز بسیار جالب توجه است. مثلا انگلیسی یازده مهتر را برای یك اسب یك چشمی مایهٔ تعجب میداند ولی ایرانی برای یك حمام خرابه چهل جامه‌دار را زیاد و بی‌تناسب میداند (صفحه ٤٤۹). ایرانی‌معتقد است که برای روغن ریخته که دیگرجمع نمیشود نباید تأسف خورد، انگلیسی میگوید برای شیری که ریخت نبایدگریست (صفحه ۲۳۹).

یك نگاه اجمالی به **فهرست** آخر کتاب این هم‌فکری ها و همانندی ها را بخوبی روشن ساخته ضمناً فرصت خوبی برای یك تفریح ادبی بدست میدهد. شماره هائی که در این فهرست در جلو مواد گذاشته شده نشان میدهد که عبارات انگلیسی درکدام صفحات پیدا میشوند ومعادل چه عبارات فارسی هستند. از اینرو میتوان فهرست انگلیسی را بمنزله یك مجموعهٔ امثال انگلیسی بفارسی دانست که عکس مجموعهٔ فعلی باشد.

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(۱) «اندر پس هر خنده دو صد گریه مهیا است» و «از پیِ هر گریه آخر خنده ایست»

(۲) «نداری است و هزار عیب» و «دل که غنی شد ز فقیری چه غم»

فایده ضمنی

اما پس از اقدام بجمع آوری و شروع به ترجمهٔ امثال فارسی بزودی معلوم گردید که این مجموعه برای مترجمین و دانش‌آموزان ایرانی که بتحصیل زبان انگلیسی اشتغال دارند نیز سودمند وقابل استفاده خواهد بود وخدمتی را انجام میدهد که ممکن است فرهنگ های دو زبانهٔ معمولی ازآن قاصر باشند . برای کمك به تامین این فایدهٔ ضمنی مؤلف لازم دانست بخشی مشتمل براصطلاحات فارسی نیز بامعادل انگلیسی آنها ضمیمهٔ کتاب نماید (۱) مقصود از « اصطلاح » از لحاظ این کتاب اولا عبارتی است که استعاره ومجازی در آن بکار رفته یا اساساً یك تعبیر مثلی باشد و ثانیاً عبارتی است که ترجمهٔ تحت‌اللفظی آن معنی آنرا بخوبی روشن نسازد و آنچه که در زبان انگلیسی idiom نامیده میشود بیشتر متضمن دستهٔ دوم است .

الفاظ و اصطلاحات عامیانه

ورود در مبحث اصطلاحات موجب شد که پاره‌ای الفاظ و عبارات عامیانه (slang) و آنچه که اختصاص به محاوره دارد (colloquial) نیز درج شود زیرا اگرچه استعمال اینگونه الفاظ را بقول بعضی از ادبا نباید تشویق نمود لکن با چنان قوّتی در زبان های زنده و مترقی رخنه می‌کنند که جلوگیری ازآن غیر ممکن و از حدود صلاحیت افراد خارج است .

اشکالات ویژه

یك تالیف دو زبانه مانند جمع‌آوری وترجمهٔ امثال فارسی اشکالات ویژه‌ای را در بر دارد که ازآن جمله است تثبیت معنی و مورد استعمال فکری که باید ترجمه شود و سپس ترجمه صحیح آن بزبان دیگر . اینجانب اکثرِ امثال این کتاب را بتدریج در ظرف بیست و پنج سال یا بیشتر از راه گوش فرا گرفته جمع و ترجمه میکردم تا اینکه **امثال و حکم** چهار جلدی آقای دهخدا منتشر شد و آسمان ادبیات ایرآن را روشن ساخت . ارزش این تالیف و زحمتی که این دانشمند بزرگ در جمع‌آوری مواد آن کشیده غیرقابل انکار است و برای این بنده هم از لحاظ تطبیق وگلچینی راهنمای خوبی شد لکن‌طبیعی‌است که بمنظور اینجانب‌درتألیف این کتاب کمك زیادی نمی‌نمود زیرا دربسیاری‌ازموارد نویسنده ارجمند «امثال وحکم» در ذکرمعنی‌ومورداستعمال‌امثال ساکت‌مانده وصرفاً بدرج آنها قناعت‌کرده بودند. از اینروصحت مورد استعمال در نزد اینجانب منحصر به آن دسته از امثال بود که شخصاً از توده مردم بخصوص از زبان زنان شنیده بودم . برای بقیه همواره با دوستان و آشنایان مشورت میکردم وگاهی این و آنرا در سرِ یك مثل « بهم می‌انداختم » . قدر مسلم این بود که طبقات مختلف مردم و حتی خانواده های مختلف برای یك مَثل معانی مختلفی را قائل بودند . این یکی از اشکالات کار و ناشی از عدم تثبیت امثال فارسی بود .

با همه این احوال یك نکته را بجرأت میتوان گفت و آن اینست که اهل هر کشور با امثال کشور خود بیشتر آشنا هستند و معانی آنها را بهتر ازبیگانگان تشخیص میدهند . یك نفر ایرانی که ضرب‌المثلی‌را از زمان خردی بارها از دهان

(۱) آقایان باروخ و داود بروخیم ناشرین تالیفات فرهنگی اینجانب پس‌ازوقوف به فائدهٔ ضمنی این‌مجموعه یعنی‌سودمندی‌آن برای دانش‌آموزان ایرانی بیشتر به نشر آن‌تحریص گردیدند و باوجود قطورشدن کتاب‌از بذل‌سرمایه‌در اینراه‌دریغ ننمودند وجای آن دارد که عالم مطبوعات کشور خودرا رهین این منت بداند .

هم وطنان خود شنیده است نه تنها مورد استعمال آنرا میداند بلکه لطف معنی و زیبائی آنرا نیز بخوبی درك میکند و این مطلب در مورد امثالی که دارای وزن و قافیه یا سوابق تاریخی یا جنبهٔ مذهبی هستند بیشتر صدق میکند . رجوع شود به امثالی که بر الفاظ امام و امامزاده و شمر و علی و عمر و معاویه و خردجال و زکوة و حلوای نذری و فاتحه و غیره غیره بنا شده‌اند . متاسفانه مشاهده شده است که بعضی از خارجی ها که امثال فارسی را ترجمه کرده‌اند در پاره‌ای موارد حساس راه خطا پیموده و ازعهده تشخیص معانی صحیح برنیامده‌اند . کار این اشخاص را فقط از یك حیث میتوان مورد اعتبار قرار داد که هر مثل فارسی را که خوب بفهمند خوب هم میتوانند بزبان خود ترجمه کنند . عکس این مدعا نیز صحیح است یعنی یك نفر ایرانی مانند یك نفر انگلیسی بدرك لطافت یا مورد استعمال یك مثل انگلیسی نمیتواند نائل شود مگر آنکه عمری را بتحصیل زبان انگلیسی یا در اقامت در کشور های انگلیسی زبان صرف کرده باشد .

یك اشکال دیگر که بستگی با ترتیب الفبائی امثال داشت این بود که بعضی امثال در افواه مردم صورت های مختلف پیدا کرده بود بقسمی که ترتیب مزبور را بهم میزد و مؤلف ناچار بود از اینکه هر شکل مختلف را در ذیل یك تبصره و یا درمقام الفبائی خود آن شکل درج کند و نیز برای بهتر فهماندن مورد استعمال بعضی امثال که ازداستانهائی ناشی شده‌اند خود آن داستانهارا درج و اختصاراً به انگلیسی ترجمه نماید . امید است این قسمت نیز برای محصلین زبان انگلیسی خالی ازفایده نباشد و کسانی که بعدازمؤلف به تالیف چنین مجموعه یاتکمیل همین مجموعه می پردازند به پیدا کردن داستانهای بیشتری که امثال از آنها پدید آمده‌اند فائق آیند .

ترجمهٔ امثال

سه قسم ترجمه برای درآوردن امثال فارسی بزبان انگلیسی بکار رفته است : اول ترجمهٔ تحت‌اللفظی برای فهماندن طرز فکر شرقی بمردم انگلیسی زبان . دوم ترجمه آزاد با تعویض لغات و تقدیم وتاخیر عبارات تا ازطرفی بگوش خارجیان مطبوع‌تر و ازطرف دیگر دانش‌آموزان را برای ترجمه آزاد تمرینی مفید باشد . سوم درج معادل های انگلیسی به اندازه ای که مؤلف در طول سالهای متمادی طی تحصیل زبان یا جستجوی کتابهای انگلیسی بدست آورده بود . در حال حاضر برای متجاوز از نصف امثال و بیش از دو سوم اصطلاحات معادل های انگلیسی درج گردیده و در دیباچهٔ انگلیسی ازدانشمندان بزرگ انگلیسی زبان دعوت شده است که ازاین پس بکوشند تا برای تمام امثال و اصطلاحات فارسی معادل های انگلیسی بدست آورند .

سپاسگزاری

تالیفات دو زبانه از قبیل فرهنگ لغات یا اصطلاحات یا ضرب‌المثل و امثال آن معمولا از عهدهٔ یك نفر به تنهائی برنمی آید چه این یك نفر با در تشخیص معانی و یا در پیدا کردن معادل های صحیح در زبان دیگر با اشکالات عدیده روبرو میشود ازطرفی هم نشستن چند نفر باهم وهمکاری درآن واحد متضمن اشکالات دیگری میباشد و اگر یك نفر باسلیقه واسلوب مخصوص بخود اقدام نماید کاربهتر و زودتر انجام می‌پذیرد . برای توأم کردن این دو شق مؤلف چاره‌ای جز استمداد از رفقای مطلع و با ذوق نداشته و اکنون که توفیق تکمیل کتاب حاصل شده وقت آن رسیده است که از همهٔ آن رفقا بخصوص از آقای علی‌اشرف شیبانی همقطار اداری خود قلباً سپاسگزاری نماید .

س . حکیم

List of Abbreviations

فهرست اختصارات

A.	Arabic	عربی
Cf.	*Confer* = Compare	مقایسه کنید با
E.	English	انگلیسی
E. E.	English equivalent (s)	معادل (های) انگلیسی
etc.	*et cetera* = and so on	وغیره ، و قس علی‌هذا
F. T.	Free translation	ترجمه آزاد
i. e.	*id est* = that is	یعنی
Lat.	Latin	لاتین
lit. ; *Lit.*	Literally	لفظاً ، معنی لغوی آن (اینست)
P.	Persian	فارسی
pvb.	proverb	مثل ، ضرب‌المثل
q. v.	*quod vide* = which see	که باید بدان مراجعه شود
T.	Translation	ترجمه
Turk.	Turkish	ترکی

بخش اول

PART ONE

امثال و تعبیرات مثلی

Proverbs and Proverbial Expressions

الف

آب آبادانی است *F. T.* Water is an indication of habitation and development.

✡ ✡ ✡

آب از آب تکان نمیخورد *T.* 1) There is not even a ripple in the water (*i. e.* peace prevails everywhere). 2) It won't cause a ripple.
E. E. The sky will not fall in.

✡ ✡ ✡

آب از دریا بخشیدن *T.* To make a present of sea water (*i. e.* to make an empty or worthless compliment).

✡ ✡ ✡

آب از دستش نمی‌چکد *T.* Water will not drip from his hand.
E. E. a) He is close-fisted. b) He won't give away (*or* lose) the droppings of his nose.

✡ ✡ ✡

آب از دهانش سرازیر شد *T.* Saliva flowed out of his mouth.
Notes. 1) This expresses extreme fondness and is stronger than دهنش آب افتاد "His mouth watered". 2) The vulgar use the variant آب از چك و چانه اش راه افتاد

where چك و چانه means "chops".

✡ ✡ ✡

آب از سرچشمه گل‌آلود است *T.* The water is turbid from its source (*i.e.* trouble starts with those at the head of affairs).

✡ ✡ ✡

آب از سرش گذشته است *T.* The water has risen over his head. *E. E.* It is all up with him. *Cf. also and adapt* آب که از سر گذشت etc.

✡ ✡ ✡

آب از غربال پیمودن *E. E.* a) To carry water in a sieve. b) To draw (*lit.* measure) water with a sieve.

✡ ✡ ✡

آب بآب شدن 1) *F. T.* To travel from one region (*lit.* water) to another for health improvement purposes; have a change. 2) *Humourously.* To die.

✡ ✡ ✡

آب برای‌من ندارد نان برای‌تو که دارد *T.* If it has not water for me, it certainly has bread for thee. {*From the following historic anecdote*}:

Hadji Mirza Aghassi, premier to Mohammad-Shah of the Ghajar Dynasty, had ordered a subterranean canal to be dug in a certain place. One day when he went to see the progress of work, the master-digger said to him, "It is a vain effort to dig a canal in this place, for the land here has no water". "How foolish thou must be!" replied the premier; "if it has not water for me, it certainly has bread for thee". (*Cf. the E.* "It brings grist to the mill").

✡ ✡ ✡

آب به آب میخورد زور برمیدارد *T.* Water meets water and gathers strength.
E. E. Union is strength.

✡ ✡ ✡

آب پاکی روی دست کسی ریختن *T.* To pour clean water (*or* the water of purity) over some one's hand (*i. e.* to give him a flat or definite refusal, or a disappointing reply).

✡ ✡ ✡

آب توبه روی سر ریختن *T.* To pour the water of repentance on one's head (*i. e.* to repent).

✡ ✡ ✡

آب حیوان بکشد نیز چو از سر گذرد {ایرج} *T.* (Even) the water of life will kill when one is out of one's depth.
E. E. A little wind kindles, much puts out the fire.

✿ ✿ ✿

آب حیوان درون تاریکی است {سنائی} *T.* The water of life is in the midst of darkness (*i. e.* success can only be obtained through trouble).

✿ ✿ ✿

آب خوش ازگلویش پائین نرفت *T.* Sweet water (never) went down his throat.
E. E. He was never happy. He led a dog's life.

✿ ✿ ✿

آب در کوزه و ما تشنه لبان می گردیم *T.* While there is water in the pitcher, we wander thirsty.
E. E. We seek water in the sea.
Note. The second hemistich to this is
یار در خانه و ما گرد جهان می گردیم
i. e. the companion (*or* the sweetheart) is already in the house, and we are wandering about the world.

✿ ✿ ✿

آب درگوش کسی کردن *T.* To put water in some one's ear.
E. E. To throw dust in some one's eyes.

✿ ✿ ✿

آب در هاون سائیدن *T.* To bray water in a mortar.
E. E. a) To carry water in a sieve. b) To flog a dead horse.

✿ ✿ ✿

آب دریا بکیل پیمودن *E. E.* a) To try to measure sea water by a pint-pot. b) To plough the sea-shore.
T. To measure sea water.

✿ ✿ ✿

آب را آب کشیدن *T.* To rinse water (*i. e.* to be over-fastidious or too careful in observing hygienic rules).

✿ ✿ ✿

آبرا ازسربند باید بست *T.* Water must be stopped at its source.

✿ ✿ ✿

آبرا گل آلود میکند ماهی بگیرد *T.* He muddles the water to catch fish (*i. e.* he makes mischief to gain his own ends).

آب راه خودش را باز میکند *T.* Water finds its own way (*i. e.* the meek and the kind find their place in people's hearts).

✡ ✡ ✡

آبِ رفته بجوی برنمی‌گردد *F. T.* Water which has run downstream does not return upstream.

E. E. What is done cannot be undone.

✡ ✡ ✡

آبرو آبِ جو نباید کرد *T.* One should not make one's honour (as cheap as) the water in the gutter.

Note. The beauty of the Persian, which is lost in the rendering, lies on the riming words آبرو and آب جو

✡ ✡ ✡

آب روشنائی است *T.* Water is light.

Note. When water is poured out in any place, it is considered as a good omen, and the phrase is cited as an excuse.

✡ ✡ ✡

آب زیر پوستش افتاده است *T.* Water is collected under his skin (*i. e.* he has put on flesh; also, he has grown rich).

✡ ✡ ✡

آبِ زیرِ کاه *T.* Water under the straw.

E. E. Deep or shrewd (person).

✡ ✡ ✡

آبستنی نهان بوَد و زادن آشکار *F. T.* Conception is secret, but childbirth will be known to all. [This means that an evil act may be done in secret, but the result will be known to all].

✡ ✡ ✡

آبشان (از) یك جوی نمیرود *T.* Their several streams (*lit.* waters) will not run in the same channel.

E. E. They will never go in double harness; they will never agree.

✡ ✡ ✡

آب که از سر گذشت چه یك نیزه چه صد نیزه *T.* When the water rises above one's head, one fathom is the same as a hundred.

E. E. a) In for a penny, in for a pound. b) As well be

hanged for a sheep as for a lamb. *See* آب از سرش گذشته است

Note. نیزه has been replaced also by گز *or* نی

✡ ✡ ✡

آب که یك جا بماند می‌گندد *T.* Water staying (long) in one place becomes putrid. [Caution against long periods of service in any one place].

✡ ✡ ✡

آبگینه بحلب بردن *T.* To carry glass (*or* mirrors) to Aleppo. *E. E. Same as under* زیره بکرمان بردن

✡ ✡ ✡

آب نطلبیده مراد است *T.* Water offered unasked for is a good omen.

Note. مراد which literally means "intention" or "wish", here elliptically stands for "a wish which has been granted by God".

✡ ✡ ✡

آب نمی‌بیند و الا شناگر قابلی است *F. T.* Given the water, he is a good swimmer. [Said of one who is deprived of chances to display his capabilities].

✡ ✡ ✡

آب و گاوشان یکی‌است *T.* They have the same water and cattle (*i. e.* they have everything in common).

✡ ✡ ✡

آبها از آسیاب افتاد *T.* The waters ran clear of the mill (*i. e.* everything is quiet and the position is clear).

✡ ✡ ✡

آبی از فلان گرم نمی شود *T.* No water can be heated by him (*i. e.* you cannot expect him to do anything; you can have no faith in him; you cannot count on him).

✡ ✡ ✡

آتش پشت دست گذاشتن *T.* To burn the back of one's hand (so that the scar may be a sign of repentance, or remind one of his vow).

✡ ✡ ✡

آتش چو بر افروخت بسوزد تر و خشك *T.* Once the fire has started, it burns green and dry (*i. e.* good and bad).

✡ ✡ ✡

آتش را به‌آتش خاموش نتوان کرد *T.* Fire cannot be extinguished by fire.

✿ ✲ ✿

آتش را دامن زدن *E. E.* To add fuel to the fire.
T. To fan the fire.

✿ ✲ ✿

آتش نشاندن واخگر گذاشتن کار خردمندان نیست {سعدی} *T.* A wise man does not extinguish a fire and leave the embers.
E. E. Same as under افعی کشتن *etc.*

✿ ✲ ✿

آخر الحیل السیف (A.) *T.* The sword is the last resort.

✿ ✲ ✿

آخر شاه منشی کاه کشی است *T.* By trying to live like a king one ends by drawing straw (*i. e.* doing the meanest work).

✿ ✲ ✿

درآوردن "آخوند بد نباشد" *F. T.* To keep on saying to one's teacher, "What is the matter with you, teacher?" (in order to suggest in him the thought of illness). {*From the following anecdote, which has been related by the poet mowlavi*}:

One day when a teacher entered the classroom, according to the students' plan to get rid of him, one of them said, "Teacher, what is the matter with you to-day?" "Nothing", he said. But when all the students asked the same question, the thought of illness was suggested in him, and he fell ill.

Now, to a person who remarks that another is ill, while the latter is not really or seriously ill, they say « آخوند بد نباشد » درآورده ای ؟

✿ ✲ ✿

آخوند شدن چه‌آسان مردم شدن چه مشکل *F. T.* It is quite easy to become learned (*lit.* a theologian or tutor), but very difficult to become a man.

✿ ✲ ✿

آخوند مفت که گیر آمد موشهای خانه را باید (باهم) عقد کرد *T.* Where the priest gets no fees, even the mice in your house should be made to marry each other.

✿ ✲ ✿

آدم بد بده دوبار میدهد *T.* He who is a poor pay pays twice. {Perhaps because, on being sued in the court, he will have to repay his debt with costs, or because, inasmuch as he pays in very small and numerous instalments, an error may arise in the reckoning whereby he pays more than he is due to pay}.

✡ ✡ ✡

آدم بی‌اولاد پادشاه بیغم است *T.* A man without children is a king without cares.

✡ ✡ ✡

آدم تاکوچکی نکند به بزرگی نمیرسد *T.* Until a man has shown humility he cannot attain greatness.
E. E. To learn to command one must learn to obey.

✡ ✡ ✡

آدم تنبل عقل چهل وزیر را دارد *T.* A lazy person is as wise as forty ministers. {Inactive people are often mentally active, and always ready to give advice}.

✡ ✡ ✡

آدم خوش حساب (یا خوش معامله) شریك مال مردم است *T.* A man who pays promptly shares in others' wealth. {This is because he can borrow again and again}.

✡ ✡ ✡

آدم دانا به نیشتر نزند مشت {صبوحی} *T.* A wise man does not strike a lancet with his fist.
E. E. A wise man avoids edged tools.

✡ ✡ ✡

آدم دروغگو کم حافظه است *T.* Liars have a bad memory.
E. E. Liars should have good memories.

✡ ✡ ✡

آدم دست پاچه کار را دوبار میکند *E. E.* a) More haste, less speed. b) Haste makes waste.
T. The hasty man does his work twice over.

✡ ✡ ✡

آدم زرنگ پایش روی پوست خربزه بند است *T.* A man who is (too) clever has his foot on a melon skin (which is slippery).
E. E. a) Good swimmers are oftenest drowned. b) Clever

people often miss their way. c) Subtility set a trap and caught itself.

✡ ✡ ✡

آدم زرنگ سالی دوجفت کفش بیشتر پاره می کند *T.* A bustling (*lit.* clever or active) person only wears out two more pairs of shoes in the year.

✡ ✡ ✡

آدم قد بلند عقلش تا ظهر است *F. T.* A tall man has short wits.

✡ ✡ ✡

آدم گداواینهمه ادا ! *T.* A beggar and yet all these airs !
E. E. Poor and proud? Fy, fy ! *Cf. also* Pride and poverty are ill met, yet often together.

✡ ✡ ✡

آدم گرسنه (دین و) ایمان ندارد *T.* A hungry person has no faith (*or* scruples).
E. E. a) A hungry man, an angry man. b) An empty (*or* a hungry) belly bears nobody. c) A hungry belly has no ears (Scottish).

✡ ✡ ✡

آدم لخت کرباس دولا پهنا خواب می بیند *T.* A naked person dreams of double-width canvas.
E. E. a) The cat dreams of mice. b) The lover dreams of his mistress. *Cf.* شتر در خواب *etc.*

✡ ✡ ✡

آدم هزار پیشه کم مایه است *T.* A man with a thousand trades procures a little capital.
E. E. Jack of all trades, (and) master of none.

✡ ✡ ✡

آدمیرا آدمیت لازم است *T.* A human being should have humanity (*or* courtesy).

✡ ✡ ✡

آدمی را بتر از علت نادانی نیست [سعدی] *T.* A man can have no worse disease than ignorance.

✡ ✡ ✡

آدمیرا زبان فضیحه کند جوز بی‌مغز را سبکباری [سعدی]
E. E. Noise an emptiness betrays; fulness gives no hollow sound.
T. As a deaf nut is betrayed by its lightness, so is a man

disgraced by his tongue.

Note. The following saying, which is attributed to Demosthenes, is very much the same as that of Sa'di :

As a vessel is known by the sound, whether it be cracked or not; so men are proved by their speeches, whether they be wise or foolish.

✿ ✿ ✿

آدمیرا عقل میبایدنه زر *T.* Man needs wisdom rather than gold (*i. e.* money).

F. T. The wisdom of the old is far better than gold.

✿ ✿ ✿

آدمیرا عقل میباید نه زور *F. T.* Brains are better than brawn.

✿ ✿ ✿

آدمیزاد شیر خام خورده است *T.* Man has been fed by *raw* milk. {Cited by way of excuse when a crime has been, or may be, committed by a man out of *crudeness*}.

✿ ✿ ✿

آدمی فربه شود از راه گوش {مولوی} *T.* (Virtual) fatness comes through the ear. *Cf. the E. pvb.* "From hearing comes wisdom; from speaking repentance".

✿ ✿ ✿

آرد خود را بیخته (و الك آنرا آویخته) است *T.* He has sifted his flour (and hung up the sieve).

E. E. He has had his fling; his youth has had its swing.

✿ ✿ ✿

آرزو به جوانان عیب نیست *T.* There is no fault in young men having desires. {Often ironical}.

✿ ✿ ✿

آرزو بگور بردن *T.* To carry one's wish to the grave (*i. e.* to die frustrated in one's wish).

✿ ✿ ✿

آرزو پختن *E. E.* To nourish a hope or wish.

T. To cook up a hope.

✿ ✿ ✿

آزمند پیوسته نیازمند بود *T.* The greedy are always needy.

E. E. He is not poor that has not much, but he that craves much.

✿ ✿ ✿

آستین نو پلو بخور *E. E.* Good clothes open all doors. [*From the following anecdote*]:

One day Molla Nassreddin went to a wedding-feast to which he had been invited. As his clothes were ragged and old, he was beaten and turned out. He then borrowed a new suit, put it on, and returned to the feast. On seeing his new clothes, the guests offered him the seat of honour. When dinner was served, Molla held his sleeves over the dishes and said, "O new sleeves, eat the *pilau*". He then explained that it was on account of his new sleeves (or clothes) that he had been honoured, and that it was truly they which were entitled to eat.

Note. If بخور and پلو changed places, we should have some sort of rime with نو and پلو.

✡ ✡ ✡

آسمان سوراخ نخواهد شد *E. E.* It will not make the sky fall.
T. It will not make holes in the sky.

✡ ✡ ✡

آسمان و ریسمان *E. E.* Chalk and cheese.
T. Sky and rope.

✡ ✡ ✡

آسوده کسی که خر ندارد ازکاه و جوَش خبر ندارد *T.* He is at ease who has no ass; he need not know about its barley and straw.
E. E. Much coin, much care.

✡ ✡ ✡

آسیا باش درشت بستان نرم بده (یا باز ده) *T.* Be as a mill; take in the coarse and give out the fine (*i. e.* even when you are spoken to harshly reply gently).

✡ ✡ ✡

آسیاب بنوبت (است) *T.* In the mill one takes one's turn.
E. E. a) Turn and turn about; turn about is fair play.
b) First come, first served.

✡ ✡ ✡

آسیابش تندکار میکند *T.* His mills (*i. e.* teeth) grind quickly.
Cf. the E. He has the digestion of an ostrich.

✡ ✡ ✡

آسیا و پستا *Same as* آسیاب بنوبت

✡ ✡ ✡

آش برای کسی پختن *T.* To cook a pottage for some one.
E. E. To cook some one's goose; to ruin some one by insinuating against him.

✡ ✡ ✡

آشپز که دو تا شد آش یا شوراست یا بیمزه *E. E.* Too many cooks spoil the broth. *Cf.* ماماکه *etc.*
T. Where there are two cooks the pottage is either salty or tasteless.

✡ ✡ ✡

آش دهن سوزی نیست *T.* It is not a pottage so hot as to burn the mouth.
E. E. a) It is nothing to write home (*or* shout) about. b) You won't miss much. c) It is not so hot (Americanism).

✡ ✡ ✡

آفتاب آمد دلیل آفتاب { مولوی } *T.* The sunrise is the proof of the sun.

✡ ✡ ✡

آفتاب به زردی افتاد تنبل بجلدی افتاد *T.* Now that the sun is setting, the lazy man is hurrying.
Note. If مردی *i. e.* 'manly activity' is substituted for جلدی it will rime with زردی

✡ ✡ ✡

آفتابرا بگل نتوان اندود *T.* The sun cannot be hidden by mud.
See the next pvb.

✡ ✡ ✡

آفتاب زیر حصیر نمی‌ماند *T.* The sunshine cannot remain (*i. e.* be hidden) under the mat.
E. E. Truth will out.

✡ ✡ ✡

آفتابِ لبِ بام است *E. E.* He has one foot in the grave.
F. T. He is like the sunshine barely shining at the edge of the roof.

✡ ✡ ✡

آفتابه خرج لحیم است *F. T.* The ewer has to be sold to pay for the soldering thereof.
E. E. The game is not worth the candle (*or* the play won't pay the candles).

✡ ✡ ✡

آفتابه لگن شش دست شام و ناهار هیچ *T.* Six pitchers and six basins (for washing the hands), and yet no dinner.

Note. The E. expression "Barmecide feast", which is usually rendered خورش دل ضعفه approaches somewhat the meaning intended by this pvb. The E. pvb. "Much bran, little meal" is not quite an equivalent.

✡ ✡ ✡

آلوچو به‌آلو نگرد رنگ برآرد *T.* A plum takes its colour by looking at its fellow-plum.

E. E. A man is known by the company he keeps.

Note. Instead of the above, which is a regular hemistich, the vulgar say آلو به آلو نگاه میکند رنگ می‌گیرد

✡ ✡ ✡

آمد ثواب کند کباب شد *T.* He intended to do good, but was put to torture. {Said in cases when the reward of a good act happens to be a suffering}.

✡ ✡ ✡

آمد زیر ابروش را بردارد چشمش را کور کرد *T.* In trying to pluck her eyebrows, he blinded her.

E. E. Striving to better, oft we mar what is well.

Note. The E. expression "to gild the lily", extended to read, "To gild the lily does more harm than good", approaches the sense of the P. pvb.

✡ ✡ ✡

آمدن بارادت رفتن باجازت *T.* One comes by one's own free will, but goes by permission. {Said by a host who wishes his guest to stay longer with him}.

✡ ✡ ✡

آنانکه غنی‌ترند محتاج ترند {سعدی} *T.* The more rich, the more in need (*i. e.* of grace).

✡ ✡ ✡

آنجا رو که بخوانندت نه آنجا که برانندت *T.* Go where they call thee, not where they drive thee hence.

✡ ✡ ✡

آنانکه منکرند بگو رو برو کنند *F. T.* Let those who deny it come, so that you may prove it in their presence. {Often said ironically to one who has pretensions}.

✡ ✡ ✡

آنجا که عقاب پر بریزد از پشهٔ لاغری چه خیزد *T.* Where the eagle's wings are powerless (*lit.* fall out) , what can one hope from a small gnat ?

✿ ✿ ✿

آنجا که عیان است چه حاجت به بیان است *F. T.* What is self-evident (*or* visible) needs no explanation.

✿ ✿ ✿

آنچنان را آنچنان‌تر میکند {مولوی} *T.* It makes one who is so more so. {A comment about wine} .

Note. The first hemistich to this, which is less often cited , is باده نی در هر سری شر میکند *i. e.* Wine does not work ill in every head.

✿ ✿ ✿

آنچه اندر آینه بیند جوان پیر اندر خشت بیند بیش از آن {مولوی} *T.* Age can see more in (*or* through) an unbaked brick than youth can see in a mirror.

Note. This verse — a comment on the experience of an old man— has been refashioned into a variant as follows: آنچه در آینه جوان بیند پیر در خشت خام آن بیند The latter verse has آن " that " , while the former has بیش از آن " more than that " .

✿ ✿ ✿

آنچه بخود نپسندی بدیگران نپسند *F. T.* Do not to others what you would not like others to do to you .

✿ ✿ ✿

آنچه در دل است بزبان درمی‌آید *E. E.* What the heart thinks the tongue speaks.

T. What is in the heart comes to the tongue.

✿ ✿ ✿

آنچه در دیگ است به چمچه در می‌آید *T.* What is in the pot will come into the ladle (*i. e.* in the end this secret will be divulged) .

✿ ✿ ✿

آنچه دلم خواست نه‌آن شد آنچه خدا خواست همان‌شد *E. E.* Man proposes , God disposes.

T. What my heart wished did not come to pass, but what God wished came to pass.

✿ ✿ ✿

آنچه شیران راکند روبه مزاج احتیاج‌است احتیاج‌است احتیاج {مولوی}
T. What gives the lion the nature of (*i. e.* makes him cringe like) a fox is necessity— necessity and only necessity.
E. E. Hunger will tame a lion.

✡ ✡ ✡

آنچه عوض دارد گله ندارد *E. E.* Fair exchange no robbery.
F. T. So long as replacement (*or* exchange) is possible, there is no ground for complaining.

✡ ✡ ✡

آنچه نپاید دلبستگی را نشاید {سعدی} *T.* What does not endure does not merit attachment.

✡ ✡ ✡

آنچه یکیرا نوش دیگری را نیش است *T.* What is nectar (*or* enjoyment) to one person is a sting to another.
E. E. One man's meat is another man's poison.

✡ ✡ ✡

آن چیز (یا هرچیز) که خوار آید یکروز بکار آید *T.* What is despised may some day be found useful.

✡ ✡ ✡

آن خویش منست که درپیش منست *T.* He is indeed my kinsman who is with me.

Note. The E. pvb. "A good friend is worth more than a near kinsman" has a much stronger implication than the Persian, and corresponds to the following verse by Sa'di:
(مرا بعلت بیگانگی زخویش مران که) دوستان وفادار بهتر ازخویشند

✡ ✡ ✡

آن دفتر را گاو خورد (و گاو را قصاب برد) *T.* Those records have been eaten by the cow (and the cow has been taken away by the butcher).
E. E. a) That is all past and done with. b) It is quite another story now. c) Let bygones be bygones.

✡ ✡ ✡

آن دوشاخ گاو اگر خر داشتی آدمی را نزد خود نگذاشتی {سعدی}
T. If the ass had the two horns of the ox, he would not allow human beings to approach him.

✡ ✡ ✡

آنرا چه زنی که روزگارش زده است *T.* Why strike him whom Fate has struck?

✡ ✡ ✡

آنرا که چنان کند چنین آید پیش *T.* To him who does that will come this.

E. E. As thou sowest, so shalt thou reap.

✡ ✡ ✡

آنرا که حساب پاك است از محاسبه چه باك است {سعدی} *T.* Why need he, whose accounts are clear(ed), fear to render accounts?

E. E. a) A clear conscience fears no accusers. b) Be true and fear not.

✡ ✡ ✡

آنرا که داده‌اند همین جاش داده‌اند *F. T.* He who is fated to receive bounty will receive it in this very world.

✡ ✡ ✡

آنرا که سخاوت است حاجت به شجاعت نیست {سعدی} *T.* He who has generosity does not need courage (*i. e.* the generous are already courageous).

✡ ✡ ✡

آن سبو بشکست و آن پیمانه ریخت *T.* That jar is broken and that measure spilt (*i. e.* it is quite another story now). *Cf.* آن دفتر را *etc.*

✡ ✡ ✡

آنطور بخور که خود خواهی آنطور بپوش که مردم خواهند *F. T.* Eat to please yourself, and dress to please others.

✡ ✡ ✡

آنقدر بار کن که بِکشد نه آنقدر که بُکشد *T.* Pile up a load which can be drawn, not one which will kill.

Note. The beauty of the Persian, which is lost in the E. translation, lies mainly in the assimilated words بِکشد *bekeshad* and بُکشد *bokoshad*.

✡ ✡ ✡

آنقدر بپز که بتوانی بخوری *T.* Cook as much as you can eat.

✡ ✡ ✡

آنقدرچریدی کو دنبه‌ات؟ *T.* Thou hast been grazing so much; where is thy fat tail? {Said to one who has struggled in vain through greed or other motives}.

✡ ✡ ✡

آنقدر خدا خدا کردیم تا ابره را قبا کردیم *T.* Through our constant prayers to God we have been enabled to make a coat of that cloth. {We should now hold in great esteem what

we have obtained }.

Note. ابره means "cloth used for the outside of a suit".

✡ ✡ ✡

آنقدر سمن است که یاسمن توش گم است *E. E.* You can't see the wood for the trees.

Notes. 1) believe سمن is only a contraction of یاسمن which means "jessamine".

2) The variant چندان سمن است که یاسمن پیدانیست approaches a regular hemistich.

✡ ✡ ✡

آنقدر مار خورده است که اژدها شده است *T.* He has eaten so many snakes that he has been turned into a dragon. {Said of a very sly person or of a veteran rogue }.

Note. Some would use افعی which means "a viper" for اژدها in the pbv.

✡ ✡ ✡

آنکس که بداند و بداند که بداند اسب شرف از گنبد گیتی بجهاند
آنکس که نداند و بداند که نداند آخر خرك لنگ بمنزل برساند
آنکس که نداند و نداند که نداند در جهل مرکب ابد الدهر بماند

T. He who knows, and knows that he knows, will leap his horse of honour over the vault of heaven. He who knows not, but knows that he knows not, will in the end bring his lame ass to its destination. He who knows not, and knows not that he knows not, will remain forever in double ignorance.

E. E. Same as under the pvb. تا بدانجارسید *etc.*

✡ ✡ ✡

آنکه در بحر قلزم است غریق چه تفاوت کند ز بارانش {سعدی}

T. What difference does the rain make to him who is drowning in the Red Sea? (*More briefly*) A drowning person fears not the rain.

✡ ✡ ✡

آنکه فیل میخرید رفت *T.* He who used to buy elephants is gone. *Cf.* آن ممه را *etc.*

✡ ✡ ✡

(آن) ممه را لولو برد *T.* The bogy has carried off the breast. [Originally meant to quiet a child crying for the breast, but now meaning "It is quite another story now"]. *Cf. the*

E. "Gone is the goose that the golden egg did lay".

✡ ✡ ✡

آن نوش باین نیش نمی‌ارزد *T.* That honey (*lit.* wholesome drink) is not worth this sting.

E. E. Honey is sweet, but the bee stings. *Cf.* نیرزد عسل *etc.*

✡ ✡ ✡

آن یکی خرداشت پالانش نبود یافت پالان گرگ خررا در ربود {مولوی}

T. Such a one had an ass, but no pack-saddle; (by the time) he got the pack-saddle, the wolf had carried off the ass.

✡ ✡ ✡

آواز دهل شنیدن از دور خوش است {خیام} *T.* To hear the sound of the drum is pleasant at a distance.

E. E. 'Tis the distance that lends enchantment to the view (and robs the mountain of its azure blue).

✡ ✡ ✡

آواز سگان کم نکند رزق گدا را *T.* The barking of the dogs does not make the beggar's portion (*or* daily bread) any less.

✡ ✡ ✡

آه در بساط نداشتن *T.* Not to have (even) a breath (*lit.* a sigh) in one's stock. *Cf.* آه ندارد که *etc.*

Note. The variant آه در جگر نداشتن in which جگر means 'liver' is rather rare.

✡ ✡ ✡

آهسته برو پیوسته برو *T.* Go along slowly and (you can) keep on going.

E. E. Slow but sure.

✡ ✡ ✡

آه صاحب درد را باشد اثر {عطار} *F. T.* It is the sigh of the oppressed which impresses.

Note. For "oppressed" the P. has صاحب درد, which means "(One) suffering from a pain".

✡ ✡ ✡

آه مظلوم در دنبال ظالم است *T.* The sighs of the oppressed pursue the oppressor (*i. e.* the oppressor is doomed to be punished for his oppression).

✡ ✡ ✡

آه مویی بپای کوهی نباشد *T.* May no sigh of a hair follow a mountain ! { The idea is that the sigh of the oppressed, however small, will bring vengeance on the oppressor, however great }.

✡ ✡ ✡

آه ندارد که با ناله سودا کند *E. E.* He has not a penny to bless himself with.

T. He has not (even) a sigh to exchange for a groan.

✡ ✡ ✡

آهن سرد کوبیدن *E. E.* a) To flog a dead horse. b) To bite (*or* gnaw) a file.

T. To beat cold iron.

Note. The variant آهن سرد کوفتن is bookish.

✡ ✡ ✡

آهوی نا گرفته بخشیدن *E. E.* To sell the bear's skin before the bear is caught. *Cf.* بدشت آهوی *etc.*

T. To make a present of the gazelle not yet caught.

✡ ✡ ✡

آینه داری در مجلس کوران نارگیل بدست بوزینه است *T.* To hold up a mirror in an assembly of blind men is (like) giving a cocoa-nut to the monkey.

E. E. A blind man will not thank you for a looking-glass. *Cf. the phrase* "He holds a looking-glass to a mole", *which is adopted from the Greeks.*

✡ ✡ ✡

ابر اگر آب زندگی بارد هرگز از شاخ بید برنخوری [سعدی]

P. T. Though the rain be the water of life, the willow will never bear fruit.

E. E. Figs do not grow on thistles.

✡ ✡ ✡

ابر را بانگ سگ زیان نکند *E. E.* Cattle do not die from crows' cursing.

T. The barking of a dog will do a cloud no harm.

✡ ✡ ✡

ابرو گشاده باش چو دست گشاده نیست *T.* If thou canst not be open-handed (*i. e.* generous), be open-browed (*i. e.* cheerful).

✡ ✡ ✡

ابله گفت و کاهل باور کرد *T.* The fool said, and the lazy

man believed it. { A lazy man believes even what a fool says if it only can excuse him from working }.

✡ ✡ ✡

ابلهی گفت و دیوانه ای (یا احمقی) باور کرد *T.* The fool said something and the madman (*or* fool) believed it.

✡ ✡ ✡

اجاره نشین خوش نشین است *T.* The tenant is like a colonist (*i. e.* in a position to choose or change his place).

✡ ✡ ✡

اجل سگ چون برسد نان چوپانرا می دزدد (یا میخورد) *T.* When the dog's time comes, he steals (*or* eats) the shepherd's bread.

✡ ✡ ✡

اجل گشته میرد نه بیمار سخت *T.* It is he whose fate is adverse who will die, not he who is desperately ill.

✡ ✡ ✡

احتیاج ما دراختراع است Necessity is the mother of invention.

Note. It is doubtful that this proverb is of Iranian origin.

✡ ✡ ✡

احتیاط شرط عقل است *T.* Reason is conditioned on caution.

E. E. 1) Discretion is the better part of valour. 2) Caution is the parent of safety.

✡ ✡ ✡

احمق است آنکس که بالاتر نشست استخوانش سخت‌تر خواهد شکست *T.* He is a fool who takes the higher seat; (for) his bones will be broken so much the harder.

E. E. a) The higher the fool the greater the fall. b) Climb not too high lest the fall be greater .

✡ ✡ ✡

اخترشمردن *T.* To count the stars (*i. e.* keep awake all night).

E. E. To count sheep.

✡ ✡ ✡

اخ و تفش را پیش مرغ نمی‌اندازد *T.* He will not throw his spit to the hen.

E. E. He will not lose (*or* give away) the droppings of his nose.

✡ ✡ ✡

ارزان خری انبان خری *F. T.* Buying cheap is buying rubbish.

Note. انبان is a scrip of sheep leather.

E .E. (a) Bad ware is never cheap. (b) Good cheap is dear at the long run.

✡ ✡ ✡

ارزان یافته خوار باشد *T.* That is despised which is cheaply obtained.

✡ ✡ ✡

از آب رنگ گرفتن *T.* To extract colour from water.

E. E. (a) To draw blood out of a stone. (b) To flay a flint.

✡ ✡ ✡

از آن بید ها نیست که از این باد ها بلرزد *T.* He is not one of those willows to tremble at one of these winds.

E. E. He has lived too near a wood to be frightened by owls.

✡ ✡ ✡

از آنجا مانده از اینجا رانده *T.* Left out of one place and driven away from another. {Said of one who, before finding a new employment, has resigned his former employment or has been dismissed from it}.

✡ ✡ ✡

از آن نترس که های و هو دارد از آن بترس که سر بتو دارد

E. E. (a) Barking dogs don't bite. (b) The dog that means to bite does not bark.

T. Do not fear him who makes an outcry, but fear him who keeps his head down (*i.e.* does not show his intention).

✡ ✡ ✡

از ابرسیه مترس و مرد کپه ریش ازابر سفید ترس و مرد کوسه ریش

T. Do not fear a black cloud and a bushy-bearded man; fear a white cloud and a thin-bearded man.

Note. This verse, which has neither sound rhythm, nor a correct rime, is akin, in its general sense, to از موی سیه etc.

✡ ✡ ✡

از اسب افتاده ایم (اما) ازاصل نیفتاده ایم *F. T.* Though we have fallen from our steed, we have retained our noble breed.

✡ ✡ ✡

از اسب دو از صاحبش جو *T.* Galloping from the horse, and barley from its master (*i. e.* a swift horse will be well fed). *Cf.* اسب دونده *etc.*

✡ ✡ ✡

از این امامزاده کسی چنین معجزی ندیده بود *T.* No one has seen such a miracle from this shrine. {Used of an action people would not have expected from some one}.

✡ ✡ ✡

از این دُم بریده هرچه بگویند برمی آید (یا دور نیست) *T.* You can believe anything you hear about this slyboots (*lit.* bootailed animal). {*From the following anecdote*}:

A certain person, being asked whether the fox laid eggs or gave birth to its young, answered, "This sly animal can do anything imaginable".

✡ ✡ ✡

از این ستون به‌آن ستون فرج است *E. E.* Between pillar and post there may be rescue.

T. Between one pillar and the other there is relief.

✡ ✡ ✡

از این گوش میگیرد از آن گوش در میکند (With him it goes) in at one ear and out at the other.

✡ ✡ ✡

از این نمد ما را هم کلاهی *T.* Let us have a hat from that felt (*i. e.* a share in such and such a thing).

✡ ✡ ✡

از باران زیر ناودان گریختن *T.* To flee from the rain under the rain-pipe. *Cf.* از چاله درآمدن *etc. the equivalent of which is* To fall out of the frying-pan into the fire.

✡ ✡ ✡

از بد قمار هرچه ستانی شتل بود *T.* Whatever you get from a bad loser is a windfall. {شتل is money given to by-standers at a game by those who win}.

✡ ✡ ✡

از بوزینه درودگری نیاید *T.* An ape cannot do carpentry.

E. E. (1) A sow to a fiddle! (2) Every man to his trade.

✡ ✡ ✡

از بیخ عرب شدن *F. T.* To become a pure Arab (*i. e.* to pre-

tend not to understand the claimant's language in order to evade payment; also, to make a flat denial).

✡ ✡ ✡

از بی کفنی زنده بودن *T.* To remain alive for want of a shroud. { Cited in cases of extreme poverty }.

✡ ✡ ✡

از بیم مار در دهن اژدها رفتن *T.* To go into the mouth of the dragon from fear of the serpent. *Cf.* از باران *etc.*

✡ ✡ ✡

از پا راه بروی کفش پاره میشود از سر راه بروی کلاه

Same as با پا راه بروی *etc.*

✡ ✡ ✡

ازپا پس میزند با دست پیش می کشد *T.* He spurns with his foot and draws to himself with his hand.

E. E. He refuses the bribe, but puts forth his hand.

Note. The P. *pvb.* can be so generalized as to include other cases besides bribery.

✡ ✡ ✡

از پر دویدن پا اوزار پاره میشود *T.* Running about too much (*i. e.* too much bustling or effort) wears out one's shoes. *Cf. the pvb.* از زیاد دویدن *etc.*

Note. پا اوزار is a provincial form of the word پا افزار "footwear or shoes".

✡ ✡ ✡

از پی هرگریه آخر خنده ایست { مولوی } *T.* After every weeping at last comes laughter.

E. E. a) After night comes the dawn. b) After sorrow comes joy.

Note. The second hemistich to this is

مرد آخر بین مبارك بنده ایست *i. e.* the man who foresees the end is a blessed servant (of God).

✡ ✡ ✡

از تو حرکت از خدا برکت *T.* Action on thy part, blessing on God's.

E. E. a) God helps those who help themselves. b) God helps the sailor, but he must row. c) Begin your web, and God will send you the thread. d) Get thy spindle and thy staff ready, and God will send thee flax.

✡ ✡ ✡

از جان گذشته را بمدد احتیاج نیست *T.* A desperate man needs no help.

✡ ✡ ✡

از چاله درآمدن و توی چاه افتادن *T.* To come out of the ditch and fall into the pit.
E. E. To fall out of the frying-pan into the fire.

✡ ✡ ✡

از چاه درآمدن و در دام افتادن *T.* To come out of the pit and fall into the snare.
E. E. (*Same as for the preceding pvb.*)

✡ ✡ ✡

ازحق تا ناحق چهار انگشت است *T.* Between truth and untruth is four fingers' width (*i. e.* between the eye that sees the reality and the ear that hears rumours).

✡ ✡ ✡

از حلوا حلوا گفتن دهن شیرین نمیشود *T.* Saying "sweets" repeatedly does not sweeten one's mouth.
E. E. a) Fair words butter no parsnips. b) A thousand wishes will never fill your pail with fishes. c) Many words will not fill a bushel. d) Wishes don't wash dishes.

✡ ✡ ✡

از خر خراطی خواستن خطا است *T.* It is folly (*lit.* a mistake) to expect the turner's trade from an ass. *Cf.* از بوزینه *etc.*

✡ ✡ ✡

از خرس موئی *T.* (To pluck even) a hair from a bear (is a success).
Cf. the E. From a bad paymaster get what you can.
Note. "Bear" is used here to personify miserliness.

✡ ✡ ✡

از خر (سیاه) شیطان پائین آمدن To get down from the Devil's (black) ass (*i. e.* to cease to be obstinate).
Cf. the. E. "To come off one's high horse", which implies diminishing one's arrogance.

✡ ✡ ✡

ازخر میپرسند چهار شنبه کی است *T.* They are asking an ass, "When is Wednesday?" (*i. e.* they are taking counsel from a fool.)
Cf. the E. "What! would you have an ass chop logic?".

✡ ✡ ✡

از دام چو آزاد شد اندر قفس افتاد *T.* When he had been liberated from the trap he was caught in a cage.
E. E. (*Adapt the pvb.* از چاله *etc.*)

✡ ✡ ✡

از درد لا علاجی بگربه میگویند خانم باجی *F. T.* In an emergency one will address a cat as madam.

✡ ✡ ✡

از دروازه بیرون نرفتن و از چشمهٔ سوزن بیرون رفتن *T.* To pass through a needle's eye and not through the town-gate.
E. E. To strain at a gnat and swallow a camel.

✡ ✡ ✡

از درویشان برگ سبزی *E. E.* A widow's mite.
T. A green leaf offered by a dervish.

✡ ✡ ✡

از دریچهٔ چشم مجنون بایستی در جمال لیلی نظر کردن [سعدی] *T.* Leyli's beauty should be viewed from the window of Majnoon's eye. {Reference to a pair of lovers in the versified romance by Nezami}.
E. E. Beauty is in the eye of the beholder.

✡ ✡ ✡

از دل برود هر آنکه از دیده برفت *E. E.* a) Out of sight, out of mind. b) Long absent, soon forgotten.
Note. For "mind" the P. has دل "heart".

✡ ✡ ✡

از دماغ فیل افتاده است *T.* He has fallen out of an elephant's nose. *E. E.* He is as proud as the peacock.

✡ ✡ ✡

از ده ویران که ستاند خراج [نظامی] *F. T.* A desolate village is never liable to taxation.

✡ ✡ ✡

از دور می برد دل و نزدیك زهره را *E. E.* 'Tis the distance that lends enchantment to the view (and robs the mountain of its azure blue).
T. When afar, it enraptures the heart, and when near, it rends the gall-bladder. *Cf.* آواز دهل *etc.*

✡ ✡ ✡

از دیوار شکسته وسگ درنده و زن سلیطه الحذر *T.* Three things to avoid: a crumbling wall, a biting dog, and a shrew.

✡ ✡ ✡

از ران خود کباب خوردن *T.* To eat roast meat from one's own thigh. {This has been taken to mean "to ruin one's condition by (*or* for the sake of) good living", but it may mean (also) "to be too independent of others to borrow from them meat"}.

✡ ✡ ✡

از ریش برداشتن و به‌سبیل گذاشتن (یا پیوند کردن) *T.* To take from the beard and put on to the moustaches.

E. E. To take from one's right side to give to the left.

Note. The E. "to rob Peter to pay Paul" has been considered as a parallel, though of a different meanirg.

✡ ✡ ✡

از ریگ روغن کشیدن *T.* To draw oil from sand.

E. E. To draw blood out of a stone.

✡ ✡ ✡

از پر دویدن *etc.* *Same as* از زیاد دویدن کفش پاره میشود

✡ ✡ ✡

ازسر (وته) یك‌کرباس *E. E.* a) Of the same leaven. b) Tarred with the same brush.

T. (Cut) from the same piece of tent-cloth.

✡ ✡ ✡

از سستی آدمیزاد گرگ آدم خوار پیدا میشود *T.* It is because of the inertness of mankind that the man-eating wolf comes into being.

✡ ✡ ✡

از شوره زمین سمن نروید *T.* Flowers (*lit.* jasmine) will not grow in brackish ground.

E. E. Figs do not grow on thistles.

✡ ✡ ✡

از ضرر هرچه برگردد نفع است *T.* Whatever is recovered from a loss is a profit. *Cf.* از نصف ضرر *etc.*

✡ ✡ ✡

از قفس مرغ بهر جا که رود بستان است {صائب} *T.* A bird once liberated from its cage finds a garden everywhere.

✡ ✡ ✡

از کرامات شیخ ما اینست شیره را خورد و گفت شیرین‌است *T.* One of the miracles of our Sheikh is this: he drank the syrup and said it was sweet. {Referring to a platitude or a very obvious remark}.

✡ ✡ ✡

Note. An insipid variant of this verse is
i. e. از کرامات شیخ ما چه عجب برف را دید و گفت میبارد
This miracle of our Sheikh is nothing astonishing: he saw the snow and said it was snowing.

✡ ✡ ✡

از کف دست که موئی ندارد نمیتوان موئی کند *T.* One can't pluck a hair from the palm of the hand which has none.
E. E. a) You can't draw blood out of a stone. b) 'Tis very hard to shave an egg. c) Where nothing is, nothing can be had.

✡ ✡ ✡

از کوزه برون همان تراود که در اوست *E. E.* a) Nothing comes out of the sack but what was in it. b) Every tree is known by its fruit. c) Such as the tree is, such is the fruit.
T. What is in the jug will leak out of it.

✡ ✡ ✡

از کیسهٔ خلیفه بخشیدن *T.* To give out from the Caliph's purse (*i. e.* to be generous with other people's money).

✡ ✡ ✡

از گدا چه یك نان بگیرند چه بدهند یکسان است *F. T.* It makes no difference to a beggar whether you give him a loaf of bread, or take one from him.
E. E. A penny won't make me or break me.

✡ ✡ ✡

از گرگ شبانی نیاید *T.* The wolf will never make a shepherd.
E. E. Set not the fox to watch the geese.

✡ ✡ ✡

از گیر دزد درآمد گیر رمال افتاد *T.* He escaped the clutch of the thief and fell into that of the soothsayer (*lit.* geomancer).
E. E. He fell out of the frying-pan into the fire.

✡ ✡ ✡

ازما است که برما است [ناصر خسرو] *F. T.* It is amongst us that is against us (*i. e.* we are shot with our own arrow).

✡ ✡ ✡

از ما بدر بجوال پنبه *T.* If only away from us, let it go into the sack of cotton. [A selfish remark meaning "As long as we are not harmed, let it destroy what or whom it will").

✡ ✡ ✡

از مردی تا نامردی یك قدم است *T.* There is but a single step from manliness to cowardliness. {Many an honest person has had an abrupt transition to dishonesty}.

✡ ✡ ✡

از مرگ گرفتند تا بتب راضی شد *T.* They began (*or* threatened him) with death until he was content with fever.

✡ ✡ ✡

از مکافات عمل غافل مشو گندم ازگندم بروید جو ز جو *T.* Do not neglect (to consider) the outcome of the act; wheat grows from wheat and barley from barley.
E. E. As you sow, so you will reap.

✡ ✡ ✡

از موی سیه مترس و از ابر سپید از موی سپید ترس و از ابر سیاه *T.* Fear not black hair and white clouds; fear white hair and black clouds. *Cf.* از ابر سیه *etc.*

✡ ✡ ✡

از نصف ضرر برگشتن منفعت است To cut a loss (*lit.* turn away from half a loss) is a profit.

✡ ✡ ✡

از نو کیسه وام مخواه *T.* Do not borrow from a parvenu.

✡ ✡ ✡

ازهردست بدهی (از همان دست) پس میگیری *T.* From whichever hand you give, by the same hand you will receive (*i. e.* the reward of the charity returns to the hand that gives it).
E. E. a) As you sow, so you will reap. b) Virtue is its own reward.

✡ ✡ ✡

ازهرطرف بادمی‌آید باد(ش) میدهد *T.* From whichever quarter the wind blows he will winnow his grain. *Cf.* بوجارلنجان *etc.*

✡ ✡ ✡

از هضم رابع هم گذشت *T.* It has already passed the fourth stomach (*lit.* digestive stage); *i. e.* by this time it has been consumed and finished with.

✡ ✡ ✡

از هول هلیم توی دیگ افتادن *F. T.* To fall into the pot from greed.

Note. هلیم (which is also spelled حلیم) is a kind of porridge with wheat groats and meat.

✡ ✡ ✡

از هیچ دلی نیست که راهی بخدا نیست *T.* There is no heart without a path to God.

✡ ✡ ✡

ازیك گل بهار نمیشود *E. E.* One swallow does not make summer.
T. One flower does not make spring.

Note. I have seen in *Dehkhoda's Proverbs* ازیك پرستوك تابستان نمیشود which I do not believe is of Persian origin. He seems to have seen somewhere the literal translation of the E. pvb.

✡ ✡ ✡

اسباب خانه به صاحبخانه میرود *T.* The household furniture shows what the owner of the house is like (*lit.* the household furniture takes after the owner of the house).

✡ ✡ ✡

اسب پیشکشی را بدندانش نگاه نمی کنند *E. E.* One does not look a gift horse into the mouth.
T. One does not look at the teeth of a gift horse.

Note. The P. sentence is grammatically unsound because of the double object اسب را and بدندانش. The correct form would he بدندان اسب پیشکشی نگاه نمی کنند

✡ ✡ ✡

اسب تازی دو تك رود بشتاب شتر آهسته میرود شب و روز {سعدی}
T. The Arab horse gallops two stretches with great speed; the camel goes on gently day and night.
E. E. a) Slow and steady wins the race. b) Slow but sure.

✡ ✡ ✡

اسب ترکمنی است ، هم از توبره میخورد هم از آخور *T.* He is like a Turkoman horse; he eats both from the nose-bag and from the manger. {Referring to some one who tries to make a profit from all sides}.

✡ ✡ ✡

اسب دونده جو خودش را زیاد میکند *F. T.* A horse galloping means more fodder (*lit.* barley).

✡ ✡ ✡

اسب راگم کردن و پی نعلش گشتن *T.* To lose the horse and search for its shoe (*i. e.* to be careless about essentials and careful about trifles).
Cf. the E. 'penny-wise and pound foolish', *which is not quite the same thing.*

✡ ✡ ✡

اسب فربه شود شود سرکش *T.* The horse, when it is fattened, becomes restive.

✡ ✡ ✡

اسب نجیب را یك تازیانه بس است *T.* A blood horse needs only one stroke of the whip. *Cf.* عاقلان را اشاره‌ای *etc.*

✡ ✡ ✡

اسب و خر راکه یکجا به بندند (اگر) همبو نشوند همخو میشوند *F. T.* A horse and an ass tied side by side become of the same temperament, though not of the same kind.

E. E. Tell me the company you keep, and I will tell you who you are.

✡ ✡ ✡

اسب و زن و شمشیر وفادار که دید؟ *T.* Who has ever seen a faithful horse, a faithful woman, and a faithful sword?

✡ ✡ ✡

اسب‌های شاهی را نعل می کردند کیك و پشه هم پاهای خودرا بلند کردند *T.* They were shoeing the king's horses; the flea and the gnat also lifted up their feet.

E. E. Every ass thinks himself worthy to stand with the king's horses.

✡ ✡ ✡

اسبی راکه درچهل سالگی سوغان گیرند میدان قیامت (یا بازار محشر) را شاید *T.* The horse that they try to break when it is forty years old will be fit for the race-course of the Resurrection.

E. E. It is no use teaching an old dog new tricks.

✡ ✡ ✡

استخوان لای زخم گذاشتن *T.* To leave a splinter of bone in the wound (*i. e.* to abstain from a radical cure or from taking an effective measure in any matter and dally with it from selfish motives). {*From the following anecdote*}:

Once when a butcher was chopping meat a small splinter of bone flew into his eye. He consulted a doctor who said he would take the splinter out if the butcher would send him a certain quantity of meat each day. But as days passed the doctor only dallied with the matter instead of trying to do the essential, until one day when he was absent from the surgery his assistant opened the butcher's eye, and locating the splinter, took it out by an ordinary

surgical instrument.

The butcher, who was greatly relieved of his pain, called no more at the surgery, and the doctor, on questioning his assistant about it, found out the reason. Whereupon he grew angry and said, "How foolish thou must be! Did you think I could not see the splinter in his eye? I let it be there on purpose, so that I may receive the daily portion of meat!"

✡ ✡ ✡

استر را گفتند پدرت کیست گفت خاله ام مادیان است *T.* When asked who his father was, the mule said, "My maternal aunt is a mare." {An evasive answer given to conceal one's low ancestry}.

✡ ✡ ✡

استعداد بی‌تربیت دریغ است و تربیت نامستعد ضایع {سعدی} *T.* Parts without training is a pity; training without parts a waste.

✡ ✡ ✡

اشتر که کاه می خواهد گردن دراز میکند *T.* A camel which wants some straw will stretch its neck out.

E. E. No pains, no gains.

✡ ✡ ✡

اصل آش چغندر است *T.* The main ingredient of a (sour) pottage is beetroot. {Used as an ironical or jocular praise of a person or thing}.

Note. The English would probably render the above "The foundation of the stew is the turnip".

✡ ✡ ✡

اصل بدنیکو نگردد زانکه بنیادش بد است

تربیت نا اهل را چون گردکان بر گنبد است {سعدی}

F. T. One of a bad origin will not become good, as his very foundation is bad;

The training of the unworthy is water on a duck's back (*lit.* is like walnuts on a dome).

E. E. (a) A lofty rank requires nobleness of soul. (b) True blood will never stain. (c) *Noblesse oblige.*

✡ ✡ ✡

افتادگی آموز اگر طالب فیضی هرگز نخورد آب زمینی که بلند است

T. Learn to be lowly if you wish for grace;

Land which is high will never absorb water.

افسرده دل افسرده کند انجمنی را *T.* A despondent person will depress the whole company.

✡ ✡ ✡

افعی کشتن و بچه نگهداشتن کار خردمندان نیست {سعدی} *T.* To kill the viper and leave the young is not what a wise man would do. *Cf.* آتش نشاندن *etc.*

E. E. (a) Destroy the lion while he is but a whelp. (b) Crush the evil thing at birth.

✡ ✡ ✡

افعی گزیده میرمد از شکل ریسمان {سلیم} *T.* One who has been bitten by a viper will start away from the shape of a cord.

E. E. (*Same as for* مارگزیده *etc*).

✡ ✡ ✡

اکل از قفا کردن *T.* To eat food from behind one's neck (*i. e.* To do things hind before).

E. E. To put the cart before the horse.

✡ ✡ ✡

اگر بابا بیل‌زنی باغچهٔ خودت را بیل‌بزن *T.* If you are a digger, dig your own garden.

E. E. Physician, heal thyself.

✡ ✡ ✡

اگر باری ز دوشم برنداری چرا باری بسر بارم‌گذاری؟ *T.* Since you do not take a load from my shoulders, why do you add another load to mine?

Note. Sometimes اگر is changed to تو که 'thou who'.

✡ ✡ ✡

اگر بپوشی رختی نشینی تختی می‌بینمت بچشم آنوقتی *T.* Though you are dressed in fine clothes, and seated on a throne, I still see you with the eye of old times.

Note. The vulgar pronounce آنوقتی as if it were spelled آنوختی which pronunciation causes it to rime with رختی and تختی.

✡ ✡ ✡

اگر برآب رَوی خسی باشی و اگر برهوا پری مگسی باشی
دل‌بدست آر تا کسی باشی {خواجه عبدالله انصاری}

T. If you float on water you are only a straw, and if you fly in the air you are no more than a fly; make hearts happy and you will be some one worth while.

✡ ✡ ✡

اگر بهر سر مویت هنر دو صد باشد هنر بکار نیاید چو بخت بد باشد {سعدی}
T. Shouldst thou have two-hundred arts (hung) on each hair, they are useless if fortune is adverse.
E. E. It is better to be lucky than wise.
Note. The original Persian has *ingenuity* for *wisdom*.

✡ ✡ ✡

اگر پدرش را ندیده بود ادعای پادشاهی میکرد *T.* Had he not seen his father, he would have claimed kingship. {Said of one who, though born of a low family, has undue pretensions}.

✡ ✡ ✡

اگر پشت گوشت را دیدی . . . *T.* If you can see the back of your ear (*i. e.* never). *Cf. the E.* When two Sundays meet.

✡ ✡ ✡

اگر ترا زر باشد عالمیت برادر باشد *T.* If thou hast money (*lit.* gold), thou wilt have a world full of brothers.
E. E. He that is poor, all his kindred scorn him; he that is rich, all are akin to him.

✡ ✡ ✡

اگر جور شکم نبودی هیچ مرغی در دام صیاد نیفتادی بلکه صیاد خود دام ننهادی {سعدی} *T.* Were it not for (meeting the demand of) the oppressive stomach, no bird would fall into the hunter's snare; nay, the hunter himself would not lay the snare.

✡ ✡ ✡

اگر حسود نباشد جهان گلستان است *F. T.* But for jealousy, the world would be a flower garden.

✡ ✡ ✡

اگر حسود نبود یك شهر و یك شوهر بس بود *F. T.* But for jealousy, a whole town and a single husband would suffice.

✡ ✡ ✡

اگر خاله . . . . داشت خالو میشد *T.* If the aunt had t———s, she would have been an uncle.
E. E. If my aunt had been a man, sh'd have been my uncle.
Note. The variant اگر خاله‌ام ریش داشت آقا دائیم میشد approaches the sense of the E. pvb.

✡ ✡ ✡

اگر خواهی شوی خوشنویس بنویس و بنویس و بنویس

T. If you wish to be a good writer, write, write, and keep on writing.

E. E. Practice makes perfect.

✡ ✡ ✡

اگر دانی که نان دادن ثواب است توخود میخور که بغدادت خراب است

F. T. If you know that there is a heavenly reward for giving bread, eat it yourself, whose belly is empty (*lit.* whose Bagdad is ruined).

E. E. (a) Charity begins at home. (b) He tells me my way but does not know his own.

✡ ✡ ✡

اگر دروغ میرهاند راست رهاننده تر است *T.* If falsehood will save, truth will save still better.

E. E. Honesty is the best policy.

✡ ✡ ✡

اگر دعای طفلان را اثر بودی یك معلم زنده نماندی *T.* If pupils' prayers took effect, no teacher would be left alive.

✡ ✡ ✡

اگر دنیا را آب بَرَد او را خواب میبرد *F. T.* Even though all the world were deep in water, he would be deep in slumber.

✡ ✡ ✡

اگر را با مگر تزویج کردند از آنان بچه‌ای شد کاشکی نام

T. "If" married "perhaps", and the offspring was "Would I have not".

E. E. If wishes were horses, beggars might ride.

✡ ✡ ✡

اگر سَر بایدت سِرّ را نگهدار [ناصرخسرو] *F. T.* Dost thou need to keep thy head? Then, keep the secret.

E. E. The tongue talks at the head's cost.

✡ ✡ ✡

اگر شبها همه شب قدر بودی شب قدر بیقدر بودی [سعدی]

T. If every night were the Precious Night, the Precious Night would be no longer precious. (*Loosely*) If everyday were a feast-day, what day would be festive?

Note. شب قدر, the Precious (*or* Dear) Night, is the night on which the Koran was given. A few other nights have also been called by this name.

اگر صد سال گبر آتش فروزد چو یکدم اندر آن افتد بسوزد {سعدی}

T. Though the fire-worshipper tend (the sacred) fire a hundred years, should he fall therein for one moment he will be consumed.

✡ ✡ ✡

اگر عذر است این نیز بس است *T.* If there may be an excuse, this is a sufficient one. {*From the following anecdote*}.

Molla Nassreddin was asked one day by one of his neighbours to lend him his rope. Molla said, "I have spread millet on it". "How can one spread millet on a rope?" asked the other man. Molla answered, "For an excuse any reply would do."

✡ ✡ ✡

اگر علی ساربان است میداند شتر را کجا بخواباند *T.* If Ali is the camel-driver, he knows where to lead the camel (*lit.* cause him to kneel down). {*From a story of which one version is as follows*}:

A Sunnite was once engaged in a controversy with a Shiite to whom he finally said, "You must know that on the last day our master, Omar, will ride on a camel, and that the camel will be driven by Ali, whose follower you are." "But", replied the Shiite most shrewdly, "if Ali is the camel-driver, he knows best where to lead the camel". "And where will he lead our Master?" asked the Sunnite who was becoming impatient. "Straight to hell" was the smart reply.

✡ ✡ ✡

(اگر)لالائی میدانی چرا خوابت نمی برد؟ *Same as* تو که لالائی *etc.*

✡ ✡ ✡

اگر فضول نباشد جهان گلستان است *T.* But for meddlers the world would be a flower-garden.

✡ ✡ ✡

اگر گویی که بتوانم قدم در نه که بتوانی

اگر گویی که نتوانم برو بنشین که نتوانی *F. T.* When you say "I can do it", you may go on; for you will be able to do it; but when you say "I cannot do it", you must sit down, for you will fail. {A lesson teaching resolution and determination}.

✡ ✡ ✡

اگر لُر ببازار نرود بازار می‌گندد *E. E.* If fools went not to market, bad wares would not be sold.

T. If the Lur did not go to market, the market's produce would be rotten.

Note. The Lurs, who are the natives of Luristan, a western province of Iran, have been regarded, for no good or specific reason, as fools.

✡ ✡ ✡

اگرمهمان یکی باشدگاوی توان کشت *T.* For a single guest one could kill a cow. {An excuse for a poor entertainment of a large party}.

✡ ✡ ✡

اگرنان گندمت نیست زبان‌مردمت کو ؟ *F. T.* If the bread offered by you is not of wheat, let your speech be soft and sweet.

✡ ✡ ✡

اگر نخورده‌ایم نان گندم دیده‌ایم دست مردم *T.* Though we have not eaten wheaten bread, we have at least seen others with it (*i. e.* we know something about it).

Note. The beauty of the above two proverbs lies in the words گندم and مردم which nearly rime with each other.

✡ ✡ ✡

اگر نشاشیدی شب دراز است *T.* If you have not pissed, the night is still young. {*From the following anecdote*}:

A child was in the habit of wetting his bed during the night. One night before this had happened, he awakened his mother and said to her boastingly, "Mummy, I have not wet my bed". "Don't you worry", said the mother, "the night is still young" (meaning thereby that there was still time to see whether he would wet his bed or not).

This is now said to one who is cocksure that something will not happen because it has not yet happened.

✡ ✡ ✡

اگر هفت دختر کور داشته باشد در یك ساعت همه را شوهر میدهد *T.* Should he have seven blind daughters, he can marry them off in an hour. {Said of a very clever and resourceful person}.

✡ ✡ ✡

اگر همهٔ دنیا را گندم بگیرد خوراك کبك ریگ است *T.* Though the whole world were covered with wheat, the food of

the partridge would (still) be sand.

Note. The meaning of this pvb., which refers to the nature of a mean person, is quite clear, but hunters have not confirmed anything which is similar to the remark about the bird.

✡ ✡ ✡

اگر هوس است همین هم بس است *F. T.* If it was merely to please our caprice, this one instance is enough. {This means that the practice was a mere fad or fancy, and is not good enough to be repeated}.

✡ ✡ ✡

اگر یار اهل باشد کار سهل است *F. T.* When one's party is amenable, it is easy to handle affairs.

Note. یار originally means "friend" or "sweetheart", and in games "partner". It seems, therefore, that it has been used here chiefly to rime with کار.

✡ ✡ ✡

اگر یکبار مغبونم کردی کور شوی اگر دوبار مغبونم کردی خودم کور شوم *E. E.* If a man cheats me once, shame on him; if he cheats me twice, shame on me.

T. If thou hast cheated me once, may thou become blind; if thou hast cheated me twice, may I become blind.

✡ ✡ ✡

تنزل من السماء (یا الالقاب) الاسماء (A.) *T.* Names (*or* titles) descend from heaven.

Note. Iranian names always have special meanings.

✡ ✡ ✡

الاقارب کالعقارب (A.) *T.* Relations are (like) scorpions.

Note. For the sake of a rime one might loosely say, "Relations are vexations".

✡ ✡ ✡

الاکرامُ بالاتمام (*A.*) *T.* Generosity is that which is completed.

Cf. کار را که کرد *etc.*

Note. Most people substitute الاحسان "beneficence" for الاکرام

✡ ✡ ✡

الانتظارُ اشدّ من الموت (A.) *T.* Anticipation (*or* waiting) is more painful than death.

✡ ✡ ✡

الانسانُ حريص على مامنع (A.) *F.T.* Man craves for the forbidden.
E. E Forbidden fruit is sweet.

✡ ✡ ✡

الانسانُ يدبر والله يقدر (A.) *T.* Man makes the plan, and God predestinates. *Cf.* آنچه دلم خواست *etc.*
E. E. Man proposes, God disposes.

✡ ✡ ✡

الجنةُ تحت اقدام الامهات (A.) *T.* Paradise is under the feet (*i. e.* influence) of mothers.

✡ ✡ ✡

الجنونُ فنون (A.) *T.* There are different forms to madness. {Said of, or to, one who has an idiosyncrasy}.

✡ ✡ ✡

الجودُ بالموجود غاية الجود (A.) *T.* Generosity with what one has available is the extreme limit of generosity.

✡ ✡ ✡

الحقُ مرٌ (A.) *T.* Truth is bitter.

✡ ✡ ✡

الخائنُ خائف (A.) *T.* The treacherous man is apprehensive.

✡ ✡ ✡

الخيرُ في ما وَقع (A.) *T.* Whatever happens is for the best.
E. E. All is for the best.

✡ ✡ ✡

الدرسُ حرف والتكرارُ الف (A.) *F.T.* Though the lesson be only one letter, there should be a thousand repetitions of it. {This brings out the importance of drill and exercise}.

✡ ✡ ✡

الرَّفيق ثم الطريق (A.) *F. T.* Choose first your companion, then your road.

✡ ✡ ✡

السابقون السابقون اولئك المقرّبون { قرآن } (A.) *T.* Those who were first are (still) first; these are they who will be nigh (to God). *Cf.* آسیاب بنوبت *etc.*
E. E. First come, first served.

✡ ✡ ✡

الشاةُ نظيفة والفيلُ جيفة { سعدی } (A.) *T.* The sheep (though small in body) is clean, while the elephant (which is so huge in body) is unclean.

Note. "Clean" here means "ceremonially clean and

hence lawful to eat".

✡ ✡ ✡

الصبرُ مفتاح الفرج (A.) *T.* Patience is the key to relief.
E. E. a) Patience opens all doors. b) Everything comes to him who waits.

✡ ✡ ✡

الضدّان لايجتمعان (A.) *T.* Contraries do not meet.

✡ ✡ ✡

العاقلُ يكفيه الاشاره (A.) *T. Verbum sat sapienti* [Lat.]; *i. e.* a word to the wise is sufficient.
E. E. A nod to the wise, a rod for the fool.

✡ ✡ ✡

العبدُ يدبّر والله يقدر (A.) *E. E.* Man proposes, God disposes. *T.* The servant of God makes the plan, and God predestinates. *Cf.* آنچه دلم خواست *etc.*

✡ ✡ ✡

العجلةُ من الشيطان (A.) *E. E.* a) The more haste, the less speed. *T.* Haste is from the Devil.

✡ ✡ ✡

العلمُ في الصغر كالنقشُ في الحجر (A.) *T.* Knowledge (acquired) in childhood is like an inscription on stone (*i. e.* it will never be forgotten).

✡ ✡ ✡

العهدةُ على الرّاوى (A.) *F. T.* The narrator is responsible (for the truth of the tradition or news, and I am not to blame if it proves untrue).

✡ ✡ ✡

الغريقُ يتشبث بكلّ حشيش (A.) *T.* A drowning man will catch at any straw.
E. E. a) A drowning man will catch at a straw. b) He that is carried down the torrent catcheth at everything.

✡ ✡ ✡

الف از باء نشناختن (یا ندانستن) Not to know A from B.

✡ ✡ ✡

الفضلُ للمتقدّم (A.) *T.* It is the predecessor who merits excellence. [Cited in cases when an invention, theory, or quotation is found to have been based on a more ancient one].

✡ ✡ ✡

القاسمُ ملعون او مغبون (A.) *T.* The distributor is either

cursed (by the dissatisfied) or cheated (by himself) .

✡ ✡ ✡

القاص لا يحب القاص (A.) *T.* Story-tellers dislike each other. *E. E.* Two of a trade never agree.

✡ ✡ ✡

القرض مقراض المحبة (A.) *T.* Loans (*or* debts) are scissors which sever friendship (*lit.* love).
E. E. (a) Friendship stops where borrowing begins. (b) He that doth lend doth lose his friend. (c) A ready way to lose your friend is to lend him money.

✡ ✡ ✡

القلب يهدى الى القلب (A.) *T.* Heart finds its way to heart.
E. E. (a) One touch of nature makes the whole world kin. (b) Heart speaks to heart.

✡ ✡ ✡

الكريم اذا وعد وفى {سعدى} (A.) *T.* The generous man keeps his promise.

✡ ✡ ✡

الكلام يجر الكلام (A.) *T.* One word leads to another.

✡ ✡ ✡

اللهم بير بير {An Arabic and Turkish combination of little intelligibility meaning literally "O God, one by one", but used in the sense of آسياب بنوبت است *q. v.* }

✡ ✡ ✡

الله و بس مابقى هوس *F. T.* Save God everything is fancy.

✡ ✡ ✡

المال يشبه بصاحبه (A.) *T.* A man's property is the reflection of (*lit.* resembles) its owner. *Cf.* اسباب خانه *etc.*

✡ ✡ ✡

المأمور معذور (A.) *T.* The agent is not to blame; or one who is commissioned on a duty is excused.

✡ ✡ ✡

المسافر كالمجنون (A.) *F. T.* A traveller preparing is (distracted) like a madman.

✡ ✡ ✡

المستشار مؤتمن (A.) *T.* A counsellor (*or* advisor) is trustworthy.

✡ ✡ ✡

المعنى فى بطن الشاعر (A.) *T.* The meaning is in the heart (*i. e.* mind) of the poet. { Used of an obscure passage}.

المفلس فی امان الله (A.) *F. T.* The destitute are given immunity by God.

✡ ✡ ✡

النادر کالمعدوم (A.) *T.* The rare (*or* exceptional) is like the non-existent. *Cf.* برنادر حکم *etc.*

✡ ✡ ✡

الناس علی دین ملوکهم {سعدی} (A.) *T.* People follow the religions of their kings.

✡ ✡ ✡

النجات فی الصدق (A.) *T.* Deliverance is in truth.

✡ ✡ ✡

النجوی من عمل الشیاطین (A.) *F. T.* Whispering is the practice of the Devil. {Used often humorously}.

✡ ✡ ✡

النظافة من الایمان *E. E.* Cleanliness is next to Godliness.
T. Cleanliness (comes) from faith.

✡ ✡ ✡

الو (الو) به از پلو *F. T.* Better fire (*lit.* flames) than food. {Said by children warming themselves in winter by the fireside}.

Note. I suggest a free E. rendering like "Heat is better than meat" for those who prefer phrases with rimes.

✡ ✡ ✡

الهزل فی الکلام کالملح فی الطعام (A.) *T.* Wit in speech is like salt in food.

✡ ✡ ✡

امام حسینی نیست وگرنه شمر بسیار است *T.* (Nowadays) there are no *Imam-Hosseins*, though there are still many *Shemrs*.

Note. (1) امام‌حسین the third Imam, was killed by شمر (2) An English parallel would be "There are no Johns, though there are still many Herods".

✡ ✡ ✡

امان ازخانه داری یکی میخری‌دو تا نداری *F. T.* From being a householder Heaven preserve us; for one thing we buy we lack two.

✡ ✡ ✡

امروز توانی و ندانی فردا که بدانی نتوانی *T.* To-day when

you are able you do not know (what to do); to-morrow when you know (what to do) you will not be able.
E. E. If youths only knew; if old age only could.

✡ ✡ ✡

امروز نقد فردا نسیه *T.* To-day *cash*; to-morrow *credit*.
E. E. This day there is no trust; come to-morrow.

✡ ✡ ✡

امیدوار بود آدمی بخیر کسان مرا بخیر تو امید نیست شر مرسان {سعدی}
T. Man hopes for good from others; I hope for no good from you; (at least) do me no harm.

✡ ✡ ✡

انبان خالی باد برمیدارد *T.* An empty skin takes in wind (*i.e.* an ignorant person is puffed up with conceit).

✡ ✡ ✡

انبر را در آتش می گذارند دزد خبردار میشود *T.* When the irons (*lit.* tongs) are heated, the thief takes warning.
E. E. When the noose is prepared, the thief takes warning.

✡ ✡ ✡

اندازه نگهدار که اندازه نکواست *T.* Be moderate, for moderation is good.
E. E. The golden mean (is best).

✡ ✡ ✡

اندر پس هر خنده دو صد گریه مهیا است *F. T.* For each time one laughs, two-hundred weepings await one.
E. E. (1) Sorrow treads upon the heels of mirth.
(2) Laugh before morning, cry before night.

✡ ✡ ✡

اندك اندك بهم شود بسیار دانه دانه است غله در انبار {سعدی}
F. T. Little added to little will make much; the corn in the granary is made of single grains.
E. E. (1) Many a little (*or* pickle) makes a mickle.
(2) Penny and penny laid up will make many.

✡ ✡ ✡

اندك اندك خیلی شود و قطره قطره سیلی گردد {سعدی} *F. T.* Little added to little becomes much, and drop added to drop makes a flood.
E. E. (*Same as for the preceding*).

✡ ✡ ✡

اندك دان بسیار گو است *T.* He talks much who knows little.

اندکی جمال به از بسیاری مال {سعدی} *T.* A little beauty is worth more than much wealth.

✡ ✡ ✡

اندوه دلِ سوخته دلسوخته داند {سعدی} *T.* The heart-broken (alone) understand the suffering of the broken heart.
E. E. He jests at scars who never felt a wound.

✡ ✡ ✡

اندیشه کردن که چه گویم به از پشیمانی خوردن که چرا گفتم {سعدی}
T. Better to reflect and say, "What shall I say?" than to regret and say "Why did I speak?"
E. E. Think twice before you speak once.

✡ ✡ ✡

انسان بندهٔ احسان است *T.* Man is the bondsman of favours.
{Note the pseudo-rimes انسان & احسان}

✡ ✡ ✡

انسان جایزالخطا است *T.* Mankind is fallible.
E. E. (1) To err is human.
(2) *Humanum est errare* {Lat.}.

✡ ✡ ✡

انصاف نصف ایمان است *T.* Equity is one-half of (religious) faith.

✡ ✡ ✡

انظرالی ماقیل ولاتنظر الی من قال (A.) *T.* See what has been said; nevermind who has said it. *Cf.* بنگر که چه *etc.*
E. E. Do as the preacher says, not as he does.

✡ ✡ ✡

انگشت انگشت مبر تا خیك خیك نریزی *F. T.* Don't pilfer by drops, and you will need not throw away in skins. {*From the following anecdote*}:

An oil-seller used to sell oil underweight and buy it overweight. After some years when he had become a great merchant, he went on a voyage to sell oil to another country. His ship was laden with skins of oil, which he was exporting. All of a sudden, the sea became rough, and the captain ordered the crew and all the passengers to lighten the boat. While the merchant was throwing his oil skins into the sea with his own hands, his apprentice who had always watched his dishonest dealings, said with the intention of aggravating his suffering, "Don't

pilfer by drops, and you will not need to throw in skins."

✡ ✡ ✡

انگشت بدندان گرفتن *T.* To take one's finger between one's teeth (*i. e.* to show astonishment).

✡ ✡ ✡

انگشت بدندان گزیدن *T.* To bite one's finger (*i. e.* to regret or repent ; to express remorse).

✡ ✡ ✡

انگشت به شیر(یا ماست) زدن *T.* To put one's finger in the milk (*or* yoghurt); *i. e.* to interfere in some one's affair with the intention of spoiling it.
E. E. To put a spoke in some one's wheel.

✡ ✡ ✡

انگشت کوچکِ . . . . هم نمیشود *E. E.* He is not fit to (*or* can't) hold a candle to . . .
T. He cannot be considered the little finger of . . .

✡ ✡ ✡

انگشت نمك است خروار هم نمك *F. T.* Salt is salt whether a pinch or a ton.
E. E. 1) You may know by a handful the whole sack.
2) We must be thankful for small mercies.

✡ ✡ ✡

انگشت هنر وَر کلید روزی‌است ودست بیهنر کفچهٔ دریوزه *T.* The finger of a craftsman is the key to his daily bread, while the hand without a craft is the bowl of beggary.

✡ ✡ ✡

انگور خوب نصیب شغال (یا کفتار) میشود *T.* Fine grapes fall to the lot of the jackal (*or* hyena). {Said when something good falls to the lot of the unworthy }.

✡ ✡ ✡

ان مع العسر یسرا {قرآن} (A.) *E. E.* a) Adversity often leads to prosperity. b) A flow will have an ebb.
T. Verily hardship is accompanied by ease.

✡ ✡ ✡

اوزوم و انگور *E. E.* Six of one and half a dozen of the other.

Note. اوزوم is the Turkish word for "grapes". One might substitute some such equivalent as " *Raisins* and grapes " (*raisins* being the French word for grapes).

اولاد بادام است اولاد اولاد مغز بادام *F. T.* Children are like fruits, grand-children like kernels.

Note. بادام means "almond" and مغز بادام means "shelled almond".

✡ ✡ ✡

اول استشاره وانگهی استخاره *T.* Consultation (should come) before divination.

Note. استخاره is divination which consists of consulting a book, or bidding beads, at random, and thereby deciding one's procedure.

✡ ✡ ✡

اول اندیشه وانگهی گفتار پای بست آمده است پس دیوار [سعدی] *T.* Thinking comes first and speaking next; (just as) the foundation comes before the wall.

E. E. Think twice before you speak once.

✡ ✡ ✡

اول برادریت را ثابت کن بعد ادعای ارث کن *T.* First prove that you are a brother, then claim the inheritance.

✡ ✡ ✡

اول بچش بعد بگو بی نمك است *T.* Taste it before you say it is insipid. {Counsel against prejudgment}.

✡ ✡ ✡

اول پاداراش راخورم بی پا هاش سر جاشه *T.* I will eat first those which have legs; those which have no legs will stay where they are {*provincial dialect*}. {*From the following anecdote*}:

A certain Lur was buying some raisins at a grocer's shop. On seeing a few beetles among the raisins, he put them one by one into his mouth, saying, "I will eat first those which have legs, for those which have no legs will stay where they are". {This is now often cited by one who eats first what is less likely to be left at the table, etc.}.

✡ ✡ ✡

اول پیاله و دُرد *T.* The first glass and dregs!? {Used when bad results arrive unexpectedly early}. *Cf.* پیالهٔ اول *etc.*

✡ ✡ ✡

اول چاه را بکن بعد منار را بدزد *F. T.* Do not steal the minaret before you have dug a pit to hide it in.

E. E. a) You are a fool to steal, if you can't conceal. b) Count the cost (before the undertaking). *Cf. also* Look before you leap.

Note. The infinitive phrase چاه نکنده منار دزدیدن which means " To steal the minaret before one has dug a pit (to hide it in) " is of frequent usage, but the *E. E.* given above should be adapted accordingly.

✡ ✡ ✡

اول خویش دوم درویش *T.* First one's own and then the poor. *E. E.* Charity begins at home. *Cf.* چراغی که بخانه *etc.*

✡ ✡ ✡

اول طعام آخر کلام *T.* First food, then talk.

✡ ✡ ✡

اول ما خلق‌الله او خراب است *E. E.* 1) He is wrong in the upper storey. 2) His cockloft is unfurnished.
T. His wits are spoiled.

Note. اول ماخلق‌الله literally means " what God has created first ", and hence is used as a substantive meaning " intellect or wit(s). " .

✡ ✡ ✡

ای آقای کمر باریك کوچه روشن کن وخانه تاریك *F. T.* O slender-waisted gentleman, who darken your house and brighten the streets.

Notes. 1) The E. " He hangs up his fiddle when he comes home" is an equivalent of the latter part of the P., provided the necessary grammatical change is brought therein.

2) The phrase کوچه روشن کن و خانه تاریك is grammatically wrong and should be کوچه روشن کن‌وخانه تاریك کن

✡ ✡ ✡

ای بسا اسب تیز رو که بماند خرك لنگ جان بمنزل برد [سعدی]
T. Many a swift horse broke down, while the poor lame ass arrived safely home.

✡ ✡ ✡

ای کشته که را کشتی تا کشته شدی زار
تا باز که او را کشد آنکس که ترا کشت [ناصرخسرو] *T.* O slain one, whom didst thou slay that thou wast cruelly slain? And then who knows who will slay him who slew thee? [Law of natural retaliation] .

✡ ✡ ✡

این امامزاده ایست که با هم ساختیم ! *F. T.* Why ! Isn't this the shrine which we have built together ? {*From the following anecdote*} :

Two men spread the story that they had both seen in their dreams one of the descendants of the Imams appear in a certain locality. The credulous inhabitants then allowed them to build a shrine there and undertake its custodianship.

In this way the impostors managed to make a good living, and all went well until one day there arose an open quarrel between them. One of the partners, in an attempt to justify himself before the crowd watching them, pointed to the shrine and swore, "By this holy shrine the facts are as I state them", upon which his partner grew angry and disclosed their secret by saying, "Why! Isn't this the shrine which we have built together?!"

✡ ✡ ✡

این به آن در *E. E.* Tit for tat.

✡ ✡ ✡

این چهارده شاهی غیر ازآن هفتصد دینار است *E. E.* Every couple is not a pair.

Note. چهارده شاهی and هفتصد دینار which are the same, are in these days, according to the revised monetary system, changed to هفتاد دینار "70 *dinars* - seven - tenths of a *rial*. A near E. parallel to the P. pvb. would be "This tanner is different from that six-pence".

✡ ✡ ✡

این حرفها برای فاطی تنبان نشد *T.* All this talk will not make a skirt for Fatimeh.

E. E. Fair words butter no parsnips. *Cf.* ازحلوا حلوا *etc.*

✡ ✡ ✡

این در باین پاشنه نمی‌ماند *T.* This door will not last (long) on its hinges (*lit. heel*).

E. E. It is a long lane that has no turning.

✡ ✡ ✡

ایندست را مباد به آن دست احتیاج *F. T.* May one hand not have to beg from the other hand. {A prayer that we should never be in such a need as to have to beg even from our kinsmen}.

این دهن را خوب نخواندی *F. T.* This time you did not sing well. {A jocular way of expressing one's dissatisfaction of remarks or demands made by another}.

✡ ✡ ✡

اینرا (یا این یکیرا) که زائیده ای اول بزرگ کن *T.* First bring up the one you have given birth to. {Said to one who, before finishing an undertaking and profiting by it, embarks on another}.

✡ ✡ ✡

این ره که تو میروی به ترکستان است {سعدی} *F. T.* The road you have taken leads to Torkestan (*i. e.* you are quite on the wrong track). *Cf. the E. pvb.* "The way to Babylon will never bring you to Jerusalem".

Note. The first hemistich to this is ترسم نرسی بکعبه ای اعرابی (که . . . .) *i. e.* I fear, O Bedouin, that thou wilt never arrive at the Ka'ba; (for . . . . .).

✡ ✡ ✡

این شتری است که در خانهٔ همه کس خوابیده است *T.* It is a camel that kneels at every man's door (*i. e.* we will all share the same fate). *Cf. the E.* "We are all in the same boat".

✡ ✡ ✡

این قافله تا بحشر لنگ است *T.* This caravan will drag on until the last day.

E.E. a) It is Penelope's winding-sheet. b) It is an endless task.

✡ ✡ ✡

این گوی واین میدان *T.* Here's the ball and here the field (*i. e.* now you have the opportunity to prove what you claim).

✡ ✡ ✡

این مال من این مال منبر اینهم مال ننه قنبر *T.* This one is for me, the other goes to the pulpit, and the third is the share of Ghambar's mother.

Note. منبر which is here rendered "pulpit", originally means a raised, wooden structure for a preacher, and this seems to have belonged in this case to the preacher himself. Similarly, Ghambar seems to have been his own son. It results, therefore, that the preacher, while distributing a certain present, was appropriating all of it to himself and his family, although seemingly to different persons. The phrase is usually said to an unfair and selfish distributor.

ب

با آب حمام ضیافت کردن *T.* To give a feast with water from a public bath (*i. e.* to entertain at no cost).

Note. A variant form of this expression is باآب‌حمام دوست گرفتن *i. e.* "to make friends with some one with water from a public bath".

✡ ✡ ✡

با (آن) زبان خوشت یا پول فراوانت یا راه نزدیکت؟ *T.* Because of your soft words, or because you pay good money, or because the way is near? {From the anecdote of the man who asked some one with harsh words to do a piece of work for him in a place some miles away against a very small sum of money, and received this answer. The answer is now applied to cases when there is no encouragement or good motive to induce a person to do anything}.

✡ ✡ ✡

با آنهمه هوش و بوشت پاشنه نداره کوشت *T.* Despite all your fuss and boasting, your shoes have no heels. *Cf. the E.* "Much boast, little toast".

Notes. 1) هوش و بوش *howshobowsh* consists of two words هوش and بوش both meaning "ostentation or pomp", and riming with کوش which is a provincialism for کفش "shoe". 2) The phrase refers to a false and ostentatious pretender.

✡ ✡ ✡

با بال دیگران پریدن (یا پرواز کردن) *T.* To fly with another person's wings (*i. e.* to act under borrowed strength; have no independence or personal ability).

✡ ✡ ✡

بابای من مُرد از تب گرم میخواهد باشد از تب سرد میخواهد باشد *T.* My father died; what matters if it was from a hot fever or from a cold one? {It is not the cause but

death itself which is the essential thing to consider).

Note. "Hot fever" and "cold fever" are mediæval terms in Iranian medical terminology.

✡ ✡ ✡

با پا راه بروی کفش پا ره میشود با سر کلاه *T.* If you go on foot, your shoes will wear out, and if you go on your head, your hat will wear out (*i. e.* however you do it, it will cost you something).

✡ ✡ ✡

با پر دیگران پریدن *T.* To fly with others' wings. *See* با بال دیگری *etc.*

✡ ✡ ✡

با پنبه سر بریدن *T.* To cut one's head with cotton.

E. E. a) To kill a man with a cushion. b) To laugh in one's face and cut his throat.

✡ ✡ ✡

با چادر سیاه رفتی باید باکفن سفید بیرون بیائی *T.* You went in a black veil, but must come out in a white shroud. [Said to a bride on her going to the bridegroom's house, meaning that she must be faithful to her husband and content with her future life].

✡ ✡ ✡

با خدا باش (و) پادشاهی کن بیخدا باش هر چه خواهی کن

F. T. When you are godly, you can behave as a king; when you are Godless, you may do everything.

✡ ✡ ✡

با خرس درجوال رفتن (باشدن) *T.* To go into a sack with a bear.

E. E. To catch a Tartar.

✡ ✡ ✡

باد آورده را باد میبرد *E. E.* a) Light come, light go. b) Easy come, easy go. c) What comes with the wind goes with the water (*Manx*).

T. What is brought by the wind is carried away by the wind.

✡ ✡ ✡

باد باران آورد بازیچه جنگ *T.* Wind brings rain, jesting quarrel.

✡ ✡ ✡

باد به بروت افکندن (یا انداختن) *E. E.* a) To puff with pride.

b) To give oneself airs.

T. To blow into one's moustaches.

Note. Another form of this expression is باد بدماغ انداختن (*i. e.* to blow into one's nose.

✡ ✡ ✡

باد در آستین انداختن *T.* To throw wind into one's sleeves.

E. E. Same as for با در بروت افکندن

Note. The above may be extended to read باد در آستین کسی انداختن but it would then mean "to puff some one with pride".

✡ ✡ ✡

باد در سر داشتن *T.* To have wind in one's head (*i. e.* to be proud or haughty).

✡ ✡ ✡

با درد بساز تا بدرمان برسی *T.* Put up with the pain so that you may (*or* until you) find the remedy for it.

✡ ✡ ✡

با درد کسی رسد که دردی دارد *E. E.* He jests at scars who never felt a wound.

F. T. He understands pain who has pain.

✡ ✡ ✡

با دست پس میزند با پا پیش می کشد *Same as* از دست پیش میکشد *etc.*

✡ ✡ ✡

با دکانی که معامله نداری ناخنك نزن *F. T.* Don't filch from a shop unless you (mean to) deal there. {Often used jestingly to mean "Don't flirt with a woman unless your intentions are honourabre" }.

Note. The P. phrase is grammatically wrong , and should better be replaced by the variant form given *under* از دکانی که *etc.*

✡ ✡ ✡

با دُمش گردو می شکند *T.* He cracks walnuts with his tail. {Said of one who is very glad of a success}.

✡ ✡ ✡

بادنجان بدآفت ندارد *E. E.* a) The cracked pitcher goes oftenest to the well. b) A bad vessel is seldom broken. c) A creaking door hangs long on its hinges. d) The singed cat lives long .

F. T. No plagues will come to a bad brinjal.

بادنجان دور قاب چین *E. E.* A sycophant, toady, pickthank, or flatterer.

T. One who arranges brinjals round the dish (*i. e.* does a humble service with the intention of pleasing).

✡ ✡ ✡

با دوستان بساز بر دشمنان بتاز *T.* Get on with your friends; then fall upon your enemies.

✡ ✡ ✡

با دوستان مروّت با دشمنان مدارا [حافظ] *T.* Generous with friends and tactful (*or* moderate) with enemies.

Note. In the first hemistich to this Hafez believes that such behaviour to friends and enemies brings about peace for the body and the soul.

✡ ✡ ✡

بادہ نی در ہر سری شر میکند آنچنان را آنچنان تر میکند
See under آنچنان را *etc.*

✡ ✡ ✡

بار خود را بستن *E. E.* To feather one's nest.

T. To pack one's load.

✡ ✡ ✡

بار در بارخانه گران است *E. E.* Eggs are dearer in the country.

F. T. Produce is (more) expensive where it is produced.

✡ ✡ ✡

بار روی بار کسی گذاشتن *T.* To add a load to another person's load (*i. e.* aggravate his suffering, or increase his trouble).

✡ ✡ ✡

بار سبك زود بمنزل میرسد *T.* A light burden soon reaches home.

Cf. the E. Much coin, much care.

✡ ✡ ✡

بارك‌الله ران کسیر اگنده نمیکند *T.* Saying "Well done" to some one does not make him fat in the thighs. *Cf.* این حرفها *etc.*

✡ ✡ ✡

بار کج بمنزل نمیرسد *T.* A load askew does not reach its destination.

E. E. a) Cheating play never thrives. b) Honesty is the best policy.

✡ ✡ ✡

بازار باز آر *F. T.* In the market one should get good value for one's money.

Note. This phrase shows a kind of popular etymology based on a pun, as بازار means "market" and باز آر means "Bring back", the idea being that one should *bring back* something worth his money from the market, as, for example, one might say, "Market" is a contraction of "mart" and "get".

✡ ✡ ✡

با زبان خوش مار را ازسوراخ بیرون‌می کشند *T*. With soft words one may persuade a serpent out of its hole. {Gentle means are always best}. *Cf*. بنرمی درآید *etc*.

✡ ✡ ✡

باز گردد باصل خود هر چیز *T*. Everything goes back to its origin.

E. E. a) Blood will tell. b) What is bred in the bone will come out of the flesh.

✡ ✡ ✡

بازوی بخت به که بازوی سخت {سعدی} *F. T*. Better a lucky arm than a strong one. *Cf*. اگر بهر سر مویت *etc*.

✡ ✡ ✡

بازی‌اشکنك داره سر شکستنك داره *F. T*. Playing involves breaking; (even) the breaking of one's head (*i. e*. if one must play, one must be prepared for the consequences).

Notes. 1) This is what children cry in chorus when one of their playmates has sustained an injury, intending thereby to put him in good spirits. 2) اشکنك and سر شکستنك are diminutive forms of اشکن and سر شکستن respectively, the former being a provincialism for شکن which is the imperative or verbal noun from شکستن "to break", and the latter meaning "to have one's head broken'. *Cf*. *the E*. All fellows in football.

✡ ✡ ✡

بازی بازی، باریش بابا هم بازی؟ *F. T*. You may play as you wish, but will you play even with your papa's beard? {This means that one must draw the line somewhere}.

Note. In the East the beard is considered sacred, and to even touch a man's beard is an insult.

✡ ✡ ✡

باسب شاه گفته اند یابو *T*. The king's horse has been called a pack-horse. {Said to, or of, one who takes offence at a

remark or is otherwise insulted].

✡ ✡ ✡

با سیلی صورت خود را سرخ نگهداشتن *T.* To keep one's face ruddy by the (very) slap it has received (*i. e.* to keep up appearances by utilizing a rebuff, or being patient with hardships).

✡ ✡ ✡

با شاخ گاو سر را بجنگ انداختن *F. T.* To fight with a bull by striking one's head against its horns. *Cf.* با خرس *etc.*
E. E. To catch a Tartar.

✡ ✡ ✡

باشد که بپاشد *F. T.* To give, one must have.

✡ ✡ ✡

با طناب پوسیده در چاه چهل زرعی بعشق عمر مار گرفتن *T.* To catch snakes in a well forty metres deep by the aid of a rotten rope—and all for the love of Omar. *Cf.* بعشق عمر *and* با آن زبان خوشت *etc.*

✡ ✡ ✡

باغبان را وقت میوه گوشها کر میشود *F. T.* When the fruit season comes, the orchardist becomes (conveniently) deaf (*i. e.* to passers-by who ask him to give them fruit free of cost).
Note. باغبان is usually translated " gardener ".

✡ ✡ ✡

با فرومایه روزگار مبر کز نی بوریا شکر نخوری [سعدی] *T.* Spend not your time with the ignoble; for you will not eat sugar from mat-reeds.
E. E. You can't gather figs from thistles (*or* Figs do not grow on thistles). *Cf.* ابر اگر *etc.*

✡ ✡ ✡

با قضا کارزار نتوان کرد *E. E.* a) No use striving against Fate. b) Accident will happen.
Note. The P. has کارزار which means 'fight(ing)'.

✡ ✡ ✡

با کدخدا بساز ده را بتاز *F. T.* Connive with the headman of the village before plundering it.

✡ ✡ ✡

با کسیکه دفترش یك ورقی است معامله مکن *T.* Do not do business with the man who has only one leaf in his ledger

(*i. e.* whose account-book consists of a single sheet, or who has just embarked on business, being in either case a man of little reliability).

Note. I have seen in *E.* the quotation "God deliver me from a man of one book", but am told that by "one book" is meant "little knowledge".

✡ ✡ ✡

با کسیکه علی گفت عمر نیمگوید *T.* If he invokes Ali with someone, he will not invoke Omar (*i. e.* he is not a turncoat).

Note. Ali and Omar are two opposing characters in the Islamic history.

✡ ✡ ✡

با گرگ دنبه خوردن و با چوپان گریستن *T.* To share the fat of the sheep with the wolf, and then to weep with the shepherd.

E. E. To run with the hare and hunt with the hounds.

Note. The idea of "weeping" associates the phrase with the E. phrase "shedding crocodile tears".

✡ ✡ ✡

بالات را دیدیم پائینت را هم دیدیم *T.* We have seen both your upper and your lower (*i. e.* we have heard all the possible excuses). *From the following anecdote:*

A certain beggar knocked at a lady's door. The lady, who was in the upper storey, said to him, "Had I been downstairs, I would have given you a morsel". On another occasion when the same beggar came, the lady, who was in the lower storey, said, "Had I been upstairs, I would have thrown you a piece of bread". The beggar said, "O dear lady, I have now seen both your upper and lower (*i. e.* I know too well what you mean by up and down).

✡ ✡ ✡

بالای (یا بالاتر از) سیاهی رنگی نیست *T.* There is no colour beyond black. {Quoted in cases when things are at their worst and a desperate person needs not fear anything worse}.

Note. The proverbs "Above black there is no colour" and "Black will take no other hue" have been suggested for equivalents, but they are differently used.

با مردم زمانه سلامی والسلام *F. T.* No more than a nodding acquaintance with the people of present times.

Note. سلام, which means greeting, is assimilated with والسلام - a word marking the end of a remark or task.

✡ ✡ ✡

از هر دست etc. *Same as* با هر دست که بدهی با همان دست پس میگیری

✡ ✡ ✡

با همه پلاس با من هم پلاس ؟! *T.* "*Pelas*" to every one else-but is it "*pelas*" to me as well? {Quoted when one uses a piece of advice against the very person who has given it}. *From the following anecdote* :

A certain merchant was unable to pay off all his debts. One of his creditors said he would show him how to get rid of his other creditors if he would agree to pay the sum due to him alone. The insolvent merchant agreed to this, and the creditor taught him how to feign insanity by pronouncing the word *pelas* (sack-cloth) as a reply to each one of his creditors.

Thereafter, whenever any creditor approached the merchant for his claim, he only replied, "*Pelas*", and he was thus regarded as insane and exempt from debt.

After some time when the first creditor and advisor claimed his debt according to the agreement, the merchant turned to him and said, "*Pelas*". So the creditor angrily said, "*Pelas* to every one else-but is it *Pelas* to me as well?"

✡ ✡ ✡

با یك تیر دو نشان زدن *E. E.* To kill two birds with one stone. *T.* To aim a single shot at two targets.

✡ ✡ ✡

با یك دست دو هندوانه نمیتوان برداشت *E. E.* a) Between two stools one falls to the ground. b) He that hunts two hares will catch neither.

T. You cannot lift two water-melons with one hand.

✡ ✡ ✡

با یك کیش آمدن و با یك فیش رفتن *F. T.* To be inclined because of a "shoo", and disillusioned because of a "piss". {*From the following anecdote*}:

A man once claimed in a certain locality to be a prophet. Whan asked by the local inhabitants to do a miracle, he said he knew the birds' languages, and thereafter he drove away the hens by uttering the word "shoo".

The simple inhabitants believed in the false pretender, but after a few minutes, when they saw him make water in a standing posture, they turned away from him, saying, "We would not choose a man so shameless as you to be our prophet". Whereupon the man said, "Neither would I choose as my followers people who come in because of a "shoo", and go away because of a "piss".

Cf. the E. He is won by a feather, and lost with a straw.

✡ ✡ ✡

با یك گل بهار نمیشود *Same as* از یك كل *etc.*

✡ ✡ ✡

باین شکستگی ارزد بصد هزار درست [حافظ] *T.* Despite his breakdown he is (still) worth a thousand sound persons.

Notes. (1) This saying applies also to inanimate objects. (2) The figurative sense of this saying is associated with that contained in the pvb. دود ازکنده etc.

✡ ✡ ✡

ببال دیگران پرواز نمیتوان کرد *T.* One cannot fly with other people's wings. *Cf.* با پر دیگران پریدن

✡ ✡ ✡

ببهانهٔ بچه ننه میخورد کلوچه *F. T.* The mother eats of the cake (pretended to be) meant for the child.

✡ ✡ ✡

ببین تفاوت ره از کجا است تا بکجا [حافظ] *F. T.* Notice the great difference between the two distances. {Cited when there is a great difference between any two things}.

✡ ✡ ✡

بپای خود بگور (یا سلاخ خانه) رفتن *T.* To go to the grave (*or* the slaughter-house) with one's own feet (*i. e.* to be deliberately, but foolishly, self-destructive).

✡ ✡ ✡

بپرس آنچه ندانی که ذل پرسیدن دلیل راه تو باشد بعز دانائی [سعدی]
F. T. Ask what you do not know;
For though in that there's shame,
The shame will lead somehow

To dignity and fame.

E. E. He that nothing questioneth nothing learneth.

✡ ✡ ✡

به پیرانه سر بد بوَد نیستی {نظامی} *F. T.* Poverty in old age is a serious thing.

E. E. Poverty on an old man's back is a heavy burden.

✡ ✡ ✡

بتازی میگوید بگیر به آهو میگوید بدو *E. E.* He runs with the hare and hunts with the hounds.

T. He says to the gazelle, "Run", and to the hound, "Seize".

✡ ✡ ✡

بترس ازکسیکه از خدا نمی ترسد {خواجه عبدالله انصاری} *T.* Fear him who does not fear God.

✡ ✡ ✡

بتمنای گوشت مردن به که تقاضای زشت قصابان {سعدی}

F. T. Better die for want of meat than bear the exactions of the butcher.

Note. The original P. has تقاضای زشت *i. e.* "unpleasant demand".

✡ ✡ ✡

بجای شمع کافوری چراغ نفت میسوزد *T.* An oil lamp is burning instead of a camphor candle. { Referring to a poor substitute }.

Note. The primitive oil lamps gave a worse light than the candles of superior quality.

✡ ✡ ✡

بجرم عیسی موسی را مگیر *F. T.* Do not blame Moses for the sin of Jesus.

✡ ✡ ✡

بچوگان همت توان برد گوی *T.* With the bat of ambition one can win the ball (of success).

✡ ✡ ✡

بچهٔ حلال زاده بهدائی (یا دائیش) میرود *T.* A legitimate child takes after his maternal uncle.

✡ ✡ ✡

بچهٔ خود را میزند که چشم همسایه بترسد *T.* He beats his own child to frighten his neighbour.

E. E. Adapt To beat a person to frighten another.

بچه داری سر دار *F. T.* Mothercraft amounts to agony on the gallows. {Referring to the pains and worries of mothers in training their children }.

✡ ✡ ✡

بچهٔ ریشدار *T.* A bearded child (*i. e.* a man of childish brains).

✡ ✡ ✡

بچهٔ سر پیری زنگولهٔ پای تابوت است *T.* The child of one's old age is (like) a bell hung from one's coffin.

✡ ✡ ✡

بچهٔ سر راهی برداشتم پسرم بشود شوهرم شد *T.* I picked up a foundling that it might become a son for me, but he became my husband (*i. e.* instead of consoling me he controlled me).

✡ ✡ ✡

بچه که راه افتاد سر کو را هم باید گل میخ کرد *T.* When a child learns to walk, even a mortar must be hung up on the wall .

Note. سر کو = هاون سنگی {a mortar made of stone}.

✡ ✡ ✡

بچهٔ مردنی از — ش پیدا است *T.* A dying child is known by its fecal matter. { Referring to the foreboding signs of anything }.

✡ ✡ ✡

بحسن نازی تبی بمال نازی شبی *Same as* بمال نازی *etc.*

✡ ✡ ✡

بخت آخوند وقتی برمی گردد که در یك شب دو جا دعوت شود *F. T.* The priest meets his adverse fortune when he is invited to two banquets in the same evening.

✡ ✡ ✡

بخت بد باکسیکه یار شود سگ گزدش ار شترسوار شود *T.* When bad luck befriends a person, he is bitten by a dog even if he is sitting on a camel.

✡ ✡ ✡

بخت که برگردد اسب تازی خر گردد *T.* When fortune turns its back, the Arabian horse turns into an ass.

Note. A variant form of this pvb. is بخت که برگردد اسب توی طویله خر گردد *i. e.* . . . . . the horse in the stable . . . . .

✡ ✡ ✡

بخت که برگردد عروس در حجله نر گردد *T.* When fortune is reversed, the bride will turn male in her bridal chamber.

✡ ✡ ✡

بخت که برمی‌گردد پالوده دندان می شکند *T.* When fortune is reversed, even pap will break one's teeth (*i. e.* when a person is unlucky, everything. he touches goes wrong).

Note. 1) پالوده is originally a very fine vermicelli served in syrup with crushed ice or snow. 2) Another form of this pvb. occurs as a regular hemistich; thus:

بخت چون وارون شود پالوده دندان بشکند

✡ ✡ ✡

بخردان مفرمای کار درشت {سعدی} *T.* Do not entrust great affairs to the small.

✡ ✡ ✡

بخر دستش نمیرسد پالانش را میزند *T.* He has no access to the ass, so he beats the pack-saddle.

E. E. Since he cannot be revenged on the ass, he falls on the pack-saddle.

✡ ✡ ✡

بخشش از بزرگتر است و گناه ازکوچکتر *F. T.* Inferiors sin, and superiors forgive. *Cf. the E.* To err is human, to forgive divine.

✡ ✡ ✡

بخوان کسان کدخدائی مکن {سعدی} *F. T.* Where you are a guest, do not rule the roast.

Note. کدخدا means the head of a household or the headman of a village, and hence کدخدائی means "exercising a control as such".

✡ ✡ ✡

بخور آش بشکن جاش *T.* Eat the soup and break the dish (in which it was served).

Note. If the imperative forms in this pvb. were made infinitive, we would have آش خوردن و جاش را شکستن which would be an equivalent of نمك خوردن *etc.*

✡ ✡ ✡

بخورد و بمرد به از آرمان بگور *T.* To say, "Such a one ate (his fill) and died" is better than to say, "He carried his wishes to the grave". *Cf.* بسیری مردن *etc.*

✡ ✡ ✡

بخور و بخواب کار من است خدا نگهدار من است *F. T.* My business is to eat and sleep, and God's to look after me. {Motto of the lazy man}.

✡ ✡ ✡

بخیه (بر) روی کار افتاد *T.* The stitch (*or* seam) appeared on the surface (*i. e.* the hidden defects or faults were disclosed). *Cf.* The cat was let out of the bag.

✡ ✡ ✡

بد آنست که نباشد *T.* Bad is that which does not exist.
E. E. Whatever is is good.

✡ ✡ ✡

بد ازپیش خدا نیاید *F. T.* May evils not descend from Heaven. {Said by one who does not believe in superstitions in reply to those who attribute events to superstitious causes}.

✡ ✡ ✡

بدبخت اگر مسجد آدینه بسازد یا طاق فرود آید(و) یا قبله کج آید *T.* Should the unlucky build (even) a cathedral mosque, either the dome will fall, or the altar go askew. *Cf.* بخت که برمیگردد *etc.*

✡ ✡ ✡

بد بده {*Colloquial way of saying* بد بد است}. *T.* Bad is bad.
Note. The note of the quail has been believed to be similar to بد بده "Bad is bad", and hence the bird has been called بد بده in addition to the Turkish name بلدرچین and other names.

✡ ✡ ✡

بد خوی در دست‌خوی بد خود گرفتار است *T.* An ill-tempered man is a captive of his own ill temper.

✡ ✡ ✡

بدرك واصل شدن *T.* To reach (*or* join) hell (*i. e.* to die disgracefully).

✡ ✡ ✡

بدر می‌گویم دیوار تو گوش کن *E. E.* I beat him to frighten you; also, I am talking at you.
T. I am talking to the door, but O wall, it is for for you to listen.

✡ ✡ ✡

بد رنگی هم یك رنگی است *T.* A bad colour is still a colour. {An excuse for bad luck}.

بدریا برود خشك میشود *F. T.* Should he go to the sea, he will find it dry. { Said of an unlucky person }.

✡ ✡ ✡

بدشت آهوی ناگرفته مبخش {فردوسی} *E. E.* Sell not the bear's skin before you have caught him.

F. T. When hunting do not promise to any one the gazelle that you have not caught.

✡ ✡ ✡

بدعای گربه سیاه باران نمیآید *E. E.* Cattle do not die from the crow's cursing.

T. Rain does not come because of the prayer of the black cat.

✡ ✡ ✡

بدعای کسی نیامده ایم که به نفرین کسی برویم *F. T.* No one's prayer has brought us here; and hence no one's curse shall carry us away.

✡ ✡ ✡

بد گمان باش در امان باش *T.* Be mistrustful, and you will have safety.

E. E. a) If you trust before you try, you will repent before you die. b) Be just to all, but trust not all. c) Fast bind, fast find.

✡ ✡ ✡

بد مکن که بدافتی چه مکن که خود افتی *F. T.* Do not do evil lest evil befall thee; do not dig a pit, lest thou fallest into it.

✡ ✡ ✡

بدندان اسب پیشکشی نگاه نمی کنند *See* اسب پیشکشی را *etc. and the appended Note.*

✡ ✡ ✡

بدهکار را که بحال خود گذاشتی طلبکار میشود *T.* A debtor left to himself will become a creditor. { *Freely* } Dun your debtor before he duns you.

✡ ✡ ✡

بدین شکستگی ارزد بصد هزار درست *Same as* باین شکستگی *etc.*

✡ ✡ ✡

بدیزی گفته‌ام هر کاره *T.* I have called the pot a pipkin.
Cf. باسب شاه *etc.*

✡ ✡ ✡

بدی یابدگوداری ؟ *T.* Are you (really) ill-set, or somebody

speaks ill of you ? { Quoted to emphaize the evil effect of slandering }.

✡ ✡ ✡

برات بر شاخ آهو *T.* A draft on the gazelle's horn (*i. e.* a false promise).

Note. برات برشاخ آهو دادن could, in a sense, be rendered "To send on a wild-goose chase or on a fool's errand".

✡ ✡ ✡

براحتی نرسید آنکه زحمتی نکشید {حافظ} *T.* Who took no pains attained no ease. *Cf.* بیرنج *etc.*

E. E. No pains, no gains.

✡ ✡ ✡

براحوال آن کس بباید گریست که دخلش بود نوزده خرج بیست

T. The conditions of that man should be lamented over, whose income is nineteen, and whose expenditure twenty.

E. E. (*Same as for* برآن کد خدا *etc*).

✡ ✡ ✡

برادران جنگ کنند ابلهان باور کنند *T.* When brothers quarrel, only fools believe (that they are really quarrelling).

✡ ✡ ✡

برادر که در بند خویش است نه برادر و نه خویش است {سعدی}

T. A brother who cares only for himself is no brother, not even kin.

✡ ✡ ✡

برادری بجا بزغاله یکی هفتصد دینار *E. E.* (*Same as for* حساب حساب *etc.*)

T. Brotherliness apart, the cost of each kid is 700 *Dinars* (nowadays equal to 70 *Dinars*).

✡ ✡ ✡

برادری برابری *T.* Fraternity is equality.

✡ ✡ ✡

بر آن کدخدا زار باید گریست که دخلش بود نوزده خرج بیست

T. The head of a household whose income is nineteen and whose expenses twenty should be wept over bitterly.

E. E. One is never rich until he commences
To keep ahead of his expenses.

✡ ✡ ✡

برای آدم بدبخت از در و دیوار میبارد *T.* For the unlucky man

adversity comes from all directions (*lit.* from doors and walls).

✡ ✡ ✡

برای آدم بدبخت مرگ خوشبختی است { عشقی } *T.* Death is good luck for the unlucky.

✡ ✡ ✡

برای کسی بمیر که برایت تب کند *T.* Die for him who will get feverish for you.

✡ ✡ ✡

برای کله ماهی خور کله ماهی پیدا میشود *T.* He who eats fishes' heads (habitually) will always find them.
E. E. An opium-smoker will always find opium.

✡ ✡ ✡

برای کور تاریك و روشن یکسان است *E. E.* A pebble and a diamond are all alike to a blind man.
T. Darkness and light are all the same to a blind man.

✡ ✡ ✡

برای لای جرز خوب است *T.* Such a one is fit for being placed inside a pillar (*i. e.* he is good for nothing).
E. E. He is a pretty fellow to make an axle-tree for an oven.

✡ ✡ ✡

برای مصلحت بوسه بدُم خر زنند *F. T.* One kisses an ass's tail when one finds it expedient to do so. *Cf.* از درد لاعلاجی *etc.*

✡ ✡ ✡

برای نهادن حه سنگ وچه زر {سعدی} *F. T.* If one's gold were to be stored away, it might as well be pebbles (*lit.* stone).
Note. The first hemistich to this is زر از بهر خوردن بود ای پسر *i. e.* Gold (*or* money) is to be used for subsistence (*lit.* eating), O my son !

✡ ✡ ✡

برای هر خری آخور نمی‌بندند *F. T.* One need not prepare the manger for every ass. {This means that such a person does not deserve the honours given to, or expected by, him}.

✡ ✡ ✡

برای هر نخور یك بخور هست *F. T.* For every one who abstains from eating there is another who is prepared for it.

✡ ✡ ✡

برای همه مادر است برای من زن بابا *T.* He is (like) a mother to

every one else, but (like) a step-mother to me.

Note. The French have a similar pvb.—I am a mother to one and a step-mother to another.

✡ ✡ ✡

برای یك بی‌نماز در مسجد را نمی‌بندند *F. T.* They would not shut the church to keep out one heretic.

Note. 1) بی‌نماز is used of a woman who, being in her periods, is disqualified for saying her prayers.
2) For "church" the P. has مسجد which means "mosque".

✡ ✡ ✡

برای یك دستمال یك قیصریه‌را آتش زدن *T.* To burn down a market-place for the sake of a handkerchief (*i. e.* to commit a gross crime for the sake of a small personal gain).

Note. The pvb. seems to have originated in Tehran, where there was a large trading-centre or warehouse, called قیصریه (originally meaning "Cæsarea").

✡ ✡ ✡

بر باد رود هر آنچه از باد آید *Same as* باد آورده را *etc.*

✡ ✡ ✡

بربسته دگر باشد و بر رسته دگر *F. T.* Things sewn together are different from things grown together.

Note. For "sewn" the P. has بربسته "tied". The pvb. shows the superiority of the natural over the artificial.

✡ ✡ ✡

برپشت خوابیدن *T.* To lie on the back (*i. e.* to lead an easy and tranquil life or to be free from care and anxiety).

✡ ✡ ✡

برچشم کور سرمه کشدن چه فایده *T.* Collyrium is no use to blind eyes. *Cf.* کوشش بی فایده *etc.*

✡ ✡ ✡

برخر خود نشاندن *T.* To make (someone) sit on his own ass. *E. E.* 1) To give a condign punishment to someone for his act. 2) To serve one right. c) To give a person as good as he brings.

✡ ✡ ✡

بر خرمگس معرکه لعنت *T.* Curse on the mar-joy!

Note. خرمگس is a gad-fly, but خرمگس معرکه means either a mar-joy or kill-joy, or a "wet blanket".

✡ ✡ ✡

برد کشتی آنجا که خواهد خدا اگر جامه برتن درد ناخدا (This is a variant form of خدا کشتی *etc. q. v.*).

✡ ✡ ✡

بر دوستی دوستان اعتماد نیست تا چه رسد بتملق دشمنان *T.* One cannot rely on the friendship of friends; much less on the flattery of enemies.

✡ ✡ ✡

برعکس نهند نام زنگی کافور *T.* They call the negro "Camphor" from contrariness.

Note. The E. "Snowball", by which negroes are sometimes called, may be considered as a parallel for the P. کافور "Camphor".

✡ ✡ ✡

برق خلب *T.* Lightning without rain.

E. E. a) All sound and no sense. b) An empty promise. c) Much cry and little wool.

Note. The P. phrase means also bragging where there is no merit for it.

✡ ✡ ✡

برکس مپسند آنچه ترا نیست پسند *Same as* آنچه بخود *etc.*

✡ ✡ ✡

برکنده به‌آن چشم که بدبین باشد *T.* An evil eye is better plucked out.

Note. Nowadays بد بین means almost always "pessimistic".

✡ ✡ ✡

برکنده به‌آن ریش که در دست زنان است *F. T.* A henpecked husband deserves to have his beard plucked. *Lit.* The beard which is in the hands of women had better be plucked.

✡ ✡ ✡

برگذشته افسوس نخورند *T.* One should not grieve over the past. *Cf.* برگذشته حسرت آوردن *etc.*

✡ ✡ ✡

برگذشته حسرت آوردن خطا است *T.* It is a mistake to grieve over the past. *Cf. the E.* Let bygones be bygones.

✡ ✡ ✡

برگ سبزی است تحفهٔ درویش *T.* A green leaf is the gift of a dervish.

Note. "A widow's mite" is the nearest expression

in E. for برگ سبز

✡ ✡ ✡

برلب آب حیات تشنگیم کشت {صبوحی} *T.* I was killed by thirst at the brink of the Fountain of Life.

Cf. the E. To starve in a cook's shop.

✡ ✡ ✡

بر مال و جمال خویش مغرور مشو کانرا بشبی برند و اینرا به تبی

F. T. Boast not of thy wealth and beauty, for the one may be lost in a single night, and the other by a single fit of fever.

Note. The form بمال نازی شبی بحسن نازی‌تبی is more frequently used, but the versified form here given is, I believe, to be preferred.

✡ ✡ ✡

بر نادرحکم نتوان کرد {سعدی} *F. T.* The rare cannot form a basis for judgment (*i. e.* one should not generalize what is rare and form a judgment thereon).

✡ ✡ ✡

برو ای گدای مسکین در دیگری طلب کن

که هزار بار گفتی و نیامدت جوابی {سعدی} *F. T.* Go, miserable beggar, and beg at another door; for you have asked a thousand times (at this door), and received no reply.

E. E. Go to another door, for this will not be opened.

✡ ✡ ✡

برو باه گفتند شاهدت کیست گفت دُمم *T.* The fox, being asked who his witness was, said, "My tail". {The idea is that close connections make bad witnesses}.

Cf. the E. The fox was sick, and he knew not where; He clapped his hand on his tail and swore it was there.

✡ ✡ ✡

بر هر که بنگری بهمین درد مبتلا است *T.* Whomsoever you see is suffering from this same pain.

E. E. Every one is in the same boat. {From the usual form "We are all in the same boat"}.

✡ ✡ ✡

بر همکار بد لعنت *T.* Curse on a bad competitor. {Said mostly in jest when a bad singer starts to sing while one with a sweet voice is singing. It may apply also to other persons of the same trade}.

برهنه آمده‌ایم و برهنه نیز خواهیم رفت *T.* Naked we have come, and naked we shall pass away.

Note. I suggest an amendment in this saying to make it read برهنه آمده ایم و برهنه هم برویم which makes it a regular hemistich.

✡ ✡ ✡

برهنه فارغ است از دزد و طرّار *F. T.* The naked person fears not a robber, nor a pickpocket.

✡ ✡ ✡

بریخ حواله کردن (یا نوشتن) *T.* To assign (*or* write) on ice (*i. e.* to despair or give up hope).

Note. بر یخ نوشتن has also been used in literature transitively, in the sense of "to lay the foundations of (something) on nothing."

✡ ✡ ✡

بریش کسی خندیدن *E. E.* To snap one's finger at some one. *T.* To laugh at some one's beard.

✡ ✡ ✡

بزاهد فربه و پزشك نزار مگروید *T.* Have no faith on (*or* follow not) a fat hermit or a thin doctor. {The one shows no signs of abstemiousness, and the other knows no health rules}. *Cf.* بطابیب لاغر *etc.*

✡ ✡ ✡

بز را غم جان است و قصاب را غم پیه *T.* The goat worries about his life, the butcher about the tallow.

✡ ✡ ✡

بزرگ آنکه او را بسی دشمن است { فردوسی } *T.* He is a great man who has many enemies.

E. E. a) A man's greatness is measured by the number of his enemies. b) It is an unhappy lot which find no enemies.

✡ ✡ ✡

بزرگی بخدا می‌برازد و بس *T.* Greatness (*or* haughtiness) befits God alone. {Said to, or against, one who shows proud manners}.

✡ ✡ ✡

بزرگی بعقل است نه بسال { سعدی } *F. T.* Greatness is attained by wits, not by age.

✡ ✡ ✡

بزرگی سراسر بگفتار نیست دوصد گفته چون نیم کردار نیست {فردوسی}

T. Greatness does not depend entirely on saying; for two-

hundred words do not amount to half a deed.
E. E. Saying and doing are two things.

✡ ✡ ✡

بزک نمیر بهار میاد کمبزه با خیار میاد *F. T.* (They say to the little goat,) "Live, little goat, for spring will be coming with all its fruits".
Cf. the E. While the grass grows the steed (*or* cow) starves.
Note. For "fruits" the original has کمبزه which is a variety of melon, and خیار which means cucumber.

✡ ✡ ✡

بزِ گر از سر چشمه آب میخورد *T.* The scabbed goat drinks at the source. {The unworthy are often more selfish and proud than the worthy}.

✡ ✡ ✡

بزگرفتن (یا بزگیرآوردن) *E. E.* To have a thing a great bargain.
T. To get hold of a goat.

✡ ✡ ✡

بزمین سفت (یا سخت) نشاشیده است *T.* He has not (yet) pissed on solid ground (*i. e.* he has not yet encountered resistance on the part of those stronger than himself, or he has not experienced hard times).

✡ ✡ ✡

بسا دولت که آید درگذرگاه چومردآگه نباشدگم کند راه *T.* There is many a fortune that comes in one's way; if a man is not aware of it, it goes astray.

✡ ✡ ✡

بسالش ساخته‌ایم بماهش هم می‌سازیم *T.* We have put up with a year of it; we can put up with a month of it. {We have suffered the greater, we can suffer the less}.

✡ ✡ ✡

بسا مراد که درضمن نامرادی ها است *T.* Many a success is found among failures. *Cf.* در نومیدی *etc.*
E. E. a) The darkest hour is just before the dawn. b) Every cloud has a silver lining.

✡ ✡ ✡

بس‌قامت خوش که زیرچادر باشد چون بازکنی‌مادر مادر باشد {سعدی}
F. T. Many a slender form you see beneath the veil; when you lift the veil you find it is a grandmother.
Notes. 1) قامت originally means "stature".

2) " Veil ", as used here, is not what Europeans generally understand by it ; it is a free translation of چادر which is originally a large sheet of cloth used by women to cover their whole body and dress (the Anglo-Indian spelling of it being "chuddar"). The late king, Reza-Shah Pahlavi, attempted to abolish the چادر, but even to-day it is being worn by a large proportion of women.

✡ ✡ ✡

بسکه خاموش نشستم سخن از یادم رفت

بسکه ماندم به غریبی وطن از یادم رفت *F. T.* I remained so long in silence that the faculty of speech was lost to me, and so long in exile that the idea of home escaped my mind.

✡ ✡ ✡

بسیار خوار لاغر باشد *F. T.* Gluttonous people are (often) thin.

✡ ✡ ✡

بسیار خوشبو است دم باد هم می‌نشیند *T.* He is so sweet-scented, and he sits in the path of the wind (*ironical*).

✡ ✡ ✡

بسیار دان بسیار گوی باشد *F. T.* He who knows much is apt to speak a great deal.

✡ ✡ ✡

بسیار سفر باید تا پخته شود خامی [سعدی] *T.* Much travel is needed to ripen the raw man.

E. E. Travelling broadens the mind.

Note. پخته means literally " cooked or ripened ", and figuratively " experienced ".

✡ ✡ ✡

بسیار گفتن دوم بی‌خردی است *T.* Too much talking is next to lack of wisdom.

✡ ✡ ✡

بسیری مردن به که گرسنگی خوردن [سعدی] *T.* Better to die of surfeit than to starve.

E. E. Better belly burst than good drink or meat lost.

Note. Some manuscripts give از گرسنگی جان سپردن for گرسنگی خوردن

✡ ✡ ✡

بشتر گفتند چرا شاشت از پس است گفت چه چیزم مانند همه کس است *F. T.* The camel was asked, " Why do you pass water backwards ? " He replied, " I have nothing in common

with others ".

✡ ✡ ✡

بشتر گفتند چرا گردنت کج است گفت چه چیزم رج است که گردنم کج است

T. They said to the camel, "Your neck is crooked". He said, "What part of me is straight, that you think my neck crooked?"

✡ ✡ ✡

بشتر مرغ گفتند بار ببر گفت مرغم گفتند پرواز کن گفت شترم

F. T. When told to carry a load, the ostrich was a bird; when told to fly, he was a camel.

Note. شتر مرغ which is the P. word for "ostrich", literally means "camel-bird"; hence how the bird's excuse is seemingly justified.

✡ ✡ ✡

بشیرین زبانی و لطف و خوشی توانی که فیلی بموئی کشی { سعدی }

F. T. With the aid of soft speech and gentle means one may lead the elephant by a hair. *Cf.* با زبان خوش *etc.*

✡ ✡ ✡

بضاعت مزجات نزد عزیز آوردن { سعدی } *F. T.* To take trumpery to Aziz.

E. E. (*Same as for* زیره بکرمان بردن).

Notes. 1) *Aziz* was the title of the ruler of Egypt- either Joseph or Potiphar — according to the Jewish and Mohammedan Bibles. 2) بضاعت مزجات literally means "goods of little value".

✡ ✡ ✡

بطبیب لاغر و سلمانی کچل اعتماد نباید کرد *T.* A sickly (*lit.* thin) physician and a bald barber should not be trusted. *Cf.* بزاهد فربه *etc. and the E. pvb.* Physician, heal thyself.

✡ ✡ ✡

بعداز تنه خبردار ! *T.* Saying "Look out" after jostling some one.

E. E. (*Same as for* بعد از مردن سهراب *etc.*)

✡ ✡ ✡

بعد از چهل سال گدائی شب جمعه را گم کرده است *F. T.* Though he has been begging for forty years, he doesn't know when Thursday night is.

Notes. (1) Beggars usually earn more on Thursday night or the eve of Friday, which is the Mohammedan rest-day. (2) This pvb. has an implication which is the

opposite of that of the following pvb.

✡ ✡ ✡

بعد از چهل سال مهتری دیگر توبره گم نمیکند *T.* After forty years service as a groom he will not lose the nose-bag. {Referring to some one who is experienced through long service}.

✡ ✡ ✡

بعد از مردن سهراب نوشدارو *T.* After the death of Sohrab (a hero of the Shahnameh) the antidote!
E. E. a) After death the doctor. b) Shutting the stable door after the steed is stolen (*or* after the horse has fled).

✡ ✡ ✡

بعد از هفت کرّه ادعای بکارت! *T.* Claiming to be a maiden after having given birth to seven children (*lit.* foals)!

✡ ✡ ✡

بُعد منزل نبوَد درسفر روحانی [حافظ] *T.* On a spiritual journey there is no consideration of distance (*i. e.* remoteness) between halting-places.

✡ ✡ ✡

بعشق شیطان در چاه چهل ذرعی افعی گرفتن *T.* To go into a well forty metres deep to catch vipers, and all for the love of Satan (*i. e.* to do rash and foolish acts for an ill-advised motive). *Cf.* با طناب پوسیده *etc.* & با (آن) زبان خوشت *etc.*

✡ ✡ ✡

بغداد خراب است *T.* Bagdad is in ruins (*i. e.* I am, or such a one is, hungry). *See* اگر دانی که *etc.*

✡ ✡ ✡

بقاطر گفتند پدرت کیست گفت آقادائیم اسب است *T.* On being asked who his father was, the mule said, "My maternal uncle is the horse". *Cf.* استر را گفتند *etc.*

✡ ✡ ✡

بقال بیکار پله وزن میکند *T.* An idle grocer weighs the stairs (*i. e.* idle or unemployed persons do things of little or no utility).

✡ ✡ ✡

بقدر دوغت میزنند پنبه *F. T.* They will beat your cotton according to the quantity of the buttermilk you deal out. *Cf.* هرچه پول *etc. and the E. pvb.* Pay the piper and call the tune.

Note. دوغ is nowadays "churned sour milk".

بقدر گلیمت پا دراز کن *E. E.* a) Cut your coat according to your cloth. b) Set your sail according to your wind.
T. Stretch your legs according to the length of your carpet.

✡ ✡ ✡

بکارهای گران مردِ کار دیده فرست {سعدی} *F. T.* Heavy (*or* serious) duties should be entrusted to men of experience.

✡ ✡ ✡

بکچل گفتند چرا مو نمیگذاری (یا نداری) گفت دوست نمیدارم *T.* On being asked, "Why don't you grow hair?" the bald man said, "I don't like it".
E. E. Foxes, when they cannot reach the grapes, say they are not ripe.

✡ ✡ ✡

بکدام سازت برقصم ؟ *T.* To which of your tunes shall I dance?

✡ ✡ ✡

بکشتن فرج یابی از سوختن *T.* By being killed you will escape being burnt.

✡ ✡ ✡

بکشتیِ ویران گذشتن برآب به آید که در کار کردن شتاب { فردوسی }
F. T. Better sail in a ship which is in bad condition than to do a thing in haste. *Cf.* العجلة *etc.*

✡ ✡ ✡

بکلافی داخل خریداران یوسف شدن *F. T.* To enlist oneself among the purchasers of Joseph with a mere skein. { *From the following Islamic tradition* } :

When Joseph was brought in Egypt, Pharaoh ordered him to be sold by auction. While the rich merchants present were outbidding one another, a poor old woman appeared among the crowd, and held up a skein of silk, which was her only possession, and with which she offered to purchase Joseph.

On being laughed at by the present bidders whose exorbitant bids had proved of no avail, the old woman said, "I know too well that my insignificant offer could not fetch the handsome slave, but I wish to have my name put down in history among the adorers of his beauty- one who is ready to offer her all in order to obtain him.

✡ ✡ ✡

بکن هر آنچه بشاید نه هرچه بتوانی {سعدی} *T.* Do what ought to

be done, not what you can.

E. E. a) Do what thou ought; let come what may. b) Do not all you can; spend not all you have; believe not all you hear; and tell not all you can.

✡ ✡ ✡

بکوشش نروید گل از شاخ بید نه زنگی بگرما به گردد سفید *T.* Roses will not grow from the willow by effort; nor will a negro become white by bathing.

E. E. You cannot wash a blackamoor white.

✡ ✡ ✡

بگاو و گوسفند کسی ضرر ندارد؟ *T.* Doesn't it harm any one's cow or sheep? {*From the following anecdote*}:

A townsman went to a village on some business. At noon when it is customary in Moslem towns to recite the *Azan*, i. e. the call to prayer, he began to perform this service in a loud voice. One of the villagers, who up to that time had not heard the *Azan*, asked his fellow-villagers, "What is this man doing?" "He is calling people to prayer", they replied. "Doesn't it harm any one's cow or sheep?" he asked. They said, "No". "Then", he replied, "let him do what he likes.

Another version of the story, which makes the villager a *Lur* (*or* native of *Luristan*), and, as a result of which the *Lur* asks in his provincial dialect, سی گوسپندهای ما ضرر نارہ؟ makes the story more pleasant.

✡ ✡ ✡

بگدا گفتند خوشامد توبره‌اش را کشید پیش آمد *F. T.* When they said to the beggar, "Welcome", he came forward with his bag in his hand.

E. E. Give him an inch, and he will take an ell (*or* yard).

✡ ✡ ✡

بگذار تا جاکنم ببین چه ها کنم *F. T.* Just give me half a chance (*lit.* let me get in), and you will see what I can do. {Quoted with reference to the hidden powers of one who is not in a position to display them}.

Cf. آب نمی بیند *etc.*

Note. A variant form of this pvb. is بگذار خودم را جا کنم *etc.*

✡ ✡ ✡

بگربه گفتند گهت برای درمان خوب است خاك رویش کرد *T.* When they said to the cat, "Thy excrement is as good as a remedy", she buried it. {Used when some one refuses from pride to display a talent, or give away something possessed by him, after it has been much praised}.

✡ ✡ ✡

بگرسنگی مردن به که نان فرومایگان خوردن *T.* Better to starve than to eat the bread of the ignoble. *Cf.* بهر دو نان منت دو نان چرا

✡ ✡ ✡

بگرگ گفتند ترا چوپانی داده اند گریه کرد گفتند چرا گریه میکنی گفت میترسم دروغ باشد *T.* When they told the wolf that he had been appointed as shepherd, he wept. "Why are you weeping?" they said. "Because", he replied, I fear it is untrue".

✡ ✡ ✡

بگفتن آتش دهن (یا زبان) نمیسوزد *T.* Saying "fire" will not burn one's mouth (*or* tongue).
E. E. Hard words break no bones.

✡ ✡ ✡

بگفتهٔ خود کار کن تا بگفتهٔ تو کار کنند *F. T.* If you want others to do what you say, first do it yourself.

✡ ✡ ✡

بگمانش علی آباد شهری است *T.* He thinks Ali-Abad is a town (*i. e.* he is expecting too much).

Notes. (1) Ali-Abad is the name of several villages in Iran. (2) Some people make this pvb. read بگمانش علی آباد دهی است *i. e.* "He thinks Ali-Abad is a village", in which case by "village" is meant apparently "a productive village or estate".

✡ ✡ ✡

بگنجشك گفتند منار بشکمت گفت چیزی بگو بگنجد *F. T.* They cursed the sparrow, wishing his belly to be transfixed by a minaret. He said, "You ought to have said something that is believable, for lack of capacity in this case makes your curse impossible of realisation." {Quoted in cases when exaggerated remarks are made}.

✡ ✡ ✡

یاسین بگوش خر خواندن *T.* To read the chapter of *Yassin*

in an ass's ear.

E. E. To play a lyre in vain to an ass.

Note. یاسین is the name of a certain *Surah* (*or* chapter) of the Koran.

✡ ✡ ✡

بگو مبین چشم برهم می‌نهم بگو مشنو پنبه بگوش می گذارم لیکن اگر بگوئی نفهم نمی‌توانم *F. T.* If you say, "Do not see", I will close my eyes; if you say, "Do not hear", I will put cotton in my ears; but if you say, "Do not understand", this is impossible.

✡ ✡ ✡

بگیرو بیند(و) بده دست پهلوان *T.* Catch him and tie him, and (then) give him up to the athlete. {Quoted ironically when a man, who has pretended to be an athlete, or otherwise able to do any specified thing, has indeed done nothing, but wishes to claim to himself the fruit of the labour of others who have succeeded in doing it}.

✡ ✡ ✡

بلا چو عام بُوَد دلکش‌است ومستحسن {قاآنی} *T.* When calamity comes to all; it is pleasant and acceptable.

E. E. a) A company in distress makes sorrow less. b) Company in misery makes it light.

Note. A familiar phrase to the same effect is ظلم بالسویه عدل است

✡ ✡ ✡

بلال که مرد اذان‌گو قحط نمیگردد *F. T.* If Balal dies, there are still others who could call people to prayer.

Note. Balal is the name of a black man who, at the time of the Prophet, used to serve as His special *Muezzin*, i. e. one who calls people to prayer. This pvb. is quoted when a person thinks he is the only one who can do a specified thing.

✡ ✡ ✡

بلبلان خاموش و خر در عرعر است *T.* The nightingales are silent and the ass is braying. {Used when some one with an unpleasant voice is singing}.

Note. I have frequently heard the variant بلبلان خاموش که خرعرعر میکند

i. e. "Keep silent, O nightingales, for the ass is braying".

SRINAGAR (1927)

This is more piquant, but the form given above is a regular hemistich.

✡ ✡ ✡

بلبل هفت بچه می گذارد یکیش بلبل میشود *T.* The nightingale hatches five eggs, but only one of the brood becomes a nightingale. { This means that out of several children belonging to the same parents usually one becomes a worthy or courageous person }.

✡ ✡ ✡

بلبلیش بلبل است یا لندوك است پر در نیاورده یا پیر است پر ریزانده *F. T.* There is no doubt in its being a nightingale; but it is either unfledged as yet, or it has grown old and shed its feathers. {*From the following anecdote*}:

Some rustics in Ghazvin found a frog in the field and took it for a nightingale. But, as they were doubtful about it, they went to *Dakhow* (a contraction of دهخدا - the headman of a village), and asked his opinion thereon. *Dakhow* said, "As for its being a nightingale, so much is certain, but it is either unfledged as yet, or it has grown old and shed its feathers".

Notes. (1) This is now cited when one wishes to lay stress on the fact that some part of a proposition is *certain*, but it is also used when two alternatives proposed to a question are both wrong. (2) The ordinary sense in which the word لندوك is used nowadays is "lank or lanky". In this pvb., however, it has been used in the sense of an unfledged chicken.

✡ ✡ ✡

بلد نیستم راحت جان است *F. T.* To say, "I don't know how to do it" is a good excuse for resting from work (*lit.* is a comfort to the soul).

✡ ✡ ✡

بلعنت خدا نمی ارزد *E. E.* It is not worth a damn; it is not worth a curse (*lit.* a curse from God).

✡ ✡ ✡

بلقمان حکمت آموزی چه باشد *F. T.* Why teach wisdom to Aesop?
E. E. Don't teach your grandmothers to suck eggs.

Note. Loghman, who is said to have been a contemporary of King David, may be regarded as the eastern Aesop.

بلکه را کاشتند سبز نشد *T.* They sowed "perhaps" (*or* "if"), but it didn't grow. {As for the nature of the word بلکه see *Note.* (1) under the next entry}.

✡ ✡ ✡

بلکه من کاریده بودم (بلکه) شتر توهم چریده بود *F. T.* (Imagine what would have happened) if I had cultivated the field and your camel had grazed in it {*From the following anecdote*}:

A certain camel-driver let loose his camel in an uncultivated field belonging to another. The owner of the field came up and began to beat the camel. The camel-driver said, "Why do you beat the camel for no good reason, since there is no grass on the field?" "But", replied the field-owner, "I might have cultivated the field, and your camel might have grazed in it; imagine what would have happened then!"

Notes. (1) From the above it appears that بلکه in addition to "perhaps and rather", means "if, supposing that", and the like. (2) کاریدن is a provincialism for کاشتن "to sow or cultivate".

✡ ✡ ✡

بله دیگ بله چغندر (Tur. & P.) *F. T.* Such a beetroot for such a pot. {*From the following anecdote*}:

A man said, "In our village they grow beetroots as large as houses". A few seconds later some one else present said, "In my native town they make cooking-pots as large as mosques". "What ever for?" said the first man. "To cook your beetroots", was the reply.

Another version of the story runs thus:

A man said, "In my native town they make cooking-pots as large as mosques", and another said, "In our village they grow beetroots as large as houses". "Where can these beetroots be cooked?" asked the first man. "In the pots made in your town", was the reply.

✡ ✡ ✡

بمال نازی شبی بحسن نازی تبی *T.* Shouldst thou boast of thy wealth and beauty, a single night will give away the former, and a single fever will mar the latter.

Note. "A single night" is an allusion to one's

properties being stolen in one night.

Note. Variant forms of the above pvb. are بمالت مناز بیك شب بند است بحسنت مناز بیك تب بند است (*i. e.* Boast not of your wealth, for it hangs on a single night, etc.), and برمال و جمال خویش etc.

✡ ✡ ✡

بماه میگوید تو درنیا تا من درآیم *F. T.* She says to the moon, "Let me shine first betore you do". {Said in praise of a woman's beauty}.

✡ ✡ ✡

بمرده که رحم میکنند در کفنش می . . . . *T.* When they pity the dead, he soils his shroud with his excrement.

E. E. a) Give him an inch, and he will take an ell (*or* a yard). b) Give a clown your finger, and he'll take your whole hand.

✡ ✡ ✡

بمرگ بگیر تا بتب راضی شود *T.* Threaten him with death, so that he may be content with fever (*i. e.* by imposing hard conditions on some one you may force him to accept easier ones). *Cf.* ازمرگ گرفتند *etc.*

✡ ✡ ✡

بمیرو بدم *T.* Die and blow. {*From the following anecdote*}.

The blacksmith's boy, who had become tired of blowing the bellows in a standing posture, said he wanted to sit and blow. "All right", said the blacksmith, "sit and blow". A few minutes later the boy was again tired and asked, "May I lie on my sides and blow?" "Yes", said the master, "you may do so". The third time the boy asked, "May I blow lying on my face?" at which the blacksmith said in despair, "Die (if you like), but blow".

Note. بمیر و بدم, although originally meaning "Die and blow", as was shown in the anecdote, is nowadays mostly used as a noun or as an adverbial phrase to mean "(working and toiling) to the very last minute of one's life". *Cf. the E.* To die in harness.

✡ ✡ ✡

بناآزموده مفرمای کار *T.* Do not assign work to the unexperienced.

Note. Sa'di has for the above بناکار دیده مفرمای کار

which is a regular hemistich.

✡ ✡ ✡

بناپاك زاده مدارید امید که زنگی به شستن نگردد سفید [فردوسی]

T. Rely not on him who was born on the wrong side of the blanket; for the negro does not become white by washing.

E. E. You cannot wash a blackamoor white. *Cf.* بکوشش نروید *etc.* and also the E. phrase "He washes the Ethiopian".

✡ ✡ ✡

بنا آزموده *etc.* *See under* بناکار دیده مفرمای کار

✡ ✡ ✡

بنام ما بکام تو *See under* بنام حسنی بکام حسینی

✡ ✡ ✡

بنام ما بکام‌تو *F. T.* You pretend to want it for me, but mean to gratify yourself. *Cf.* بیهانهٔ بچه *etc.*

Note. I have seen also the vulgar form بنام حسنی بکام حسینی where the proper names are diminutive forms of حسن and حسین respectively.

✡ ✡ ✡

بند تنبانش شل است *E. E.* (a) She is a woman of easy virtue. (b) She's loose in the hilts.

T. Her pyjamah's cord is loose.

Notes. (1) The expression may be used also of a man who is (inclined to be) unchaste, and refers sometimes to a person's heretical disposition.

(2) تنبان is for men "loose breeches", and for women "a long loose skirt" (now obsolete).

✡ ✡ ✡

بند ما را آب برده است *T.* Our dam has been washed away by water (*i. e.* we are ruined; it is all up with us).

✡ ✡ ✡

بندهٔ زرخرید آزادتر از بندهٔ شکم است *T.* A slave bought with money is more free than he who is a slave to his stomach.

✡ ✡ ✡

بن دیوار کندن و بام اندودن *T.* To undermine the wall and plaster the house-top (*i. e.* to improve the outward at the cost of the very foundation, or to be hypocritically destructive).

✡ ✡ ✡

بنرمی درآید زسوراخ مار {فردوسی} *T.* Gentleness will draw out a serpent from its hole. *Cf.* با زبان خوش *etc.*

✡ ✡ ✡

بنزد مردم بیمار ناخوش است شکر {ناصر خسرو علوی} *F. T.* A sick person loathes sugar.

✡ ✡ ✡

بنگر که چه میگوید منگر که که میگوید *E. E.* Do as the preacher (*or* friar) says, not as he does.
F. T. Pay heed to what is said, not to the person who says it.

✡ ✡ ✡

بنی آدم اعضای یکدیگرند که در آفرینش زیك گوهرند {سعدی} *T.* The sons of Adam (*or* human beings) are fellow-members of the same body, as they are created from the same clay (*lit.* essence).

✡ ✡ ✡

بوجار لنجان است (از هر طرف باد میاید باد میدهد) *T.* He is (like) the winnower of Lenjan; from whichever quarter the wind blows he will winnow his grain.
E. E. a) He is the Vicar of Bray. {According to Dr. Fuller} "He turns his mills and sets them so that wherever the wind bloweth, his grist should certainly be grinded".
b) He is a trimmer or time-server".

✡ ✡ ✡

بوَد سوزن به از تیغ برنده *F. T.* Better a needle that sews than a sharp sword that severs.

✡ ✡ ✡

بودر که واردر (Tur.) *T.* That is all we have got (whether you like it or not).

✡ ✡ ✡

بوَد هم پیشه با هم پیشه دشمن *T.* Fellow-tradesmen are enemies to each other.
E. E. Two of a trade never agree.

✡ ✡ ✡

بوریا باف اگر چه بافنده است نبرندش بکار گاه حریر { سعدی } *T.* Though the mat-weaver can weave, they do not take him to weave silk.

✡ ✡ ✡

بوزینه بچشم مادرش غزال است *T.* The ape is a gazelle in its

mother's eye.

Note. This seems to be a translation of the Arabic pvb. القردُ فی عین امه غزال

✡ ✡ ✡

بوزینه را با درودگری چه کار ؟ (*Same as* از بوزینه *etc.*).

✡ ✡ ✡

بوسه با پیغام نتواند بود *T.* One cannot kiss by proxy.

✡ ✡ ✡

بول و فولش یکی است *T.* His pissing and promising are one (*i. e.* he is never faithful to his promises).

✡ ✡ ✡

بوم از تربیت هزار دستان نشود *F. T.* Training will not turn an owl into a nightingale. *Cf.* بکوشش نرود *etc.*

E. E. a) Crows, though they wash, are never the whiter. b) You cannot wash a blackamoor white (*or* There is no washing a blackamoor white).

✡ ✡ ✡

بوی حلواش میاید *E. E.* He has one foot in the grave.

T. One can smell the odour of his "halva".

Notes. (1) حلوا is a kind of soft, sweet paste, which, on the death of a person, is distributed free of cost by his relatives among people so that they may pray for his soul. (2) The expression بوی حلوا گرفتن is also in common use, and may be rendered " to have one foot in the grave ".

✡ ✡ ✡

بوی شیر از دهنش میاید *T.* He smells of mother's milk (*i. e.* he is a mere stripling).

✡ ✡ ✡

بوی کباب شنیده اما نمیداند که خر داغ می کنند *T.* He has smelled roast meat but does not know that an ass is being branded. {Said in cases when some one is under a disillusion }.

✡ ✡ ✡

بوی مشك پنهان نمی‌ماند *T.* The odour of the musk cannot be concealed (*i. e.* Virtue will in the end be known to all).

✡ ✡ ✡

به است از روی نیکو خوی نیکو *T.* A good temper is better than a beautiful face. [ویس ورامین]

✡ ✡ ✡

بهر دو نان منت دو نان چرا ؟ *T.* Why be obliged to the base for two loaves of bread ? *Cf.* بگرسنگی مردن *etc.*

Note. The beauty of the P., which is lost in the E. translation, lies in the assimilated words دو نان "two loaves of bread" and دو نان "base people". Hence the following free translation may be preferred :

Why bend to the base one's head,
In obligation for one's bread ? .

✡ ✡ ✡

بهر کجا که رَوی آسمان همین رنگ است *T.* Wherever you go the sky has the same colour (*i. e.* travelling to other places will not change cause and effect).

✡ ✡ ✡

بهر یك گل منت صد خار میباید کشید *F. T.* For the sake of a single rose one must endure the pain of a hundred thorns. *Cf.* نابرده رنج *etc.*

E. E. No pains, no gains.

✡ ✡ ✡

بهزار و یك دلیل ، اولش آنکه باروت نداشتم *T.* For a thousand and one reasons, the first of which is that I had no gunpowder. {*From the following anecdote*} :

An artillery-man, being asked once by his general why he had failed to fire a gun on a certain occasion, answered, "For a thousand and one reasons". "Let us hear the first reason", said the general. "The first is", said the artillery-man, "that I had no gunpowder". Whereupon the general said, "You need not mention the remaining one-thousand reasons".

Notes. (1) Another version of the anecdote makes the number one-thousand, which is then reduced by the general to nine-hundred and ninety-nine.

(2) The anecdote is intended to show that one good reason is better than several unsubstantial ones.

✡ ✡ ✡

بهشت آنجا است کازاری نباشد کسیرا با کسی کاری نباشد

T. Heaven is that place where no one harms, or interferes with, his fellow-men.

✡ ✡ ✡

بهشت به سر زنشش نمی‌ارزد *F. T.* The joy of Heaven is not

worth being reproached for the favour.

Note. سر زنش is sometimes replaced by منت which means "obligation".

✡ ✡ ✡

بهشت را به بها نمیدهند به بهانه میدهند *T.* Heaven is not awarded for a price; it is given for special reasons.

Note. بهانه means an excuse or pretext, which is not a suitable word here, though it gives a literary aspect to the P. saying, as the first بها, together with the negative particle in نمیدهند make a pun with بهانه.

✡ ✡ ✡

بهمه پلاس به منهم پلاس ! (*Same as* با همه پلاس *etc.*).

✡ ✡ ✡

به میدهد ده بگیرد *T.* He gives a quince in order to get a village.

E. E. He throws out a sprat to catch a herring (*or* mackerel).

Note. In view of the rimimg words ۵ and ده, the French pvb. "Donner un œuf pour avoir un bœuf", which means "To give an egg in order to get a cow" better approaches the P. in neatness.

✡ ✡ ✡

بهیچ آبی نمی خیسد *F.T.* No liquid whatsoever can soften him. [Said of one who is adamant on some point].

Note. خیسیدن originally means "to soak".

✡ ✡ ✡

بی ادب با هزار کس تنها است [شهید بلخی] *T.* The uncivil person is (always) solitary, though he be with a thousand.

✡ ✡ ✡

بی پولی است و حلقه بگوش فلك کند *F. T.* Indigence reduces even the Firmament to slavery. *Cf.* آنچه شیران را *etc. and the E. pvb.* Hunger will tame a lion.

Note. Bondsmen wore anciently ear-rings, and hence حلقه بگوش came to mean a bondsman; *lit.* one who wears the ear-ring (of slavery).

✡ ✡ ✡

بی پیر مرو تو در خرابات هرچند سکندر زمانی *F. T.* Though you be Alexander of your day, do not go to a tavern (*i. e.* a bad place) without a spiritual guide.

بیدی نیست که از این باد ها بلرزد (*Same as* از آن بید ها *etc.*)

✡ ✡ ✡

بی‌روغن سرخ میکند *T.* He will fry without butter. { Said of a very clever or resourceful person }.

✡ ✡ ✡

بی‌زر بی‌پر *T.* No money, no wings.
E. E. Money makes the mare go.

✡ ✡ ✡

بیرون نرفتن عروس از بی‌چادری است (*Same as* خانه نشستن بی بی *etc.*)

✡ ✡ ✡

بیستون را عشق کند و شهر تش فرهاد برد *T. Behistun* was carved (virtually) by love, but Farhad had the fame. { Referring to the versified Romance of *Khosrow and Shirin*, or *Shirin and Farhad*, by the poet Nezami }.

✡ ✡ ✡

بیسواد کور است *T.* The illiterate person is blind.

✡ ✡ ✡

بیضه در کلاه کسی شکستن *T.* To break eggs in some one's hat (*i. e.* to disgrace him).
Note. This is an archaic and rare phrase.

✡ ✡ ✡

بی عیب خدا است *F. T.* Only God is perfect. { Said as an excuse in case when a person is said to have certain faults }.

✡ ✡ ✡

بیغرض پند همچو قند بود با غرض پند پای بند بود { سنائی }
T. Advice given from a good motive is sweet as sugar; but given from a bad motive, it shackles the feet.

✡ ✡ ✡

بیکارانرا کار دهید و بیمارانرا شفا *F. T.* Give treatment to those out of health, and employment to those out of work.

✡ ✡ ✡

بیك پول سیاه نمی‌ارزد *T.* He (*or* it) is not worth a penny.
Note. پول سیاه or "black money" was made of copper, and was in currency in Iran up to 40 or 50 years ago.

✡ ✡ ✡

بیك پیاله مست است *T.* He gets drunk with a single glass. {Sometimes said of a person who is satisfied with a small bribe}.

✡ ✡ ✡

بیك تیر دو نشان زدن (*Same as* با یك تیر *etc.*)

✡ ✡ ✡

بیك جو نمی‌ارزد *T.* It is not worth a barley-corn.

E. E. It is not worth a penny; I would not have it at a gift.

✡ ✡ ✡

بیك دست نتوان گرفتن دو به *T.* One cannot hold two quinces in one hand.

E. E. Between two stools one falls to the ground.

Note. The pvb. با یك هندوانه etc. is more frequently used than the one here given.

✡ ✡ ✡

بیك روی در دو محراب بودن *F. T.* To pray facing two altars (*i. e.* to be double-faced).

✡ ✡ ✡

بیك كرشمه دو كار كردن *F. T.* To cause a single nod (*or* wink) to serve two purposes. *Cf.* با یك تیر *etc.*

E. E. To kill two birds with one shot.

✡ ✡ ✡

بیك گز دوفاخته زدن *T.* To shoot two ringdoves with a single shot (*lit.* dart). *Cf. the preceding pvb. and* با یك تیر *etc.*

✡ ✡ ✡

بیكی گفتند بابات از گرسنگی مرد گفت داشت و نخورد؟ *T.* They said to someone, "Your father died of starvation". He said, "Did he have (food) and not eat?" {Cited in cases when indigence serves as an excuse for not spending}.

✡ ✡ ✡

بیكی گفتند سر كهٔ هفت ساله داری گفت دارم و نمیدهم گفتند چرا گفت اگر بهر كسی كه می‌خواست میدادم هفت ساله نمی‌شد *T.* A person, being asked whether he had some vinegar which was seven years old, answered, "I have got some, but I can't spare any". "Why?" they asked him. "Because", he said, "had I given a little vinegar to every one who asked, it would not be seven years old.

✡ ✡ ✡

بیگاری به از بیكاری است *T.* Forced labour is better than unemployment (*or* idleness).

Note. Those who do not believe in doing anything for nothing turn around بیگاری and بیكاری making the pvb. read بیكاری به از بیگاری است which is what the British be-

lieve, for I have seen the E. pvb. "Better sit idle than work for nought".

✡ ✡ ✡

بی گدار به‌آب زدن *T.* To dash into the water without (looking for) the ford.

E. E. To leap before one looks.

Note. This is grammatically adapted from the more usual form, "Look before you leap".

✡ ✡ ✡

بیلش هزارمن آب برمیدارد *T.* His spade will take up a thousand maunds of water (*i. e.* He is a man of great influence).

✡ ✡ ✡

بیمار تیمار میخواهد *T.* A sick person needs attendance.

Note. It is the riming words بیمار and تیمار which gives a proverbial shape to this saying.

✡ ✡ ✡

بیماریکه تیمار دارد طبیبش ناخوانده‌آید *T.* When a sick man is being well tended, his doctor comes uninvited (*i. e.* he is not needed).

✡ ✡ ✡

بی مایه فطیر است *T.* Where there is no yeast (*i. e.* leaven), the bread becomes unleavened. (*Freely*) Capital is the leaven of business.

Note. مایه or more fully خمیرمایه means yeast, but مایه originally means the capital or essential part of anything.

✡ ✡ ✡

بی می کسیرا خمار کردن *T.* To give one the hang-over, but not the wine itself (*i. e.* to cause one to suffer the evil consequences of anything without allowing him to be benefited by its advantages).

✡ ✡ ✡

بین‌الاحباب تسقط‌الآداب (A.) *T.* Between friends ceremonies disappear (*lit.* fall down).

✡ ✡ ✡

بینیش را بگیری جانش در میرود *T.* If you blow his nose, he will die. {Said of a very weak person}.

✡ ✡ ✡

بیهنر آنکه درآفاق کسش نیست حسود {ابن یمین} *T.* He whom nobody in the world envies is destitute of talents.

Cf. the E. A man's greatness is measured by the number of his enemies.

بیهوده سخن بدین درازی نبود *T.* A vain affair (*or* an unreal matter) would not need such a long discussion. { Often meaning that the wonderful world with its creatures are a proof of the existence of a Creator } .

پ

پا ببخت خود زدن *T.* To kick away one's luck (*i. e.* to forfeit one's chance).

✡ ✡ ✡

پاپوش برای شیطان میدوزد *T.* He sews footwear for the Devil (*i. e.* he is very cunning).

Note. As the figurative sense of پاپوش is "entanglement" or "difficulty", the above phrase means really "He involves even the Devil into difficulty".

✡ ✡ ✡

پا توی کفش کسی کردن *T.* To put one's foot into another man's shoe.

E. E. To poke one's nose into another man's affairs.

✡ ✡ ✡

پا توی یك کفش کردن *T.* To put one's feet in one shoe (*i. e.* to take up an obstinate or uncompromising attitude).

Note. A near E. parallel would perhaps be "to harp on one (*or* on the same) string".

✡ ✡ ✡

پا تهی گشتن به است از کفش تنگ [مولوی] *T.* Bet'er to walk barefoot than to wear tight shoes.

Note. By the expression "tight shoes" *Mowlavi* alludes to an ill-matched wife, and this is confirmed by the second hemistich which is رنج غربت به که اندرخانه‌گنج "To suffer in exile is better than to have strife at home".

✡ ✡ ✡

پا در هوا حرف زدن *T.* To talk with one's feet in (*or* toward) the air.

E. E. Not to have a leg to stand on.

✡ ✡ ✡

پا را (یا پایت را) بقدر گلیمت دراز کن (*Same as* بقدر گلیمت *etc.*)

✡ ✡ ✡

پادشاهـان به نصیحت خردمندان محتـاج ترند تا خردمندان بصحبت پادشاهان {سعدی} *T.* Kings have more need of advice from the wise than the wise have of the company of kings.

✡ ✡ ✡

پا ردُم سا ییده است *E. E.* He is cunning as a fox; he is a sly old fox; he is a slyboots.
T. His crupper is worn out.

✡ ✡ ✡

پارسال دوست امسال آشنا *T.* A. friend last year and an acquaintance this year! {Said to a friend who is met for the first time after a long period. The phrase is rather jocular and not very polite}.

✡ ✡ ✡

پا روی حق گذاشتن To trample on justice.

✡ ✡ ✡

پا روی دُم سگ (یا مار) گذاشتن *T.* To tread on a dog's (*or* serpent's) tail (*i. e.* to raise trouble. *Cf. the E.* Let sleeping dogs lie).

Note. The variant پا روی دُم کسی گذاشتن has also been heard.

✡ ✡ ✡

پا فشردی بردی *F. T.* He wins who persists.

✡ ✡ ✡

پالان خردجال *E. E.* Penelope's winding-sheet.
T. The saddle of Antichrist's ass.

Note. دجال the Islamic Antichrist, is believed to possess an ass which has no saddle. Everyday he occupies himself with making a saddle for the ass, but whatever has been done by him during the day is miraculously undone overnight.

✡ ✡ ✡

پالانش کج است *T.* His (*or* her) pack-saddle is askew. {This means that such a one is (inclined to be) unchaste or heretical. *Cf.* بندتنبانش شل است
E. E. She is a woman of easy virtue; she is loose in the hilts; she is a light-skirts.

✡ ✡ ✡

پای از خط بیرون نهادن *F. T.* To step over the line (*i. e.* to stray from the path of duty; also to disobey).

پایان شب سیه سفید است { نظامی } *E. E.* a) The darkest hour is just before the dawn. b) Every cloud has a silver lining. *T.* The black night has a white end.

Note. The first hemistich to this is در نومیدی بسی امید است *i. e.* There is much hope in despair.

✡ ✡ ✡

بقدر گلیمت پایت را به اندازهٔ گلیمت درازکن *Same as etc.*

✡ ✡ ✡

پای چراغ همیشه تاریك است *F. T.* The leg of a lamp never receives the light. {This means either that men do not see their own faults, or that the shoemaker's wife goes the worst shod, or else "The nearer to church, the farther from grace".

✡ ✡ ✡

پای خروست را ببند مرغ همسایه ات را حیز مخوان *T.* Tie your cock's legs and don't say that your neighbour's hen is lewd. {Used when a man's son has a liaison with his neighbour's daughter, or in other similar instances}.

✡ ✡ ✡

پای خر یك بار بچاله میرود *T.* The ass's foot may once slip into the ditch. { Caution against over-confidence }.

✡ ✡ ✡

پای در زنجیر پیش دوستان به که بابیگانگان در بوستان { سعدی } *T.* Better in chains and with friends than in a garden and with enemies (*lit.* strangers).

✡ ✡ ✡

پایش روی پا بند نمیشود *F. T.* He cannot be tied down on his feet (*i. e.* he cannot contain himself for joy).

✡ ✡ ✡

پایش لب گور است *E. E.* He has one foot in the grave.
T. His foot is on the verge of the tomb.

✡ ✡ ✡

پای مار و چشم مور وخیر ملاکس ندید *F. T.* Three things which no one has seen: the snake's feet, the ant's eyes, and the *Mullah's* bread. { The *Mullahs* (*or* priests) are usually considered to be inhospitable }.

✡ ✡ ✡

پای ملخ (یا ران ملخ) نزد سلیمان بردن *T.* To carry a grasshopper's

leg to Solomon.

Note. The grasshopper's leg was, according to Islamic traditions, what the ant presented to King Solomon, and may be considered a parallel to the E. "widow's mite". *Cf.* برگ سبزی است *etc.*

✡ ✡ ✡

پایه پایه رفت باید سوی بام [مولوی] *E. E.* Step by step the ladder is climbed.

T. One must go up to the roof step by step.

✡ ✡ ✡

پائین پائین ها نمی نشیند بالا بالا ها هم جا نیست *T.* He won't sit down at the bottom, and there is no room at the top. [Caution against arrogance, which will find no place].

✡ ✡ ✡

پائینت را دیدیم بالات را هم دیدیم *Same as* بالات را *etc*

✡ ✡ ✡

پائین تف کنی ریش است بالا سبیل *T.* If you spit downwards your beard is there, and if upwards your moustache. [Used when some one is on the horns of a dilemma].

✡ ✡ ✡

پتهٔ کسیرا روی آب انداختن *T.* To cause some one's permit or document to float on water (*i. e.* to divulge his secrets and put him to shame).

✡ ✡ ✡

پدر خویش باش اگر مردی *T.* If you are a man, be your own father (*i. e.* stand on your own legs).

✡ ✡ ✡

پدر را عسل بسیار است اما پسر گرمی دار است [سعدی] *T.* The father has plenty of honey, but the son's constitution is overheated.

E. E. The father has a fine wine-cellar, but the son is allowed only water.

✡ ✡ ✡

پدر ومادر باولاد بسته‌اند اولاد بسگ *T.* The parents are attached to the child, the child to his dog. *Cf. the next pvb.*

✡ ✡ ✡

پدر و مادر عاشق بیعارند *T.* The father and mother are shameless lovers (*i. e.* they are unrequited and still persistent lovers of their child).

✡ ✡ ✡

پدرو مادر کسیرا جنباند.. *F. T.* To disturb some one's deceased parents (*i. e.* to cause them to turn by cursing them).

✡ ✡ ✡

پراکنده روزی پراکنده دل { سعدی } *T.* He whose daily bread is scanty has a distracted mind.

Note. The beauty of the P. lies in that the same adjective is used for "bread" and "mind". A near E. parallel would perhaps be "He whose daily bread is scattered has a scattered mind", though a scattered mind is different from a distracted mind.

✡ ✡ ✡

پرده از روی کار برداشتن *E. E.* (a) To let the cat out of the bag; (b) to throw off the mask.
T. To unveil a matter.

✡ ✡ ✡

پردهٔ کس را مدر تا پرده ات ماند بجای *T.* Don't tear another man's veil, and your own veil shall not be torn (*i. e.* Do not put another man to shame by disclosing his secrets, lest you have the same fate).

Note. The expressions پردهٔ کسیرا دریدن and the more literary form پرده بر کس دریدن are common idioms.

✡ ✡ ✡

پرسان پرسان میروند (به) هندوستان *T.* By asking one's way one can get to India.

Note. The variant form پرسان پرسان بکعبه بتوان رفتن which is less often used, is a regular hemistich. Here "the Kaaba" replaces "India".

✡ ✡ ✡

پرس همسایه را ازهمسایه می کنند *F. T.* Neighbours are answerable for one another. { Quotation stressing the ties of neighbourhood }.

✡ ✡ ✡

پر عقاب آفت عقاب است *T.* The eagle's wing is a plague to him.

Note. This is apparently adopted from a versified story attributed to Nasser-Khosrow. According to this story, an eagle boasting of his keen sight was shot down by an arrow, in which he could see a feather from a bird of his own kind, whereupon he exclaimed, ازما است که برما است i. e. "It is amongst us that is against us". *Cf. the latter pvb.*

پُر گفتن به قرآن خوش است *E. E.* More words than one go to a bargain (*or* More than one word goes to the market). *T.* Too much talk is fit for (*i. e.* allowed only to) the Koran.

✡ ✡ ✡

پزشکی نه خوب آید از میزبان {اسدی} *T.* It does not become a host to behave as a physician (*i. e.* to advise as to diet).

✡ ✡ ✡

پز عالی جیب خالی *E. E.* (a) Great boast little toast. (b) He robs his belly to cover his back.
T. A good personal appearance and an empty pocket.
Note. پز is from the French "pose".

✡ ✡ ✡

پس از دشواری آسانی است ناچار {سعدی} *T.* Ease must of necessity come after hardship.
E. E. It is a long lane that has no turning.

✡ ✡ ✡

پس از ما گو جهانرا آب گیرد *T.* When we are gone, let the (whole) world be flooded.
E. E. When we are gone, let happen what may.
Note. The French have the following exact equivalent: *Après moi le déluge.*

✡ ✡ ✡

پستان مادرش را گاز گرفته (یا گزیده) است *T.* He has bitten his mother's breast. {Said of a wicked and characterless person}.

✡ ✡ ✡

پسر زائیدم برای رندان، دختر زائیدم برای مردان،
خودم ماندم سفیل و سرگردان *F. T.* I gave birth to a son only for him to be led astray, and to a daughter for her to be taken away (*i. e.* by men), and thus I myself remained lonely and lost.
Note. رندان as used here, means libertines by whom young lads are led astray.

✡ ✡ ✡

پسر کو رها کرد رسم پدر تو بیگانه خوان و مخوانش پسر {فردوسی}
T. When a son abandons his father's ways, call him an alien, not a son.
Cf. the E. Like father, like son.

✡ ✡ ✡

پسر نوح با بدان بنشست خاندان نبوّتش گم شد {سعدی} *T.* Noah's

son associated with bad people ; (thus) the prophetship was lost to his family.

✡ ✡ ✡

پسر و دختر هندوانهٔ سر بسته اند *T.* Boys and girls are (like) watermelons which have not been cut open (*i. e.* their characters are unknown until after marriage).

✡ ✡ ✡

پس ماندهٔ گاو را بخر باید داد *T.* The cow's leavings should be given to the ass. *Cf.* نخورد شیر *etc.*

✡ ✡ ✡

پشت تاپو بزرگ شده است *T.* He has been brought up behind the bin (*i. e.* he has not been in society and has no experience).

Note. تاپو is a large earthen bin, often built in the wall of a cellar, and used for keeping flour designed for gradual domestic use.

✡ ✡ ✡

پشت چشم نازك کردن *T.* To make the back of one's eyelids thin (*i. e.* to give oneself airs; also, to act lackadaisically).

✡ ✡ ✡

پشت سر کسی نماز خواندن *T.* To pray behind (*or* under the guidance of) some one (*i. e.* to have faith in him ; to rely on him).

✡ ✡ ✡

آتش پشت دست گذاشتن *Same as* پشت دست (خود را) داغ کردن

✡ ✡ ✡

پشتش بکوه است *T.* His back is against the mountain (*i. e.* he feels himself in a strong position).

✡ ✡ ✡

پشت و رویش معلوم نیست *E. E.* He is two-faced (*or* double-faced) .

T. One cannot tell his back from his face.

✡ ✡ ✡

پشکل داخل مویز کردن *T.* To mix sheep's dung with currants (*i. e.* to mix oneself with the great) . {Said of a low person}.

Note. The usual form is پشکل هم داخل مویز شده است i. e. look how the sheep's dung has mixed himself with the currant !

✡ ✡ ✡

پشه چو پر شد بزند پیل را با همه تندی و صلابت که اوست {سعدی}
T. Gnats, when in great numbers, beat the elephant with all its fierceness and firmness. {This is intended to emphasize union, as well as strength or number}.

✡ ✡ ✡

پشه را در هوا (یا روی هوا) نعل کردن *T.* To shoe a gnat in the air.
E. E. To break fly on wheel.

✡ ✡ ✡

پشه لگدش زده است *T.* He has been kicked by a mosquito (*or* gnat). {Spoken in jest of one who exaggerates his indisposition}.

✡ ✡ ✡

پلو معاویه چربتر است *F. T. Mo-avieh's* food is richer. {Quoted when one flatters or serves the rich classes}.
Note. معاویه was the Ommiad caliph who opposed Ali, the Prophet's successor, and around whom the populace gathered because he was influential and rich.

✡ ✡ ✡

پنبه در گوش گذاشتن *T.* To put cotton in one's ears.
E. E. To turn a deaf ear. (to some one).

✡ ✡ ✡

پنج انگشت برادرند برابر نیستند *T.* The five fingers are brothers but not equals.

✡ ✡ ✡

پنجه با شیر و مشت با شمشیر زدن کار خردمندان نیست {سعدی}
T. To grapple with a lion and to strike one's fist against a sword are not what wise men would do.
Cf. the E. There is no playing with edged tools.

✡ ✡ ✡

پند بنادان باران است در شورستان *T.* Advice to the foolish is like rain on brackish ground.
Note. For "rain on brackish ground" the E. has "water on a duck's back" for which گردکان برگنبد is a better equivalent.

✡ ✡ ✡

پندی بصد تومان *E. E.* Good advice beyond all price.
T. Each piece of advice for a hundred *tomans*.

✡ ✡ ✡

پوست سگ بروی خود کشیدن *T.* To pull a dog's skin over one's face (*i. e.* to assume the most brazen impudence).

✡ ✡ ✡

پوست و استخوان *E. E.* Nothing but skin and bones; bare-bone(d).

✡ ✡ ✡

پوستین کسی (را) دریدن *T.* To tear some one's sheepskin coat (*i. e.* to spread scandal about him).

✡ ✡ ✡

پولاد بهند بردن *T.* To carry steel to India.
E. E. (*Same as for* زیره بکرمان بردن).

✡ ✡ ✡

پول است نه جان است که آسان بتوان داد *T.* It is money, not life, that might be given easily. { Used humorously as a protest against, or an excuse for, stinginess }.

✡ ✡ ✡

پول بده سر سبیل شاه نقاره بزن *T.* Spend money, and you can play the kettle-drum on the Shah's moustaches. { Emphasizing the power of money }.

✡ ✡ ✡

پول بیزبان را به آدم زباندار نبایدداد *F. T.* Why give the speechless money to one who has the faculty of speech ? { Caution against giving one's money to a plausible person who will pocket it }.

✡ ✡ ✡

پول پول را پیدا میکند *F. T.* Money begets money. (*Lit.*) Money finds money.

✡ ✡ ✡

پول پیدا کردن آسان ولی نگاهداشتن آن دشوار است *T.* It is easy to earn money, but difficult to keep it.

Note. It would be as true to say پول پیدا کردن آسان ولی خرج کردن آن دشوار است (*i. e.* It is easy to earn money, but difficult to spend it).

✡ ✡ ✡

پول حرام بهای شراب شور و جندهٔ کور است *F. T.* Money unlawfully earned is spent for bad wine and a blind prostitute.

E. E. Ill got, ill spent.

Note. The P. has "salt wine", and the word شور

has been used chiefly to rime with کور.

✡ ✡ ✡

پول حلاّل مُشکلات است *T.* Money is the resolver of difficulties.

E. E. Money is a sword that can cut even the Gordian knot.

✡ ✡ ✡

پول دادم به آمل نان استدم از ساری *T.* I paid the money in *Amol*, and got the bread in *Sari*. { Referring to excessive confidence and order prevailing in a country }.

Note. *Amol* and *Sari* are cities in the province of *Mazandaran*.

✡ ✡ ✡

پول را از کاغذ نمی بُرند *T.* Money is not cut out of paper.

E. E. Money doesn't grow on trees.

✡ ✡ ✡

پول را بار خرهم می کنند *T.* Even an ass is loaded with money.

E. E. An ass is but an ass, though laden with gold.

✡ ✡ ✡

پول روی پول میرودخاك روی خاك *F. T.* As dust goes on dust, so money goes on money.

E. E. (a) Money begets money. (b) All strive to give to the rich man.

✡ ✡ ✡

پولش از پارو بالا میرود *F. T.* He has so much money that he can shift it with a shovel.

E. E. He is rolling in money. He is a money-bags.

✡ ✡ ✡

پول قلب هرجا برود برمیگردد *F. T.* A bad penny always comes back.

✡ ✡ ✡

پول که زیاد شد خانه تنگ میشود ، زن زشت *F. T.* Wealth makes one's house too small and one's wife too ugly.

✡ ✡ ✡

پول گرد (و) بازار دراز *T.* Money is round and the market is long (*i. e.* if you will spend your money, the market is wide, or, if you refuse to give me such and such a thing, I can buy it myself in the market).

✡ ✡ ✡

پول ما سکهٔ عمر دارد ؟ *T.* Does my money (*lit.* our money) bear the stamp of *Omar*? (*i. e.* What is wrong with my money ?)

Note. Omar and *Ali* are two opposing characters in the Islamic history, as the Shiites believe that the latter was the true successor of the Prophet, while the Sunnites believe that the former was his true successor.

✡ ✡ ✡

پهلوان از پرفنی بزمین میخورد *T.* The wrestler falls to the ground for the very reason that he knows too many tricks. *E. E.* (a) Good swimmers are oftenest drowned. (b) Clever people often miss their way.

✡ ✡ ✡

پهلوان زنده را عشق است *F. T.* The living athlete is to be adored {*i. e.* The one that has been killed in wrestling needs not be dreaded. This is said, or believed to be said, by one whose employer or chief is dead or dismissed from office, and who does not care for him any more}.

✡ ✡ ✡

پهن پا زدن. *F. T.* To tread on dung spread to dry (*i. e.* to be unemployed or idle). *Cf. the E.* to twiddle one's thumbs.

✡ ✡ ✡

پیاده شو با هم‌راه برویم *T.* Dismount and let us walk together. *E. E.* Draw it mild. *Cf.* To come off one's high horse.

✡ ✡ ✡

پیاز آدم هر جائی کونه نمی‌بندد *E. E.* A rolling stone gathers no moss.

T. The onion of him who never settles down does not take root.

✡ ✡ ✡

پیاز هم خود را داخل میوه ها کرده است *F. T.* The onion also has thought itself a fruit. {Said of one who from pride or folly mixes with those greater than himself}.

✡ ✡ ✡

پیامی است از مرگ موی سفید {فردوسی} *T.* The grey hair is a message from Death.

✡ ✡ ✡

پیالهٔ اول و بد مستی *T.* Dead drunk (*or* blind drunk) from the first glass ? ! *Cf.* اول پیاله و درد

پی بگربه گم کردن *T.* To make the cat lose its way. { This is usually done by carrying the cat in a bag for some distance and then turning it loose }.
E. E. To lead some one off the track.

✡ ✡ ✡

پی خر مرده میگردد که نعلش‌را بکشد *T.* He looks for a dead ass in order to take its shoes (*i. e.* He tries to get a profit from anything).

✡ ✡ ✡

پیدا تر از خال بر روی نکواست *T.* It is more visible than the mole on a beautiful face.
E. E. It stares one in the face ; it is glaringly obvious.

✡ ✡ ✡

پیراهن عثمان کردن *E. E.* (1) To make capital of. (2) To make a faked evidence of. { From the historic incident of the opponents of Ali raising the blood-stained shirt of Osman on a banner , and demonstrating against Ali, whom they declared to be the murderer of Osman }.

✡ ✡ ✡

پیراهن قبا کردن *F. T.* To rend one's shirt (*lit.* to make a *ghaba* out of one's shirt).

Note. قبا was a long garment open in front, worn by men.

✡ ✡ ✡

پیر را بخر خریدن و جوانرا بزن گرفتن مفرست *T.* Send not an old man to buy an ass, nor a young man to choose a wife. { The one is satisfied with any speed, and the other with any beauty }.

✡ ✡ ✡

پیرزن را دست بدرخت آلو نرسید گفت مرا خود ترشی نسازد
T. The old woman could not reach the plums , so she said, "Acids do not agree with me".
E. E. Foxes, when they cannot reach the grapes , say they are not ripe. *Cf.* بکچل گفتند *etc.*

Note. The wording of the pvb. , as given here, is grammatically correct , but since it sounds bookish, the vulgar change it to read پیر زن دستش نمیرسید بدرخت آلو گفت ترشی بمزاجم نمیسازد

✡ ✡ ✡

پیرزن نمرد تا روز بارانی *F. T.* The old woman did not die, and when she did, it was on a rainy day.

✡ ✡ ✡

پیر میسازد مریدان دسته می نهند *T.* The spiritual guide makes (the vessel); the disciples put on the handle (*i. e.* the spiritual guide forms the bare doctrine, but the disciples add to it traditions and superstitions).

✡ ✡ ✡

پیری است و هزار عیب *F. T.* Age can be taken to be the source of a thousand faults and weaknesses.

✡ ✡ ✡

پیزر لای پالان کسی گذاشتن *T.* To put stuffing in some one's pack-saddle.

E. E. (a) To stuff (*or* load) some one with flattery.
(b) To lay it on thick (*or* with a trowel).

✡ ✡ ✡

پیشانی مرا کجامی نشانی روی تخت زرمی نشانی یابخاکسترمی نشانی؟ *F. T.* O Fate, where wilt thou put me? — on a golden throne, or in the ashes?

Note. (1) The original has پیشانی 'forehead', which rimes with می نشانی. A man's fate was believed to have been written on his forehead. (2) Sometimes this is shortened to پیشانی، مرا کجا می نشانی؟

✡ ✡ ✡

پیش از آخوند (به) منبر رفتن *T.* To take the pulpit before the preacher (*i. e.* to prejudge).

Note. آخوند is a theologian or preacher, who ascends a raised wooden structure called منبر *mambar*.

✡ ✡ ✡

پیش از استاد دکان مگیر *T.* Do not open a shop in competition with your master (*lit.* a shop before your master's).

✡ ✡ ✡

پیش از روضه‌خوان گریه کردن *T.* To weep before the *rowzeh-khan* (the man who recites the tragedies of Karbela, and makes his audience weep).

E. E. To be more catholic than the Pope.

✡ ✡ ✡

پیش از مرگ واویلا! *F. T.* Mourning (*lit.* "Woe") before

the death ! { Said when one fears the worst before the worst has come }.

✡ ✡ ✡

پیش دروغگو همه کس بی‌جواب است *F. T.* Everybody is speechless before (*lit.* has no answer to give to) the liar .
E. E. He that does not speak the truth to me does not believe me when I speak the truth.

✡ ✡ ✡

پیش رو خاله پشت سر چاله *F. T.* Seen from the front it is a mole , but seen from the back it is a hole (*Lit.* pit).

✡ ✡ ✡

پیش طبیب مرو پیش آزموده برو *T.* Don't go to a (mere) physician ; go to an experienced man.

✡ ✡ ✡

پیش طبیب منجم پیش منجم طبیب پیش هر دو هیچیك پیش هیچیك هر دو *T.* Before a physician he is an astrologer; before an astrologer he is a physician ; before both of these he is neither a physician nor an astrologer ; while before none of these he is both a physician and an astrologer. { Said of an impostor }.

✡ ✡ ✡

پیش کوره لوچه *F. T.* The squint-eyed is after all better than the blind.

Notes. (1) پیش means ' in comparison to ', or ' as compared to'. (2) The mute ه at the end of کور and لوچ corresponds to the E. definite article 'the', but its use is restricted to colloquial language.

✡ ✡ ✡

پیش لوطی و معلق ؟ *F. T.* What ! will you turn somersaults before a tumbler (*lit.* clown) ?

✡ ✡ ✡

پیش نماز که قر بدهد پس‌نماز چه خواهد کرد ؟ *F. T.* Where the chaplain dances, you may imagine what the congregation will do.

Notes. (1) پیشنماز originally means one who leads others at prayer, standing in front of them, but پس نماز is a word coined for use as a correlative of پیش‌نماز and is intended to mean one who follows the chaplain at prayer , standing behind him. (2) قر or غر is moving

the waist or other parts of the body in dancing.

✡ ✡ ✡

پیشواز ِ گرگ رفتن *T.* To go to meet the wolf.
E. E. (a) To kick the bucket; (b) to go off the hooks.

✡ ✡ ✡

پیغمبرانرا تکبری نیست *T.* There is no pride with prophets.
{ *From the following anecdote* }:

A man once pretended to be a prophet. In order to verify his claim, his audience asked him to bid a certain tree to come forth. The man first made the attempt, but when it proved of no avail, he said, "Prophets have never been proud; since the tree is not coming to us, we will proceed toward it."

✡ ✡ ✡

پیل بر نردبان بردن *T.* To carry an elephant up a ladder (*i. e.* to try to do something impossible). *Cf. the E.* To carry water in a sieve, to flog a dead horse, etc.

✡ ✡ ✡

پیل ِ درگل مانده را شه پیل باید تا کشد *T.* To pull out an elephant stuck in the mud, a stronger elephant (*lit.* a king-elephant) is required.

✡ ✡ ✡

پیل یاد هندوستان کرده است *T.* The elephant has remembered India (*i. e.* such a one has become homesick).

Note. In quoting this phrase پیل is usually changed to فیل

✡ ✡ ✡

پیمانه اش پُر شد *F. T.* His measure is now full. *Cf.* پایش لب کور است
E. E. His days are numbered.

✡ ✡ ✡

پیمانه‌اش لبریز شد (*Same as the preceding with a replacement of* پر "*full*" *by* لبریز "*overflowing*").

✡ ✡ ✡

پی ِ نخود سیاه فرستادن *T.* To send (some one) to fetch black peas.

Notes. (1) This message is given to a child when the sender wishes the recipient, who understands the message, to keep the child out of the way. Hence, the expression is

used to mean " getting rid of some one by means of a subterfuge". (2) The E. proverbs "To send (some one) for yard-wide pack-thread" and "to send (some one) on a fool's errand" have been suggested for use as equivalents , but I believe the first of these is more of an equivalent.

✡ ✡ ✡

خود مالیدن (تن) به چیزیرا پیه *T.* To rub one's body with the tallow got from something (*i. e.* To anticipate, or be ready to run, a risk, and stand the consequences thereof).

✡ ✡ ✡

پیه زیادی را به پاشنه میمالند *F. T.* When a man has too much tallow, he uses it to rub on his heels (*i. e.* an excess is used wastefully).

ت

تا آب گل‌آلود نشود ماهی گیر نمی‌آید *E. E.* When things get to the worst they will mend.
T. A fish is not caught till the water is muddy.

✡ ✡ ✡

تا ابله در جهانست مفلس در نمیماند *T.* As long as there are fools in the world, the poor will not be helpless. *Cf.* اگر لر بیازار نرود *etc.*

Note. In view of the general predilection for rimes, the words جهانست and نمیماند are usually changed respectively to جهانه and نمیمانه as allowed in colloquial language.

✡ ✡ ✡

تا بآب نزنی شناگر نمیشوی *F. T.* Until you take the risk of a plunge, you will never become a swimmer.

✡ ✡ ✡

تا بدانجا رسید دانش من که بدانم هنوز نادانم *T.* I advanced in knowledge to that extent that I knew that I did not know.
E. E. Who knows he knows nothing knows much.
Cf. آنکس که بداند *etc.*

✡ ✡ ✡

تا بفهمد یك من ماست چقدر کره میدهد *T.* So that he may understand how much butter can be obtained from one *man* (3 kilogrammes) of yoghurt. (*i. e.* I will serve him out and let him know where he stands).

✡ ✡ ✡

تا پا روی دُم سگ نگذاری گاز نمی‌گیرد *T.* Unless the dog is trodden on the tail, it will not bite. [A pvb. indicating the necessity of provocation for evil acts].

✡ ✡ ✡

تا پریشان نشود کار بسامان نرسد *E. E.* When things get to the worst they will mend.
T. Until things fall into disorder, they will not assume good shape. *Cf.* آب گل آلود *etc.*

تا تای تمت *E. E.* To the (very) end.

Note. تای تمت literally means the *t* of *tammat*, (و تمت) an Arabic word used at the end of a book to mean that it is finished. An E. parallel would be "to the *s* of *finis*".

✡ ✡ ✡

تا ترا آرند مرا برند *T.* By the time you have been brought, I shall have been taken away. *Cf.* تا تریاق *etc.*

✡ ✡ ✡

تا تریاق از عراق آرند (یا اورده شود) مارگزیده مرده باشد {سعدی}

T. By the time the antidote arrives from Chaldea (*lit.* Iraq), he whom the snake has bit will have died.

E. E. While the grass grows the cow (*or* the steed) starves.

✡ ✡ ✡

تا تنور گرم است نان باید پخت *E. E.* (a) Make hay while the sun shines. (b) Strike the iron while it is hot.

(c) Hoist your sail when the wind is fair.

T. One must bake bread while the oven is hot.

✡ ✡ ✡

تا توانستم ندانستم حه سود چونکه دانستم توانستم نبود

F. T. While I could I knew not ; alas ! when I came to know I had no ability.

E. E. If youth only knew ; if old age only could.

✡ ✡ ✡

تا توانی پردهٔ کس را مدر تا ندرّد پرده ات راپرده در *T.* So far as possible , do not tear another man's veil , so that your veil may not be torn by the veil-tearer, (*i. e.* the betrayer of secrets). { This means freely "Do not expose any one to shame, that no betrayer may put you to shame }.

✡ ✡ ✡

تا توانی درون کس مخراش کاندرین راه خارها باشد {سعدی}

F. T. As far as you can do not hurt any one's feelings (*or* do not annoy any one), for on this path you may tread on thorns.

✡ ✡ ✡

تا توانی دلی بدست آور دل شکستن هنر نمیباشد {سعدی} *F. T.* As far as you can, gain some body's heart by kindness ; it is no great feat to disappoint him.

✡ ✡ ✡

تا توانی سعی کن از بهر آش کاسه گر چینی نباشد گو مباش

F. T. As much as you can, be bent on the soup; what matters if the bowl is not made of porcelaine? {The content is the essential thing, not the container}.

✡ ✡ ✡

تا تو فکر رخت بکنی نه‌نه مرا سیا بخت میکنی نه‌نه *F. T.* If you think too long about my trousseau, mother, my chance will be lost.

Note. (1) سیابخت which is a contraction of سیاه بخت means "unlucky". (2) In spite of this contraction the rythm of this verse is unsound.

✡ ✡ ✡

تا تو کوك کنی ما رِنگش را هم زده ایم *F. T.* By the time you tune we shall have ended the finale.

E. E. Some would play a tune before you can tune your fiddle.

Note. رِنگ is the last part of a musical performance, which, being of a quick tempo, is designed for dancing.

✡ ✡ ✡

تا جان هست امید هست While there is life there is hope.

✡ ✡ ✡

تاجر ترسنده طبعِ شیشه جان در طلب نی سود بیند نی زیان [مولوی]

F. T. A merchant who is too timid to take a risk will make neither profit nor loss.

E. E. Nothing venture, nothing have.

✡ ✡ ✡

تاج کیان بین که کیان می‌نهند جای کیانرا بکیان میدهند [خواجو]

F. T. Behold kings' crowns and those who wear them; and behold who are occupying whose places! {Regretting the tenure of office by unfit substitutes and successors}.

Notes. (1) تاج کیان originally means the crown worn by the kings of the *Keyan Dynasty*. (2) There is a pun on the word کیان which is both a plural of کی *key*- a member of the *Keyan Dynasty*, and a plural of کی *kee*, which means "who".

✡ ✡ ✡

تا چهل خانه همسایه است *F. T.* Neighbourhood goes as far as forty houses (*i. e.* He who lives even in the fortieth house from yours is considered as your neighbour).

تا خم شده‌ای بارگذارند به پشتت *T.* As soon as you bow down, they will put a load on your back. { This indicates the nature of those who presume on the humility of others, which they use to serve their own ends }.

✿ ✿ ✿

تا درآتش ننهی بوی نیاید زعبیر {سعدی} *T.* Until you put it on the fire, ambergris will give no scent. { This means that until a person is tested, his qualities do not manifest themselves }.

✿ ✿ ✿

تا دم باقی است امید باقی است *T.* While there is breath, there is life. *Cf.* تا جان هست *etc.*

✿ ✿ ✿

تا رنج نبری گنج برنداری {سعدی} *E. E.* No pains, no gains. *T.* Until you take pains, you will not carry away the treasure-trove.

✿ ✿ ✿

تا روباه شده بود در چنین سوراخی گیر نکرده بود *T.* Since he became a fox he has never been caught in such a hole. { Said of a person who is in a bad fix, such as he never expected }.

✿ ✿ ✿

تا ریشه درآبست امید ثمری‌هست {سید محمد عرفی} *T.* As long as the roots have water, one may hope for fruit. *Cf.* تا جان‌هست *etc.*

✿ ✿ ✿

تاریکی شب سرمهٔ حشم‌کور موش است *T.* The dusk of the night is the collyrium of the bat's eye.

✿ ✿ ✿

تازه بتازه نو بنو *F. T.* The new should (always) replace the old.

✿ ✿ ✿

تازه می پرسد لیلی نر بود یا ماده *T.* And now he asks, "Was *Leyli* male or female?" { Question which was asked by a stupid person after he had heard the whole love romance of *Leyli* & *Majnoon* by the poet *Nezami* }.

✿ ✿ ✿

تازی (خوب) هنگام شکار بازیش می‌گیرد *T.* The (good) hound takes to playing while the hunt is on. { Said of some one who allows himself to trifle while he is needed for serious work }.

تازیرا که بزور بشکار ببرند مردار میاورد *F. T.* A hound forced to hunt against his will, will bring dead game.

✡ ✡ ✡

تاس اگر نیك نشیند همه کس نرّاد است *F. T.* Throwing lucky dice makes every one a good player.

E. E. He plays well who wins.

Note. Sometimes the pvb. begins with مهره گر for تاس اگر, but مهره nowadays is used mostly for the "men", and not for the dice, used in backgammons.

✡ ✡ ✡

تاشب نرَوی روز بجائی نرسی *F. T.* Unless you set out (*or* travel) on the eve, you will not arrive at your destination on the (next) day.

✡ ✡ ✡

تا شغال شده بود در چنین راه‌آبی گیر نکرده بود *T.* Since he became a jackal, he has never been caught in such a hole (*lit.* an underground watercourse). *Cf.* تا روباه شده بود *etc.*

✡ ✡ ✡

تا شود جسم فربهی لاغر لاغری مرده باشد از سختی {سعدی}

T. By the time the fat man grows thin, the thin man will have died.

✡ ✡ ✡

تا صلح توان کرد درِ جنگ مکوب *T.* As long as peace can be made, do not knock at the door of war.

Note. درِ حیز را کوبیدن "to knock at the door of something" has come to mean "to seek or search for, or betake oneself to, something".

✡ ✡ ✡

تا عاقل پی پل میگشت دیوانه زدبآب و رفت *T.* While the rational man was seeking a bridge, the fool took to the water and went on his way. {To do a thing on the spur of the moment is often better than going about it through rational or logical channels}.

✡ ✡ ✡

تا غم نخوری بغمگساری نرسی *F. T.* Unless you worry about others, you will not be worried about by any one.

✡ ✡ ✡

تا کار بزر بر می‌آید جان درخطر افکندن نشاید {سعدی} *F. T.* Why risk one's life if one can gain one's end by money (*lit.* gold)?

تا کچل فکر غنج بکند عروسی تمام است *T.* By the time the bald man has considered his hair-dressing, the wedding will be over.

✡ ✡ ✡

تا کلاغ بچه‌دار شد (یك) مردار سیر نخورد *T.* Since the crow had young ones, he has not been able to eat his fill of carrion.

✡ ✡ ✡

تا کودکان برآوردم دیگر کودکی نکردم {سعدی} *F. T.* Since I have had children, I have given up childish ways.

✡ ✡ ✡

تا کور شود هرآنکه نتواند دید *T.* Let him become blind who cannot bear to see (others' success). {*From the following story*}:

Two ravens happened to meet a tortoise with whom they made friends. One day the tortoise asked his new friends to lift him up in the air, so that he might get an idea of what the higher regions looked like. "We shall be willing to do so", said the ravens, "provided you keep consistently silent throughout the flight". When the tortoise agreed to this, they took a stick and told him to hold it firmly in the middle by his teeth, while each one of them would hold one end of the stick by its bill. This agreed, all three friends flew into the air, and passed on successfully for a time.

All who saw the birds and the tortoise in the air, expressed their wonder at the trick, which had enabled the latter to fly, but he paid no attention to them and managed to keep his mouth closed. At length, when certain children in a locality began to shout, "Behold how nicely the tortoise is being carried in the air", the silly animal, whose patience had been exhausted by this time, opened his mouth to say, "Let him become blind who cannot bear to see my success". Of course no sooner had he opened his mouth than he fell to the ground.

Note. The phrase بکوری چشم دشمن, which means "in spite of the enemy", is of frequent use, and the phrase تا کور شود هرآنکه نتواند دید is now used to avert, so to speak, the evil eye of one who is jealous of others' success, while it has no regard to the unlucky fate of the tortoise in the story, which has been related

in the famous book of کلیله و دمنه *Kalileh & Demneh.*

✡ ✡ ✡

تا که احمق باقی است اندر جهان

مرد مفلس کی شود محتاج نان { مولوی } *F. T.* As long as fools are still found in the world, why should the poor be needing bread? *Cf.* تا ابله در جهان است *etc.*

✡ ✡ ✡

تا که از جانب معشوقه نباشد کششی کوشش عاشق بیچاره بجائی نرسد *T.* Unless there is susceptibility (*lit.* attraction) on the part of the beloved, the efforts of the lover are in vain.

✡ ✡ ✡

تاگفته‌ای غلام‌توام می‌فروشنت *F. T.* As soon as you say to some one, "I am your slave", he will put you on sale.

Notes. (1) The first hemistich to this is با مردم زمانه سلامی و والسلام *q. v.* (2) می فروشنت is a contraction of می فروشندت (they sell thee), which would destroy the rythm. It is also the colloquial way of pronouncing می‌فروشندت (3) The meaning of this pvb. is the same as that given for تا خم شده‌ای etc.

✡ ✡ ✡

تا گوساله گاو شود دل صاحبش آب شود *F. T.* By the time the calf has grown into a cow, the farmer has given up hope. {Referring to the numerous sufferings of mothers in bringing up their children}.

✡ ✡ ✡

تا مار راست نشود بسوراخ نمیرود *T.* Unless the snake makes itself straight, it will never get into the hole. *Cf.* بار کج *etc.* *E. E.* (a) Honesty is the best policy. (b) Cheating play never thrives.

✡ ✡ ✡

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد { سعدی } *T.* Until a man has spoken, his faults and virtues remain hidden.

✡ ✡ ✡

تا می توانی ورجه چون نتوانی‌فروجه *F. T.* So far as possible jump up; when this is no longer possible, come down. {Practical lesson for making the best of our chances}.

Note. فروجه & ورجه are imperatives of ورجستن and فرو جستن respectively, and, taken together, make a compound word — ورجه فروجه — which means "gambol

or frolic ".

✡ ✡ ✡

تا نازکش داری نازکن نداری پایت را درازکن *T.* As long as you have some one who will bear your airs, put on such airs; if you have none, stretch your legs (*i. e.* lie down and give up).

✡ ✡ ✡

تا نباشد چوب تر فرمان نبرد گاو و خر *T.* Where there is not a fresh-cut stick, the ox and the ass will not obey.
E. E. It is the raised stick that makes the dog obey. *Cf.* A rod for the fool, a nod for the wise.

Note. The P. phraseology given above seems to be a corruption by the vulgar of گر نبودی چوب تر فرمان نبردی گاو و خر which is a regular hemistich. The word نبرد is too short to render the rythm of the hemistich sound.

✡ ✡ ✡

تا نباشد چیز کی مردم نگویند چیزها *E. E.* (a) There is no smoke without fire. (b) Where there are bees there is honey.
T. Unless there were *something* ever so small in it, people would not say *things*.

Note. The word نگویند is too long to go with the rythm of this hemistich.

✡ ✡ ✡

تا ندانی که سخن عیب صواب است مگو {سعدی} *T.* Do not say a word until you know it is exactly right.

✡ ✡ ✡

تا نفس هست آرزو باقی است *F. T.* While there is respiration, there is aspiration. *Cf.* تا جان هست *etc.*

✡ ✡ ✡

تا نقش است بخش است *F. T.* It is allowable to give out (part of) what luck brings in (*i. e.* when one is lucky and rich, he may be liberal). *Cf.* باشد که بیاشد

✡ ✡ ✡

تا نگرید ابر کی خندد چمن تا نگرید طفل کی نوشد لبن {مولوی} *T.* Unless the clouds weep the meadow will not smile; unless the child cries it gets no milk.

✡ ✡ ✡

تا نهال تر است باید راست کرد *T.* One should straighten a shoot while it is green. {Pointing out the importance of

training received in childhood }.

✡ ✡ ✡

تاوان قمار را قمار میدهد *F. T.* Gambling losses are compensated by more gambling.

Note. I perfectly agree with *Dehkhoda* in that this is a most noxious saying, as it encourages the ruinous habit of gambling.

✡ ✡ ✡

تا هستم بریش تو بستم *F. T.* As long as I exist, I will cling to your coat-tails (*lit.* beard). {This is what a hanger-on would say}.

✡ ✡ ✡

تا یار کرا خواهد و میلش بکه باشد *F. T.* It remains to be seen who will be chosen by the Friend (*i. e.* God), and to whom He will incline. {This is very much like the E. phrase "The matter is on the knees of the gods}.

✡ ✡ ✡

تب تند زود عرقش میاید *T.* A very hot fever leads to quick perspiration (*i. e.* a very ardent love is apt to cool down quickly and be turned to disaffection).

✡ ✡ ✡

تبر را گم کرده پی سوزن میرود *T.* He has lost the axe, but goes in search of the needle (*i. e.* He cares less for the essential than for the non-essential).

✡ ✡ ✡

تپالهٔ گاو است نه بو دارد نه خاصیت *T.* Such a one is like dried cow-dung, which has neither scent nor virtue {*i. e.* He is good-for-nothing}.

Note. As a matter of fact dried cow-dung is used for fuel, and hence the above remark is not strictly true.

✡ ✡ ✡

تحصیل حاصل محال است *T.* To try to acquire the acquired is absurd.

✡ ✡ ✡

تخم آنرا ملخ خورده است *T.* Its seeds have been eaten up by grasshoppers (*i. e.* It is unobtainable or exceedingly rare).

✡ ✡ ✡

تخم در شوره افگندن *T.* To sow seeds in brackish ground (*i. e.* to waste one's effort).

تخم دزد شتر دزد میشود *E. E.* He that will steal an egg will steal an ox.

T. The egg-stealer will become a camel-stealer. {*From the following anecdote*}:

A child once stole an egg and took it home to his mother, who admired his clever act and said, "Well done, my brave son!" When the boy attained his adult age one day he stole a camel for which he was condemned to imprisonment. Before going to prison he requested to be allowed to meet his mother. This was granted, and the young man, on meeting his mother, asked her to stretch out her tongue for him to kiss it. But instead of kissing it, the youth bit it off angrily, and said, "The egg-stealer will become a camel-stealer".

✡ ✡ ✡

تخم دو زرده میکند؟ *T.* Does he lay double-yolked eggs? (*i. e.* Is he anything special?)

Note. A double-yolked egg is very rare, and hence much esteemed.

✡ ✡ ✡

تخم لغ در دهن کسی شکستن *T.* To break an addle egg in some one's mouth (*i. e.* to inspire a vain hope in his mind by a promise).

✡ ✡ ✡

تخم مرغش زرده ندارد *T.* His eggs have no yolks (*i. e.* He is a very deceitful dealer; he is an impostor).

✡ ✡ ✡

تخم نکرد روزی هم که کرد در کاهدان *T.* The hen was not laying, but one day when it did, it laid the egg in the straw-bin. {Said of a person who does not do his duty, and if occasionally he does, he does it in a wrong way}.

✡ ✡ ✡

تدبیر از پیر جنگ از جوان *F. T.* Old men use prudence, young men fight.

✡ ✡ ✡

ترب هم از مرکبات شده *F. T.* The radish ranks itself among oranges and lemons. *Cf.* پیاز هم *etc.*

✡ ✡ ✡

تربیت نا اهل را چون گردکان بر گنبد است *F. T.* The effect of

education on the intractable is as water on a duck's back (*lit.* as walnuts on a dome).

✡ ✡ ✡

تربیت یکسان است وطبایع مختلف {سعدی} *F. T.* Training is always the same, but capacities differ.

Note. طبایع is the pl. of طبیعت "nature".

✡ ✡ ✡

ترتیزك کاشتم که قاتق نانم شود قاتل جانم شد *F. T.* The fungus which I meant for a relish proved fatal to me.

E. E. I have brought up a bird to pick out my own eyes. {*Adapted from the original pvb.* He hath brought up a bird to pick out his own eyes}.

Note. The first part of this pvb. literally means "I sowed cress seeds, intending to eat the cress with my bread". Note the quasi-rime between قاتق (anything eaten with bread) and قاتل fatal; also, a murderer.

✡ ✡ ✡

ترجیح بلا مرجح محال است *T.* Distinction without a difference is absurd.

✡ ✡ ✡

ترحم بر پلنگ تیز دندان ستمکاری بُوَد بر گوسفندان {سعدی} *T.* Mercy to the sharp-toothed leopard is cruelty to the sheep.

E. E. He hurts the good who spares the bad.

✡ ✡ ✡

ترس برادر مرگ است *T.* Fear is akin to (*lit.* the brother of) death.

✡ ✡ ✡

ترسم نرسی بکعبه ای اعرابی کاین ره که تو میروی به ترکستان است {سعدی}

See اینره که تو میروی *etc.*

✡ ✡ ✡

ترسنده را چه پری چه عفریت *F. T.* Be it a fairy or a demon, it scares the timid man.

✡ ✡ ✡

ترسنده همواره تندرست باشد *T.* He who fears is always safe.

Cf. the E. He that fights and runs away,
Will live to fight another day.

✡ ✡ ✡

ترك عادت موجب مرض است *T.* To break a habit makes one ill.

✡ ✡ ✡

تر و خشك با هم میسوزند *T.* Wet and dry burn together (*i. e.* Good and bad suffer together).

✡ ✡ ✡

تره بتخمش میرود حسنی به باباش *T.* The leek resembles its seed and little *Hassan* takes after his father.
E. E. Like father, like son.

✡ ✡ ✡

تریشهٔ همان کنده A chip of the old block.

✡ ✡ ✡

تشنه درخواب آب می‌بیند *T.* The thirsty dreams of water. *Cf.* آدم لخت *etc.* & شتر درخواب *etc.*
E. E. (a) The cat dreams of mice. (b) The lover dreams of his mistress.

✡ ✡ ✡

تشنه را آب محال است که از یاد رود [کلیم] *T.* The thirsty person cannot possibly forget water.

✡ ✡ ✡

تعارف آب حمام *T.* Offering of water in a public bath (*i. e.* a worthless compliment).

✡ ✡ ✡

تعارف آمد و نیامد دارد *F. T.* If you say to a person, "You may have this", or "Help yourself", by way of compliment, he may take it literally.

✡ ✡ ✡

تعارف کم کن و برمبلغ افزای *F. T.* Less of your courtesy and more of your purse.
T. Diminish your compliment and increase the sum.

✡ ✡ ✡

تعاشرو کالاخوان و تعاملو کالاحباب (A.) *T.* Keep company like brothers, and do business like strangers.

✡ ✡ ✡

تعرَف‌الاشیاء باضداد ها (A.) *T.* Things are recognized by their opposites.

✡ ✡ ✡

تعریف خود کردن پنبه جاویدن (یا خائیدن) است *T.* Praising oneself is (like) chewing cotton.
E. E. Self-praise is no recommendation.

✡ ✡ ✡

تعریف زیاده بدتر از دشنام است *T.* Too much praise is worse

than abuse.

✡ ✡ ✡

تغاری بشکند ماستی بریزد جهان گردد بکام کاسه لیسان *F. T.* When the dish is broken and the food spilt, the beggars come into their own. (*Lit.*) Let the bin (*or* tub) be broken and the yoghurt spilt, (and you will see how) the world becomes as parasites would like it to be.

✡ ✡ ✡

تف سربالا بریش (یا بصورت خودشخص) برمیگردد *E. E.* (a) Curses come home to roost. (b) Who throws mud on another soils his own hand. (c) Spit not against heaven; 'twill fall back in thy face.

T. Spittle thrown high up falls back to the thrower's beard (*or* face).

✡ ✡ ✡

تکبر غزازیل را خوار کرد [سعدی] *F. T. Azazil* is a fallen angel on account of his arrogance.

E. E. (a) Pride goes before a fall. (b) Pride breakfasted with plenty, dined with poverty, and supped with infamy. (c) Pride goeth before destruction (*Biblical*).

✡ ✡ ✡

تکهٔ همسایه روغن غاز دارد *T.* The morsel from a neighbour has goose fat in it (*i. e.* Other people's properties seem better than one's own). *Cf.* مرغ همسایه غاز است

✡ ✡ ✡

تکیه برآب کردن *T.* To lean on water (*i. e.* to rely on things which are not substantial; to have no support).

✡ ✡ ✡

تلافی غوره را سر کوره درمیاورد *F. T.* Because some one has given him sour grapes, he revenges himself on a poor (blind man. *E. E. same as for* بخر دستش *etc.*)

Note. The mute ه at the end of کور corresponds to the definite article *the*, and causes کوره to rime with غوره

✡ ✡ ✡

تنبان مرد که دو تا شد بفکر زن نو می افتد *F. T.* When a man acquires two pairs of trousers (*i. e.* gets rich), he begins

to think of getting a new wife. *Cf.* پول که زیاد شد *etc.*

✡ ✡ ✡

تنبل برو بسایه ـ سایه خودش میایه *F. T.* "Lazy bones, move into the shade". ـ "The shade will come here of itself".

Note. This short dialogue clearly shows how sluggards think, the second part being what they would answer to one who invites them to work.

✡ ✡ ✡

تن خود را چرب کردن *T.* To grease one's body (*i. e.* prepare for some suffering or for a great expenditure). *Cf.* به چیز برا *etc.*

✡ ✡ ✡

تنش میخارد *E. E.* (a) He is itching for trouble; (b) he is eager for the fray.

T. His body itches.

✡ ✡ ✡

تن عور و آتشبازی *T.* Being naked and playing with fire! *Cf.* ترا که خانه *etc.*

Note. آتشبازی Nowadays means only "fireworks".

✡ ✡ ✡

تن فتنه انگیز درگور به { حضرت ادیب } *F. T.* The trouble-maker had better be in the tomb.

✡ ✡ ✡

تنها نزد قاضی (یا بقاضی) رفتن To go alone to the judge (*i. e.* to have his ear in the absence of the other litigant party).

✡ ✡ ✡

تنها خوار برادر شیطان است *T.* He who eats alone is akin to the Devil (*lit.* is the Devil's brother). { Showing Iranian hospitality and charitable disposition }.

✡ ✡ ✡

تنهایی بخدا می برازد *T.* Singleness befits God (*i. e.* Human beings should be married).

✡ ✡ ✡

تن هرچه پوشیده میخواهد و لب هرچه نوشیده *F. T.* One always wants one's habitual clothing and food. (*Lit.*) The body wants what it has been wearing, and the lip what it has been drinking.

✡ ✡ ✡

تواضع کند هوشمند گزین نهد شاخ پرمیوه سر بر زمین [سعدی]

F. T. The wisest man is modest; the fruitful branch bends toward the ground.

E. E. The most fruitful branch is nearest the ground.

✡ ✡ ✡

توانا بوَد هر که دانا بوَد {فردوسی} *T.* He who is wise is powerful.

E. E. Knowledge is power.

Note. The second hemistich to this is ز دانش دل پیر برنا بود *i. e.* An old man's heart becomes young through knowledge.

✡ ✡ ✡

توان بحلق فرو بردن استخوان درشت
ولی شکم بدرد چون بگیرد اندر ناف {سعدی}

F. T. A rugged bone may be swallowed somehow or other, but when it reaches the navel it will tear the belly. {Caution against rashness by which one may commit any gross act, though he may be unable to stand its evil consequences}.

✡ ✡ ✡

توانگران دخل مسکینانند {سعدی} *T.* The rich are a till (*or* money-box) for the poor.

E. E. The rich are trustees under God for the poor.

✡ ✡ ✡

توانگر شد آنکس که خرسند گشت {فردوسی} *Same as* قناعت توانگر کند *etc.*

✡ ✡ ✡

توانگر فاسق کلوخ زراندود است و درویش صالح شاهد خاك آلود
{سعدی} *T.* A rich and vicious man is a clod overlaid with gold; a poor and pious man a beauty obscured by dust.

✡ ✡ ✡

توانگری بدل است نه بمال و بزرگی بعقل است نه بسال {سعدی}

F.T. True riches are spiritual, not material, and maturity a matter of intelligence, not of years.

✡ ✡ ✡

تو بده مستیش پای خودم *F. T.* Just give me (what you can), and I know myself how to get drunk. {*From the following anecdote*}:—

A dissolute youth went to a tavern, and asked to be served some wine against what money he had, which consisted only of a few pence. The tavern-keeper said, "You

can only have a small quantity of wine for your insignificant sum, and what effect can it have on you?" "Nevermind", said the youth, "just give me what you can, and I know how to get drunk". {The idea is that a rogue by nature may brawl and do wicked acts by drinking any amount of wine}.

✡ ✡ ✡

توبرهٔ گداها *T.* A beggar's sack (*or* bag) (*i. e.* a mixture of different things; a medley or hotchpotch).

✡ ✡ ✡

تو بهتر میدانی یا پیغمبر؟ *F. T.* Do you know better than the prophet? {*From the following anecdote*}: -

A man carried her decrepit old mother in a pannier to a certain prophet, to whom the old woman desired to pay a visit. The prophet advised the man in jest to have her mother married. "It is neither possible nor decent," said the man, "to have her married at this age". Whereupon the old woman cried, "Do you know better than the prophet?"

✡ ✡ ✡

توبه فرمایان حرا خود توبه کمتر میکنند؟ {حافظ} *T.* Those who recommend repentance—why do they seldom repent themselves?

E. E. (a) Do as the priest says, not as he does. (b) Practise what you preach.

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توبهٔ قمار باز در بی‌پولی است *F. T.* The gambler repents only when he has no money. *Cf. the next pvb.*

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توبهٔ گرگ مرگ است *E. E.* You may end him, but you will not mend him.

T. The (only) repentance of the wolf is death.

✡ ✡ ✡

تو پاك باش ومدار ای برادر ازکس باك {سعدی} *F. T.* Be clear of conscience, and fear none.

E. E. (a) A clear conscience fears no accusation (*or* laughs at false accusations). (b) Speak the truth and shame the Devil. *Cf.* آنرا که حساب پاك است *etc.*

✡ ✡ ✡

تورا پرسند هنرت چیست و نگویند پدرت کیست {سعدی} *T.* You will be asked what your virtues are, not who your father was.

✡ ✡ ✡

تو را که خانه نئین است بازی نه اینست {سعدی} *F. T.* This is no game to play in a house made of reeds.

E. E. (*Same as for* تو که بر بام خود *etc.*)

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توش خودش را می کشد بیرونش مردم را *F. T.* The "inner man" is being killed, while the "outer man" kills others with envy.

E. E. He robs his belly to cover his back.

Note. The "inner man" means "a man's soul or mind", and jocularly "the stomach", and "the outer man" has come to mean "a man's external appearance, such as clothes". (*See the Concise Oxford Dictionary*).

✡ ✡ ✡

توقدر آب‌چه دانی که بر کنار فراتی {سعدی} *T.* How can you know the value of water—you who live by the Euphrates?

E. E. (a) We never know the worth of water until the well runs dry. (b) Misfortunes tell us what fortune is. *Cf.* قدر عافیت *etc.*

✡ ✡ ✡

تو که بر بام خود آئینه داری چرا بر بام مردم میزنی سنگ ؟

T. You who have glass on your roof, why do you throw stones at other people's roofs?

E. E. They that live in glass houses should not throw stones. *Cf.* تورا که خانه *etc.*

✡ ✡ ✡

تو که چراغ نه‌بینی با چراغ چه بینی ؟ {سعدی} *T.* You who cannot see the lamp, what can you see by the (light of the) lamp?.

✡ ✡ ✡

تو که لالائی میدانی چرا خوابت نمی برد ؟ *T.* If you know the lullaby, why can't you get to sleep? *Cf.* اگر بابا بیلزنی *etc. and* کل‌اگر *etc.*

E. E. Physician, heal thyself.

Note. The pvb. also begins with اگر for تو که

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تو کی مُردی (که) ما تابوت حاضر نکردیم ؟ *F. T.* Have you died that we should prepare your bier? { A facetious answer to a complaint of neglect }.

✡ ✡ ✡

تو مادر مرده را شیون میاموز {نظامی} *F. T.* One need not teach the bereaved how to mourn .

Note. For "bereaved" which originally means داغدیده the P. has مادر مرده i. e. one whose mother is dead.

✡ ✡ ✡

تو مو می‌بینی و من پیچش مو تو ابرو من اشارتهای ابرو {وحشی} *F. T.* You see the hair , while I see the waves of the hair ; you see the eyebrow , but I the signs of the eyebrow. { Referring to the meanings and expressions read in the face of the beloved, as being worth more than mere, inexpressive beauty }.

✡ ✡ ✡

تو نباشی یار من خدا بسازد کار من

F. T. Shouldn't you aid me as a friend ,
My aid from Heaven God will send.

Note. The idiom کار کسیرا ساختن as used in this pvb. means " to arrange some one's affairs " , but nowadays it has a contrary implication, meaning " to ruin some one ; do his job ; do away with him ".

✡ ✡ ✡

توی (این) هیرو ویر بیا زیر ابروم را بگیر *F. T.* "Amidst the scuffle", (she says), "pluck my eyebrows". { Used when a person wants a trifling affair to be done by another who has an important business on hand }.

✡ ✡ ✡

توی دعوا حلوا بخش نمیکنند *T.* In a quarrel they do not distribute sweetmeat.

E. E. One can't make war with rose water.

✡ ✡ ✡

توی دهن شیر میرود *T.* He can go into a lion's mouth (*i. e.* he is exceedingly brave).

✡ ✡ ✡

توی قوطی هیچ عطاری پیدا نمیشود *T.* You cannot find it in any druggist's drawer. { Said of a very rare object , or a very eccentric idea }.

توی لولهین رفتن *T.* To get into a ewer (*or* pitcher); *i. e.* to creep into a hole (from shame, fear, etc.)

✡ ✡ ✡

تهی از حکمتی بعلت آن که پُری از طعام تا بینی {سعدی} *T.* You are empty of wisdom because you are full of food.

E. E. (a) Full paunches make empty pates. (b) Full bellies make empty skulls.

Note. The P. ends with the phrase تا بینی *i. e.* up to the nose.

✡ ✡ ✡

تهی پای رفتن به از کفش تنگ {سعدی} *T.* Better o go barefoot than in tight shoes. *Cf.* با تهی کشتن *etc.*

✡ ✡ ✡

تیر از کمان چو جست نیاید بشست باز {سعدی} *F. T.* Once the arrow has left the bow, it will not return to the thumbstall.

E. E. (a) There is no overtaking the shot once fired. (b) Words once spoken cannot be recalled. (c) A word spoken is an arrow let fly.

✡ ✡ ✡

تیر بتاریکی انداختن *T.* To shoot an arrow in the dark (*i. e.* to make a guess wide of the mark).

✡ ✡ ✡

تیرش بسنگ خورد *E. E.* (a) He missed the aim (*or* the point). (b) He failed.

T. His arrow hit a stone.

✡ ✡ ✡

تیر می‌اندازد و کمان پنهان میکند *T.* He shoots the arrow and hides the bow. {Said of one who tries to conceal the traces of an act}.

✡ ✡ ✡

تیزی درفش در سر درفش است *F. T.* The awl is sharp at the head. {Pvb. attributing causes to those at the head of affairs}.

✡ ✡ ✡

تیشه بپای خود زدن *T.* To strike one's own foot with an axe (*i. e.* to be self-destructive).

✡ ✡ ✡

تیشه بریشهٔ خود زدن *F. T.* To strike at one's own foundation (*i. e.* to be self-destructive).

Note. تیشه is an adze or chip-axe, and makes a rime with ریشه "root".

✡ ✡ ✡

تیشهٔ روبخود (یا تیشهٔ سوی خود) *T.* An adze facing itself. {Said of a one-sided or selfish person}.

Note. This proverbial phrase may he read تیشه روبخود (*i. e.* without the *ezafah*), which would then make it an adverbial phrase meaning "with the adze toward one} self", i. e. selfishly. *Cf. the E. pvb.* All men row galley way, *i. e.* every one draweth toward himself.

✡ ✡ ✡

تیغ‌دادن در کف زنگی مست به‌که آید علم را ناکس بدست {مولوی

F. T. Better a sword in an Ethiopian's hand than knowledge possessed by an ignoble person.

E. E. Put not a naked sword in a madman's hand.

✡ ✡ ✡

تیغ کج‌را نیام کج باشد *T.* A curved sword must have a curved scabbard.

E. E. Desperate diseases must have desperate cures.

✡ ✡ ✡

تیمم باطل است آنجا که آبست *T.* Where there is water ablution with earth or sand is void (*i. e.* When one has the original, why use the substitute?).

ث

ثمر از درخت بید نباید جست *T.* One should not expect fruit from a willow-tree. *Cf.* ابر اگر *etc.*

E. E. a) Figs do not grow on thistles. b) You can't get blood out of a stone.

✡ ✡ ✡

ثواب‌راه بخانهٔ صاحب خودمیبرد *E. E.* Virtue is its own reward.

T. The reward for a good act goes to the doer's house.

✡ ✡ ✡

ج

جا افتاده بهتر از چاه افتاده است *F. T.* Ripe wisdom saves one from snares.

Note. جا افتاده means also "mellow", and چاه افتاده literally means "fallen into a pit".

✡ ✡ ✡

جا بجا کنعبدُ جا بجا کنستعین *F. T.* Sometimes one has to say "We serve Thee", and sometimes کنستعین "We seek help from Thee", as the case may be.

Notes. (1) In the first *Surah* (*i. e.* chapter) of the Koran there is a verse, which reads ایاكَ نعبدُ وایاكَ نستعین *i. e.* "We serve Thee, and we seek help from Thee" (addressing God in prayer). The letter ك at the end of ایاك means in Arabic "thee", but this is read so closely with the following words نعبد and نستعین as to make it seem that these words are کنعبد & کنستعین (2) This pvb., which, though based on extracts from the Koran, seems to be vulgar, is used to show that everything is good in its own place, or to indicate the necessity of changing one's acts and words as dictated by the "spur of the moment".

✡ ✡ ✡

جا تراست و بچه نیست *F. T.* There is no trace of the baby save the wetting of its bed. {Cited in cases when one finds that something is missing in the very place it should have been while it has left certain traces}.

✡ ✡ ✡

جادهٔ دزد زده تا چهل روز ایمن (یا امن) است *T.* After an attack by highwaymen, a road is safe for forty days.

✡ ✡ ✡

جاسوسی جا پیچی است *T.* Spying is (like) pandering.

Notes. (1) جاپیچ is a synonym of جاکش "a pimp or panderer". (2) If the attribute here given to spies seems to be exaggerated, we might extend the E. rendering and

make it read, "Spying is pandering to others' evil designs".

✡ ✡ ✡

جامه باندازهٔ قامت خوش است *F. T.* It is only a good fit that looks comely. (*Lit.*) Clothes to one's measure are good.

✡ ✡ ✡

جانا سخن از زبان ما میگوئی *F. T.* O dear, you took the words out of my mouth. { You are complaining against me while it is I who should be complaining against you }.

✡ ✡ ✡

جان بعزرائیل نمیدهد *F. T.* He will not give up his ghost to the Angel of Death. {Referring to a very stingy person }.

Note. عزرائیل *Azra-il* , the Arabic name for the Angel of Death, seems to be of Hebrew origin, but is not used by the Jews.

✡ ✡ ✡

جان باید در رود چه ازگلو چه از پهلو *T.* The soul must leave one ; no matter if it be through one's throat or side (*i. e.* One must die, it doesn't matter how ?)

✡ ✡ ✡

جان دهد بنده چون دهی نانش {اوحدی} *F. T.* Give your slave bread and he will offer you his head.

✡ ✡ ✡

جان کردی کندن To die hard (as a Kurd).

Note. The Kurds are supposed to be tenacious of life.

✡ ✡ ✡

جان نکنده‌در تن است *F. T.* Until one is in the agony of death, one's soul remains in one's body (*i. e.* One should not despair of life without good reason, or go to meet death, prematurely *Cf.* تا جان هست *etc.*).

✡ ✡ ✡

جا نماز آب کشیدن *T.* To rinse the prayer carpet (*i. e.* to act hypocritically or prudishly) .

✡ ✡ ✡

جاهلان چون بدلیل از خصم فروماندند سلسلهٔ خصومت بجنبانند {سعدی} *T.* When an ignorant person is confuted by his opponent in argumentation, he betakes himself to hostile measures.

✡ ✡ ✡

جای ارزن نیست *T.* There is no room for a millet.

E. E. There's not room to swing a cat.

جای سوزن انداختن نیست *T.* There is no room to throw a needle.
E. E. (*Same as for the preceding*).

✿ ✿ ✿

جای شما خالی بود *E. E.* a) We missed you. b) We thought of you.
T. Your place (*or* seat) was empty.
Note. Sometimes the above phrase is replaced by جای شما را خالی کردیم.

✿ ✿ ✿

جای گل گل باش و جای خار خار {سعدی - مولوی} *F.* Be a rose among roses and a thorn among thorns.

✿ ✿ ✿

جای مردِ دوزنه در مسجد است *T.* He who has two wives will have to live in the mosque (*i. e.* will have to beg).
Note. Homeless beggars are allowed to live in mosques.

✿ ✿ ✿

جای نان نمیتوان سنگ گذاشت *F.* One cannot replace bread by stone (*i. e.* one *must* have bread; there is no substitute).

✿ ✿ ✿

جایی بنشین که برنخیزانندت *F.* Sit in a place from which they will not turn you out.

✿ ✿ ✿

جایی رفت که عرب نی انداخت *E. E.* (a) He went to Davy Jones's locker. (b) He'll come again, as Goodyer's pigs did.
T. He went where the Arab threw his reed.

✿ ✿ ✿

جایی که آفتاب نتابد طبیب می‌آید *T.* Where the sunlight does not enter, the doctor does.

✿ ✿ ✿

جائی که آب است تیمم باطل است (*Same as* تیمم باطل است *etc.*)

✿ ✿ ✿

جایی که شتر بوَد بیك غاز خر قیمت واقعی ندارد *F. T.* Where the camel is worth one farthing, the ass is worth nothing.
Note. غاز or قاز is a money of account worth half a دینار *dinar*.

✿ ✿ ✿

جایی که عقاب پر بریزد از پشهٔ لاغری چه خیزد (*Same as* آنجاکه عقاب *etc.*)

جایی که گوشت نیست چغندر پهلوان است *T.* Where meat is lacking, beet is a champion (*i. e.* gains importance).

E. E. (a) He is a Triton among the minnows. (b) In the land of the blind the one-eyed are kings {*Scottish*}.

Note. This pvb. is sometimes modified so as to replace گوشت by میوه "fruit", and چغندر for سلطان‌المرکبات "the king of (citrous) fruits".

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جایی که نمك خوری نمکدان مشکن *T.* Where you have eaten salt, do not break the salt-cellar (*i. e.* Do not be ungrateful to the salt eaten with another). *See Note under* بخود آش *etc.*

✡ ✡ ✡

جایی نمی‌خوابد که زیرش تر شود (یا آب زیرش برود) *T.* He will not sleep in a place which can get wet underneath (*i. e.* He cannot be deceived; also, he need not be looked after).

✡ ✡ ✡

جدایی تا نیفتد دوست قدر دوست کی داند

شکسته استخوان داند بهای مومیائی را *F. T.* We know not the value of friends unless we part with them; the man with a broken bone knows the value of mummy.

E. E. (*Same as for* قدر عافیت *etc.*)

Note. مومیائی was a kind of mineral asphalt formerly used as a panacea, and especially for healing broken bones.

✡ ✡ ✡

جزای گران فروش نخریدن است *F. T.* The man who overcharges deserves to have no buyers.

✡ ✡ ✡

جز از بد نباشد مکافات بد [فردوسی] *T.* The reward of an evil act is only evil. *Cf.* از مکافات عمل *etc.*

✡ ✡ ✡

جگرش برای فلان چیز لك زده است *F. T.* He is sick for such and such a thing.

Note. The original P. means "his liver is spotted (*i. e.* decayed)" for such and such a thing.

✡ ✡ ✡

جگر ها خون شود تا یك پسر مثل پدر گردد *F. T.* Many a heart will be broken by the time a son becomes likes his

father. *Cf.* تا گوساله *etc.*

✡ ✡ ✡

جنگ از سر شخم آشتی از سر خرمن *T.* At war while ploughing; at peace while reaping.
E. E. To quake at work and sweat at meals.

✡ ✡ ✡

جنگ اول به از صلح آخر است *F. T.* Better to fight it out at once (*or* at the beginning) than have to make a late peace.
E. E. (a) A word before is worth two after. (b) Better an ounce of discretion than a pound of cure. *Cf.* A stitch in time saves nine.

✡ ✡ ✡

جنگ با نهنگ کردن و در دریا ماندن ؟ *F. T.* Can one attack an alligator and stay in the river? (*Lit.*) Fighting with an alligator and staying in the sea?

✡ ✡ ✡

جنگ بر نظاره آسان است *T.* War appears easy to on-lookers.

✡ ✡ ✡

جنگ را شمشیر میکند سودا را پول *F. T.* It is with a sword that one makes war, and with money that one does business.
Cf. بیمایه فطیر است

✡ ✡ ✡

جنگ زرگری میانجی نمیخواهد *T.* No need of a peacemaker (*lit.* mediator) in a sham fight.

✡ ✡ ✡

جنگی هر چند زور مند باشد از حیله مستغنی نگردد *T.* However powerful a warrior may be, he cannot do without a stratagem.

✡ ✡ ✡

جواب ابلهان خاموشی است *T.* The (only) answer to fools is silence.

✡ ✡ ✡

جواب زور را زور میدهد *T.* Force is the (only) answer to force.

✡ ✡ ✡

جواب های هوی است *F. T.* The answer to "bah" is "boo" (*i. e.* Harshness should be answered by harshness).

✡ ✡ ✡

جوانرا مفرست بزن گرفتن پیر را مفرست بخر خریدن *Same as* پیر را بخر خریدن *etc.*

✡ ✡ ✡

جوانمرد کسی است که نمیگوید ومیکند *T.* The generous (*or* brave) youth is he who doesn't speak but acts.

✡ ✡ ✡

جوانی است و هزار چم و خم *F. T.* This is youth ; hence all airs and graces.

✡ ✡ ✡

جوجهٔ پائیزه میخواهد سر جوجهٔ بهاره کلاه بگذارد ! *T.* The chicken hatched in the autumn tries to deceive the one hatched in the spring ! {Said of a stripling trying to deceive a person older and more experienced than himself }.

Note. کلاه سر کسی گذاشتن and کلاهِ کسیرا برداشتن are both common idioms meaning " to defraud some one".

✡ ✡ ✡

جوجه را در پائیز میشمارند *T.* Chickens should be counted in autumn.

E. E. Don't count your chickens before they are hatched.

Note. For در پائیز they say sometimes سرِ پائیز *or* آخرِ پائیز the latter meaning " at the end of autumn".

✡ ✡ ✡

جوجه همیشه زیرسبد نمی‌ماند *T.* Chickens do not always remain in the coop (*lit.* under the basket). { This means that children will not always remain ignorant (especially of sex matters) and innocent.

✡ ✡ ✡

جوِ دوخر را نمیتواند بخش کند *T.* He cannot divide the barley allotted for two asses. {Referring to an incapable and inefficient person }.

✡ ✡ ✡

جود ناخواسته دادن‌است *T.* True generosity is to give unasked.

✡ ✡ ✡

جور استاد به زمهر پدر { سعدی } *F. T.* A harsh teacher is better than a tender father. (*Lit.* A teacher's oppression is better than a father's kindness).

Note. استاد nowadays means " professor ", where " teacher " is آموزگار

✡ ✡ ✡

جو فروشِ گندم نما *T.* (One) who shows wheat and sells barley (*i. e.* double-dealing or a double-dealer).

E. E. (One) who cries wine and sells vinegar.

جوی زر بهتر از هفتاد من زور { سعدی } *F. T.* Better an ounce of gold than a hundred pounds of force.

Note. A variant form of this hemistich substitutes پنجاه "fifty" for هفتاد "seventy".

✿ ✿ ✿

جوی طالع زخروار(ی) هنر به *F. T.* An ounce of luck is better than a ton of virtue (*or* good qualifications).

Note. جو means barley, and خروار, which literally means 'an ass load', is now equivalent to 300 kilogrammes.

✿ ✿ ✿

جوینده یابنده است *T.* Who seeks will find.

✿ ✿ ✿

جهان چون خط و خال و چشم و ابروست

که هر چیزی بجای خویش نیکوست { شبستری } *F. T.* As in the world there are eyes and eyebrows, also, pencilling and beauty-spots; so everything is good in its own place (*or* season).

✿ ✿ ✿

جهان دیدن به از جهان خوردن است *Same as* دنیا دیدن *etc.*

✿ ✿ ✿

جهاندیده بسیار گوید دروغ { سعدی } *T.* He who has seen the world (*i. e.* travelled in it) tells many lies.

E. E. (a) Travellers tell fine tales. (b) Old men and travellers may lie by authority. (c) They who come from afar have leave to lie.

Note. The phrase "travellers' tale" is very much used in E.

✿ ✿ ✿

جهان گشتن به از جهان خوردن است *Same as* دنیا دیدن *etc.*

✿ ✿ ✿

جهان نیست بر مرد هشیار تنگ { فردوسی } *F. T.* A man with his wits about him finds room in the world.

✿ ✿ ✿

جهل بعیب خود از همهٔ عیب ها بیش است { کیمیای سعادت } *T.* Ignorance of one's own faults is the worst fault of all.

✿ ✿ ✿

جهنم هم باین گرمی نیست *T.* Even hell is not so hot as this (*i. e.* You are drawing the long bow).

✿ ✿ ✿

جیبش از دامن ملا پاکتر است *T.* His pocket is cleaner than a *Mollah*'s skirt (*i. e.* it is empty).

Notes. (1) ملا (*Mollah*) is a person versed in theology and sacred law. (2) By "clean skirt" is meant chastity, and hence the compound adjective پاکدامن "chaste". (3) A variant form of this proverbial expression is جیبش از آئینهٔ عروسان پاکتراست *i. e.* His pocket is cleaner than a looking-glass used by brides.

✡ ✡ ✡

جیبش را تار عنکبوت گرفته است *T.* His pocket is covered by spider's web (*i. e.* it has not been used for having been empty). *Cf. the preceding item.*

✡ ✡ ✡

چ

چابك سواری پیشکشت قاش زین را درست نگهدار *F. T.* I will excuse you from being a jockey if you can only hold on to the pommel. {Said to one who, though unworthy of a small position, claims a higher one}.

✡ ✡ ✡

چار دیواری اختیاری *T.* Within one's own four walls one's own free will (*i. e.* A man is master in his own house).

✡ ✡ ✡

چارك آشنا هشت سیر است *F. T.* The pound of an acquaintance is only 13 ounces (*i. e.* The shopman who knows you gives you underweight).

Notes. (1) چارك which literally means "one-fourth (of a *man*)", is an obsolete weight equivalent to 750 grammes, and سیر which was one-tenth of a چارك, is now 75 grammes. (2) Some people make this pvb. read سنگ آشنا سه چارك است

✡ ✡ ✡

چارهٔ کژدم زده کشتهٔ کژدم بود *Same as* داروی کژدم زده *etc.*

✡ ✡ ✡

چاره نبود اسب کودن را زپالان داشتن {سنائی} *F. T.* Nothing but a pack-saddle for a dull horse.

Note. کودن nowadays is used for persons in the sense of "stupid".

✡ ✡ ✡

چاقو دستهٔ خودش را نمی‌برد *T.* The knife does not cut its own handle. *Cf.* سگ سگ را نمیخورد

E. E. There is honour among thieves.

Note. (1) Some people use this pvb. to mean also "The shoemaker's wife goes the worst shod". (2) چاقو is sometimes replaced by کارد

✡ ✡ ✡

چاقو دسته کردن *T.* To fold in a knife (*i. e.* to crouch from cold).

✡ ✡ ✡

چاه ازکوه آب میخورد *F. T.* It is the mountain that furnishes the well with water. {This stresses the importance of rain which falls first on the mountain}.

✡ ✡ ✡

چاه کن آسودگی زچاه ندارد {ایرج میرزا} *F. T.* The well-digger has no rest from digging.

Note. An E. parallel to the above would be "The porter has no rest from his loads".

✡ ✡ ✡

چاه کن در ته چاه است *T.* The well-digger is (already) at the bottom of the well (*i. e.* The trap-layer is caught in his own trap). *Cf. the next pvb. and* بد مکن که بد افتی *etc.*

✡ ✡ ✡

چاه مکن بهر کسی اول خودت دوم کسی *F. T.* Do not dig a pit for another, lest you fall into it first.

Note. This may well be said to be a vulgar pvb., as the rime and the grammatical construction are both unsound.

✡ ✡ ✡

چاه نکنده منار دزدیدن *See Note under* اول چاه را *etc.*

✡ ✡ ✡

چاهی که آب ندارد با آب ریختن آبدار نشود *T.* If the well has no water of itself, it is no use to pour water into it. {Referring to a person who is void of natural talent, or who cannot use his own intelligence}. *Cf.* خوش آن چاهی *etc.*

✡ ✡ ✡

چپ از راست نشناختن *T.* Not to know one's left hand from one's right. {Referring to one who has not reached the age of puberty or discrimination).

✡ ✡ ✡

چرا آدم زیر دیوارخرابه بخوابد که خواب آشفته به بیند؟ *F. T.* Why sleep under a crumbling wall and have disturbed dreams?

Note. It would even be better to say "disturbed sleep", because under the circumstances it is hard to get to sleep.

✡ ✡ ✡

چرا بریکدگر منت گذارند چو محتاجند مردم یکدگر را { ایرج میرزا }
T. Why should men consider each other under obligation, when they are all in need of one another?

✿ ✿ ✿

چرا توپچی نشدی؟ *T.* Why did you not become an artillery-man? { Said in irony to a person who is alarmed by the slightest noise }.

✿ ✿ ✿

چرا عاقل کندکاری که باز آرد پشیمانی؟ *T.* Why should the wise man do that which he will rue?

Note. The first hemistich to this is زلیخا مرد از این حسرت که یوسف گشت زندانی *i. e. Zoleikha* - Potiphar's wife- died of grief when Joseph was imprisoned (, the imprisonment having been arranged by herself).

✿ ✿ ✿

چراغ ازبهر تاریکی نگهدار *F. T.* Keep the lamp for dark hours. *E. E.* Put by something for a rainy day.

Note. The first hemistich to this is چو به کشتی طبیب از خود میازار *i. e.* Do not annoy the doctor (who has treated you) after you are recovered. This is the way the vulgar have it, but Sa'di has for the second hemistich که بیماری توان بودن دگر بار *i. e.* because illness may come again.

✿ ✿ ✿

چراغ از روغن نورگیرد و باز از زیادتی روغن بمیرد *T.* Oil gives light to a lamp, but too much oil extinguishes it. *Cf.* آب حیوان بکشد *etc.*
E. E. A little wind kindles, much puts out the fire.

✿ ✿ ✿

چراغ بپای خود روشنائی ندهد *T.* The lamp does not give light to its own leg. *Cf.* کوزه‌گر از کوزه شکسته *etc.*
E. E. The shoemaker's wife goes the worst shod. Also, the nearer to church, the farther from grace.

✿ ✿ ✿

چراغ پشت روشنائی نبخشد *T.* A lamp held behind one gives no light (*i. e.* Good deeds done by a man before his death are better than prayers for him after his death).

✿ ✿ ✿

چراغ پیش آفتاب پرتوی ندارد { سعدی } *T.* The lamp will not show light in the sun. (*More freely*) A rushlight will

not show in presence of the sun.

✡ ✡ ✡

چراغ خاموش است و آسیاب میگردد *T.* The lamp has gone out and the mill is still turning. { Quoted in cases when things have their circulation in the absence of a manager }.

✡ ✡ ✡

چراغ دروغ فروغ ندارد *T.* The lamp of falsehood gives no light.

Note. Sa'di has versified this thought as follows : -

کسیرا که باشد زبان دروغ چراغ دلش را نباشد فروغ

i. e. He who has a false tongue ; The lamp of his heart has no light.

✡ ✡ ✡

چراغ دزد خواب پاسبان است *T.* The watchman's sleep is the thief's lantern.

Note. پاسبان is the modern word for "policeman".

✡ ✡ ✡

چراغ ستمکار تا بامداد نسوزد *T.* The lamp of the oppressor will not burn till dawn. *Cf. the next pvb.*

✡ ✡ ✡

چراغ کسی (یا هیچکس) تا صبح نمیسوزد *T.* No one's lamp burns till dawn (*i. e.* No man's happiness will be permanent or is ever completed).

✡ ✡ ✡

چراغ مرده کجا شمع آفتاب کجا { حافظ } *F. T.* There can be no comparison between the extinguished lamp and the (glorious) candle of the sun.

✡ ✡ ✡

چراغ مفلسی نوری ندارد *T.* The lamp of indigence gives no light.

✡ ✡ ✡

چراغی را که ایزد بر فروزد هر آنکس پف کند ریشش بسوزد

F. T. Who tries to extinguish God's fire (*lit.* lamp) burns his own hand. *Cf.* خدا کشتی *etc.*

E. E. It is no use striving against Fate.

✡ ✡ ✡

چراغی کان شبم را برفروزد به از شمعی که رختم را بسوزد *T.* Better a lamp that lightens my night than a candle which burns my clothes. *Cf.* بوَد سوزن *etc.*

Note. The candle gave more light than the primi-

tive lamps.

✡ ✡ ✡

چراغی که او خانه روشن کند برخت اوفتد کار دشمن کند [امیر خسرو]
T. The lamp which gives light to the house, should it fall on one's garments, will act as an enemy.

✡ ✡ ✡

چراغی که بخانه رواست بمسجد حرام است *E. E.* Charity begins at home. *Cf.* اول خویش *etc.*
T. The lamp that is allowable to one's home is not allowed for use in the mosque.

✡ ✡ ✡

چرب‌سخنی دوم جادویی است *T.* A glib tongue is next to sorcery.

✡ ✡ ✡

چربی از سنگ بر نمی‌آید *T.* Fat cannot be extracted from a stone.
E. E. One can't get blood out of a stone.

✡ ✡ ✡

چرت میزند بهتر از مرشد *T.* He slumbers better than his spiritual guide.
Note. مرشد here translated "spiritual guide", is either the head of a certain order of dervishes, or that of the *Sufis* or Mystics, who usually seem to be sleepy in their contemplation or ecstasied state, but who are also in the habit of smoking opium, which causes them to doze.

✡ ✡ ✡

چرخ کسیرا چنبر کردن *T.* To make one's wheel crooked (*i. e.* to importune, harass, or worry some one).

✡ ✡ ✡

چشته خوار بد تر از میراث خوار است *F. T.* He who has been spoiled by too much kindness is worse than an heir (*i. e.* may in the end claim more than one's heir). *Cf. the E.* Give him an inch and he will take an ell.
Note. چشته is food given to hunting animals, but means also a whet, or a little food as a taste. Hence چشته خوار is one who has been spoiled by receiving such food more than once.

✡ ✡ ✡

چشم باز غیب گفتن *T.* To divine with open eyes (*i. e.* to say what everyone knows or foretell what everyone else can

foretell).

Note. Most people say چشم بسته غیب گفتن *i. e.* to divine with closed eyes.

✡ ✡ ✡

چشم بر پشت پا داشتن *T.* To look at the instep of one's foot (*i. e.* to have a feeling of shame or modesty).

✡ ✡ ✡

چشم بزرگان تنگ می‌شود *T.* Great men's eyes are narrow (*i. e.* Great men look so proudly on their inferiors that they do not often recognize them).

✡ ✡ ✡

چشم دشمن‌همه برعیب افتد *F. T.* The enemy only sees your faults.

✡ ✡ ✡

چشمش آلوبالو گیلاس می‌چیند *T.* His eyes pick cherries (*i. e.* do not see properly enough to distinguish one thing from another).

Note. آلوبالو is black cherry and گیلاس is (white) cherry , and hence perhaps the idea that "his eyes cannot distinguish one variety from the other".

✡ ✡ ✡

چشمش بروشنایی افتاده است *F. T.* He has seen a ray of light (*i. e.* He has scented or suspected signs of wealth somewhere ; also , he has been promised a share of such wealth).

✡ ✡ ✡

چشمش را ببین دلش را بخوان *T.* Look into his eyes and read his heart. {The eyes often betray one's thoughts}.

✡ ✡ ✡

چشم شیطان کور ! *T.* May the Devil's eyes become blind ! {Used in the sense of "Touch wood" to avert evil eye}.

✡ ✡ ✡

چشمش هزار کار میکند که ابروش نمیداند *T.* His eyes can do a thousand things of which his eyebrows know nothing (*i. e.* He knows how to keep things secret).

✡ ✡ ✡

چشم کسیرا بروشنایی انداختن *F. T.* To show some one a ray of light (*i. e.* to inveigle or allure some one). *Cf.* چشمش بروشنایی افتاده است

✡ ✡ ✡

چشم ما شور بود ؟ *F. T.* Did I have evil eyes ? {Said by one

who, as soon as he meets a person, finds him on the point of leaving. Hence the phrase means, "Why do you want to leave on my arrival? I have no evil eye to hurt you thereby"}.

✡ ✡ ✡

چشم مور و پای مار و نان ملا کس ندید *Same as* پای مار و *etc.*

✡ ✡ ✡

چشمه آنست که ازخود بجوشد *F. T.* A true spring is that which gives out water of itself. *Cf.* خوش آن چاهی که *etc.* & چاهی که آب ندارد *etc.*

✡ ✡ ✡

چشمه پیش دریا بردن *T.* To carry a spring to the sea.
E. E. (*Same as for* زیره بکرمان بردن)

✡ ✡ ✡

چشمهٔ خورشید بگل اندودن *T.* To plaster the sun's fount of light by mud (*i. e.* to try to hide the truth). *Cf.* آفتابرا بگل اندودن *etc.*

✡ ✡ ✡

چشمهٔ خورشید چو پنهان شود شبپره بازیگر میدان شود *T.* When the sun's fount of light is obscured, the bat becomes a tumbler in the arena.
E. E. When the cat is away, the mice will play.

✡ ✡ ✡

چغندر گوشت نمیشود و دشمن دوست نمیشود *T.* The beetroot does not become meat, nor does an enemy turn a friend.

✡ ✡ ✡

چغندر هم خود را جزو میوجات حساب میکند *T.* The beetroot thinks itself a fruit. *Cf.* پیاز هم *etc.*
E. E. Every sprat nowadays calls itself a herring.

✡ ✡ ✡

چنته اش خالی شد *E. E.* He is at the end of his tether.
=. His bag (*or* satchel) has become empty.

✡ ✡ ✡

چندان سمن است که یاسمن پیدا نیست *See Note under* آنقدر سمن است *etc.*

✡ ✡ ✡

چند کلمه از مادر عروس بشنو *T.* Hear now a few words from the bride's mother. {This is a contemptuous way of drawing the attention of a crowd to the unwelcome remarks

of a person, and amounts to "It is now his (*or* her) turn to make remarks"}.

✡ ✡ ✡

چنین‌است رسم سرای درشت گهی پشت برزین گهی زین به‌پشت {فردوسی}

F. T. Such are the ways of this rough world: it puts you on the saddle one day, and puts the saddle on you the next day. {Showing the vicissitudes of times}.

✡ ✡ ✡

چو آب آمد تیمم نیست در کار

چو روز آمد چراغ از پیش بردار { بوریای ولی}

F. T. Where there is water, ablution with earth (*or* sand) is out of question; when day comes the lamp should be taken away. *Cf.* تیمم باطل است *etc.*

✡ ✡ ✡

چو آهنگ بربط بود مستقیم کی از دست مطرب خورد گوشمال {سعدی}

F. T. If the harp is in tune it will not receive chafing by the musician's hand.

Notes. The word گوشمال which has come to mean "(a slight punishment by way of) reproof", literally means "rubbing the ears". And since the peg of a musical instrument resembles an ear, for which reason it is called گوشی, the poet has actually used a delicate pun.

✡ ✡ ✡

چو آهنگ رفتن کند جان پاك

چه بر تخت مردن چه بر روی خاك { سعدی }

F. T. When the pure soul is about to depart, what matters if one dies on a throne or on the ground?

✡ ✡ ✡

چوب از بهشت آمده است

T. The stick (*i. e.* the teacher's rod) comes from Paradise.

E. E. Spare the rod and spoil the child.

✡ ✡ ✡

چوب استاد (یا معلم) گل است هر که نخورد خل است

F. T. The teacher's rod is a flower (*i. e.* a blessing), which must be given to any one who does not wish to remain a fool.

E. E. (*Same as for the preceding*).

✡ ✡ ✡

چوب بدست خرس دادن آسان ولی پس گرفتن آن مشکل است

T. It is easy to give the stick to the bear, but difficult to get it

back. { The stick alludes to a pretext which must not be given to a rough or stupid fellow }.

✿ ✿ ✿

چوب خدا صدا ندارد هر که خورد دوا ندارد *F. T.* The beating (*lit.* rod) of God is noiseless; he who receives it will find no remedy for the pain.
E. E. Though the mills of God grind slowly, yet they grind exceedingly small.

✿ ✿ ✿

چوبرا از بهشت آورده‌اند (*Same as* چوب از بهشت آمده است)

✿ ✿ ✿

چوبرا بخر و گاو میزنند *T.* It is the asses and cows that need to be beaten by a stick (*i. e.* Men should be ashamed to commit an act which is punishable by beating).

✿ ✿ ✿

چوبرا که برداشتی گربه دزد فرار میکند *T.* When you take the stick in your hand, the guilty cat runs away. *Cf.* آنرا که حساب پاك است *etc.* & انبر را در آتش *etc.*
E. E. When the noose is prepared, the thief takes warning. For چوب راکه برداشتی

✿ ✿ ✿

چوبش توی آب است *E. E.* We have a rod in pickle for him.
T. His stick is in water.

✿ ✿ ✿

چو به‌گشتی طبیب ازخود میازار (*See under* چراغ ازبهر *etc.*)

✿ ✿ ✿

چوپان خائن گرگ است *T.* The treacherous shepherd is a wolf.

✿ ✿ ✿

چو تیر ازکمان جست ناید به‌شست *T.* (*Same as* تیرازکمان *etc.*)

✿ ✿ ✿

چو دخلت نیست خرج آهسته تر کن که میگویند ملاحان سرودی
بکوهستان اگر باران نبارد بسالی دجله گردد خشك رودی [سعدی]
F. T. When you have no income, be cautious in spending; for, as the sailors' song goes, "If no rain falls on the mountains, the Tigris will dry up in a year."
E. E. (a) Make both ends meet.
(b) One is never rich until he commences,
To keep ahead of his expenses. *Cf.* برآن کدخدا *etc.*

✿ ✿ ✿

چو در طاس لغزنده افتاد مور رهاننده را چاره باید نه زور {نظامی}
T. When the ant has fallen into the ant-hill, he who comes to its rescue must use tact, not violence. {Referring to delicate affairs which need to be handled by tact and prudence, rather than by violence and rough treatment}.

✡ ✡ ✡

چودستی نتانی گزیدن ببوس {سعدی} *T.* When you cannot bite a hand, kiss it.
E. E. What cannot be cured must be endured.
Note. نتانی is a contraction of نتوانی but some manuscripts have replaced this word by نشاید

✡ ✡ ✡

چوشادی بکاهد بکاهد روان {فردوسی} *T.* When happiness dwindles, the soul flags.

✡ ✡ ✡

چوفردا رسد فکر فردا کنیم {نظامی} *T.* We shall think about tomorrow when it comes.
E. E. Sufficient unto the day is the evil thereof.

✡ ✡ ✡

چوقانع شدی سنگ وسیمت یکیست {سعدی} *T.* If you are contented, you will find stone and silver to be one.

✡ ✡ ✡

چوگربه نوازی کبوتر بَرَد چو فربه شود گرگ یوسف درد {سعدی}
F. T. Cherish the cat and it will snatch the pigeon; fatten the wolf and it will devour Joseph.
E. E. If you save a rogue from the gallows, he will rob you that same night.
Note. The second hemistich alludes to the tradition that Joseph's brothers told Jacob that Joseph had been devoured by a wolf.

✡ ✡ ✡

چومیدان فراخ است گوئی بزن {سعدی} *F. T.* Strike the ball where (*or* when) you have a wide field.
E. E. (*Same as for* تا تنور گرم است *etc.*)

✡ ✡ ✡

چومیوه سیرخوردی شاخ مشکن {سعدی} *T.* When you have eaten your fill of fruit, don't break the branch. *Cf.* جایی که نمك خوری *etc.* *and* چوبه کشتی *etc.*

✡ ✡ ✡

چو نام سگ بری چوبی بدست آر (یا بکف گیر) *T.* When you mention the name of a dog, you should procure a stick.
E. E. Talk of the devil and he will appear.

✡ ✡ ✡

چون بدی پیش آید از بتربترس [مرزبان نامه] *F. T.* When evil comes, fear the worse.

✡ ✡ ✡

چون برون رفت از تو حرص آنگه درآید درتو دین [سنائی]
F. T. You cannot be possessed of a creed until you are relieved of greed.

✡ ✡ ✡

چون پیرشدی حافظ ازمیکده بیرون‌شو [حافظ] *F. T.* Since you are now old, Hafez, you should leave the tavern. {Cited whenever an old man does youthful acts}.

✡ ✡ ✡

چون توانستم ندانستم چه سود چون بدانستم توانستم نبود [عطار]
(*Same as* تا توانی *etc.*)

✡ ✡ ✡

چونتوانی علاج دردکس کرد میفزای ازجفایش‌درد بردرد [ناصرخسرو]
F. T. When you cannot cure some one's disease, don't be so oppressive as to aggravate it. *Cf.* اگر باری زدوشم *etc.*

✡ ✡ ✡

چون دزدان بهم افتند کالا ظاهر شود *T.* When thieves quarrel with one another, stolen goods are discovered.

✡ ✡ ✡

چون رشته گسست میتوان بست اما گرهیش درمیان هست [امیرخسرو]
T. If a cord is torn it can be joined at the end, but behold there is a knot in the middle.
E. E. a) A broken friendship may be soldered, but will never be sound. b) Though the sore be healed, yet a scar may remain.

✡ ✡ ✡

چون شد ز گلوفرو چه حلوا و چه زهر *F. T.* What difference is there between sweet and bitter, once a thing has been swallowed?

Note. For "sweet and bitter" the P. has "sweetmeat and poison".

✡ ✡ ✡

چون شناور نیستی پیرامن جیحون مگرد [مغربی] *F. T.* If you

cannot swim, keep away from the Oxus.

✡ ✡ ✡

چون عاشقی ومعشوقی آمد مالکی ومملوکی از میان برخاست {سعدی}
F. T. Where love enters, the master and the slave are alike (*or* there is no question of master and slave).

✡ ✡ ✡

چون غرض آمد هنر پوشیده شد {مولوی} *F. T.* When a man is biased, he sees no virtue.

✡ ✡ ✡

چون قضا آید طبیب ابله شود {مولوی} *F. T.* When Fate approaches, the physician is helpless. (*Lit.*) When Fate comes, the plysician becomes stupid.

✡ ✡ ✡

چونکه آید سال نو گویم دریغ از پارسال *F. T.* When the new year comes, I regret the departure of the preceding year. {Each year seems to be worse than the preceding year}.

Notes. 1) دریغ‌خوردن is a synonym of افسوس خوردن "to regret", but دریغ گفتن is to express one's regret by saying, "What a pity! alas! etc.". (2) Most people only say سال بسال‌دریغ از پارسال

✡ ✡ ✡

چونکه با کودك سر وکارت‌فتاد پس زبان کودکی باید گشاد {مولوی}
T. When you have to deal with a child, you have to use childish language (*i. e.* Speak to a child according to his understanding).

✡ ✡ ✡

چونکه صد آمدنوَد هم پیش‌ما است {مولوی} *T.* When the hundred comes we are sure we have the ninety. {This means (1) that the whole includes its parts, and (2) that when we have the essential, we don't need to care for trifles}.

✡ ✡ ✡

چونکه گل بگذشت وگلشن شد خراب
بوی گل را از که جوئیم از گلاب {مولوی} *T.* When the rose is gone and the garden is perished, in what shall we seek the scent of the rose?—in the rose-water.

Note. The first hemistich is usually changed to
چونکه گل رفت وگلستان شد خراب

✡ ✡ ✡

چون نجس‌ترشود نجس‌تر شود *T.* The unclean becomes fouler by getting wet. *Cf.* سگ بدریای هفتگانه *etc.*

Notes. (1) By "unclean" as used here is meant

"ceremonially unclean according to the Islamic rites". (2) What gives a proverbial beauty to the above is the use of the pun on the word تر "wet" which is also the P. suffix for the comparative degree.

✡ ✡ ✡

چون یار اهل است کار سهل است { اوحدی کازرونی } *T.* When the party with whom one has to deal is amenable, the affair is easy.

✡ ✡ ✡

چو وقت مرگ مار آید بگرد رهگذر گردد *F. T.* When the serpent's time comes, it approaches wayfarers (*i. e.* it goes to meet death).

✡ ✡ ✡

چه آشی باشد که لایق قدح باشد *F. T.* It remains to be seen whether the soup is worthy of its tureen. {Said when it is doubtful whether a person deserves the honours expected by him}. *Cf.* برای هرخری *etc.*

✡ ✡ ✡

چه آنجا کن کز آن آبی برآید رگ آنجا زن کز آن خونی گشاید {نظامی} *F. T.* Dig a well where you expect to produce water; bleed a vein which will give out blood. *Cf. the E.* You can't get blood out of a stone.

✡ ✡ ✡

چه باك از موج بحر آنرا که باشد نوح کشتیبان {سعدی} *F. T.* One needs not fear the waves if Noah is the ship's captain.

✡ ✡ ✡

چه برای کر بزنی چه برای کور برقصی *F. T.* Piping for the deaf and dancing for the blind are useless efforts.

Note. The E. proverbial expressions "To play a lyre to an ass" and "the sound of a flute to a deaf man" should be adapted into an equivalent for the P.

✡ ✡ ✡

چه برمن زن چه بر انبان *F. T.* As well beat a log as a thick-skinned man. (*Lit.*) Whether you beat me or the leathern bag (it is all the same). *Cf. the next pvb.*

✡ ✡ ✡

چه بمن گو چه بدر گو چه بخر گو *F. T.* Whether you speak to me, or to the door, or to the ass (, it is all the same). {You cite this when some one turns a deaf ear to your

remarks, or is too stupid to understand, or respond to them).

✡ ✡ ✡

چه جمعه (و) چه آدینه *E. E.* It is six of one and half a dozen of the other. *Cf.* اوزوم و انگور.

Note. جمعه is the Arabic, and آدینه is the Persian word for Friday.

✡ ✡ ✡

چه حاجت است عیان را باستماع بیان [سعدی] *T.* There is no need of hearing an explanation on what is self-evident (*or* visible). *Cf.* آنجا که عیان است *etc.*

✡ ✡ ✡

چه خرم بگل خوابیده است؟ *F. T.* Why, my ass has not stuck in the mud (*i. e.* I am not in such a bad fix as to prepare myself for such a rough task, or to stand the evil consequences thereof).

✡ ✡ ✡

چه خوش است دوشاب فروشی گر کس نخرد خودت بنوشی

F. T. How nice it is to sell syrup! For one can drink it himself if it remains unsold.

✡ ✡ ✡

چه خوش بوَد که برآید بیک کرشمه دو کار *F. T.* How pleasant it is when a single nod (*or* wink) serves two purposes! *Cf.* با یك تیر *etc.*

E. E. To kill two birds with one stone (is a great success).

Note. The second hemistich to this is

زیارت شه عبدالعظیم و دیدن یار

i. e. going to *Shah-Abdol-Azim* (a village south of Tehran), where one not only performs his pilgrimage, but meets his sweetheart as well.

✡ ✡ ✡

چه خوش بی مهربانی هر دوسر بی

که یکسر مهربانی درد سر بی [بابا طاهر] *F. T.* How sweet it is when kindness is mutual, and how troublesome when it is one-sided!

E. E. (a) Love on one side only means misery on both sides.
(b) Courtesy on one side can never last long.

Note. بی is a provincialism for باشد "It is" or "It may be".

حه خیری برآید از آن خاندان که بانگ خروس آید از ماکیان

F. T. There is no happiness in the house (*or* family) when the hen crows like a cock (*i. e.* where the housewife is quarrelsome).

Note. The other meanings of خیر are "welfare" and "blessing".

✡ ✡ ✡

چه داند کور مادر زاد قدر چشم روشن را ؟ *F. T.* One who is born blind knows not the value of the eye sight.

✡ ✡ ✡

چه دویی که به سه نرسد *F. T.* No twos but threes.

E. E. Third time never like the rest.

✡ ✡ ✡

چه سود آنگه که ماهی مرده باشد که باز آید بجوی رفته آبی {ابن یمین}

T. What use is there in water coming back to the river after the fish is dead ? *Cf.* بعد از مردن سهراب *etc.*

E. E. a) After death the doctor. b) Shutting the stable door after the steed is stolen (*or* after the horse has fled).

✡ ✡ ✡

چه شوخی‌ای که نصف بیشترش جدی نباشد ! *F. T.* I should hardly call it a jest , if it were not half in earnest. {Said in case when a joke is carried too far } .

✡ ✡ ✡

چه عزائی است که مرده شو هم گریه میکند ! *F. T.* The mourning is so sorrowful that it brings even the undertaker to tears.

Note. مرده شو (*or* vulgarly مرده شور) means literally one who washes the dead.

✡ ✡ ✡

چه علی خواجه چه خواجه علی *E. E.* It is six of one and half a dozen of the other. *Cf.* اوزوم و انگور

Note. علی *Ali* is a masculine proper name, and خواجه *khajeh* is an honorific title for a man of distinction , though it has come to mean also a eunuch. In any case the original meaning of the pvb. is that it makes no difference whether you call a man *Khajeh-Ali* or *Ali-Khajeh*.

✡ ✡ ✡

چه مادری که از دایه مهربان‌تر نباشد ! *F. T.* Call her not a mother who is not kinder (to the child) than the nurse.

Note. This is not so common as the proverbial

expression دایهٔ مهربان تر از مادر the equivalent of which is "More Catholic than the Pope".

✡ ✡ ✡

چه مردی بوَد کز زنی کم بود {عنصری} *F. T.* Call him not a man who is inferior to a woman. {Said of cowardly or effeminate men}.

✡ ✡ ✡

چه مکن که خود افتی بد مکن که بد افتی (*Same as* بد مکن که)

✡ ✡ ✡

چه یك مرد جنگی چه یك دشت مرد *F. T.* A single man who can fight well is worth a whole field full of soldiers.

✡ ✡ ✡

چیزی بخور چیزی بده چیزی بنه *F. T.* Eat a part, give a part, and leave a part (of what you have).

✡ ✡ ✡

چیزی بگو که بگنجد *See under* بگنجشك کفتند *etc.*

✡ ✡ ✡

چیزیکه از خدا پنهان نیست از بنده چه پنهان *F. T.* Why conceal from man what is not hidden to God? {Often used as an introduction to a confession}.

✡ ✡ ✡

چیزیکه شود پاره وصله برنمیداره *T.* What is torn will not allow of being patched up.

Note. This is rather humorous and cannot be generalized for all cases. It is also based on the rime between پاره and برنمیداره — a colloquialism for برنمیدارد

✡ ✡ ✡

چیزیکه عوض دارد گله ندارد *E. E.* Exchange is no robbery. *F. T.* So long as replacement is possible, there is no ground for complaining.

Note. The pvb. also substitutes آنچه for چیزیکه

✡ ✡ ✡

چیزیکه نپرسند تو از پیش مگوی {سعدی} *F. T.* Do not hurry in saying a thing when you have not been asked to say it. *E. E.* Speak when you are spoken to.

ح

حاجت مشاطه نیست روی دلارام را {سعدی} *F. T.* Beauties have no need of tirewomen.

E. E. (a) Fair faces need no paint. (b) Beauty unadorned is adorned the most.

✡ ✡ ✡

حاجی مرد شتر خلاص *T. Haji* is dead and the camel is relieved.

Note. حاج or حاجی is a pilgrim (to Mecca), who often used a camel for the pilgrimage. Hence the death of a *haji* meant the liberty of the creature, and the pvb. may be extended to masters and servants, or the like.

✡ ✡ ✡

حالا که تالان تالان است صد تومان هم زیر پالان است

F. T. Be it known to you, since you are plundering all; That there's some money under the saddle (in the hall). {*From the following anecdote*}:

A number of thieves raided a certain house one night. The owner of the house, seeing that they were carrying away everything, pointed to a pack-saddle under which he had hidden some money, and said to them hopelessly, "Now that you are determined to plunder the whole house, I must tell you that there is also a hundred *tomans* under the pack-saddle".

Cf. the E. In for a penny, in for a pound.

✡ ✡ ✡

حالا که هر دو تا خوب با هم ساخته‌اند که من یکی را از میان بردارند

F. T. Indeed they have agreed with each other in making away with me. {*From the following anecdote*}:

A certain person fell ill after he had eaten melons and honey together, which, according to popular belief, make the eater sick. One of his friends, who went to visit him, said, "We told you that melons and honey do not

agree with *you* ". " Indeed ", said the sick man, "they have agreed with *each other* in making away with me".

✡ ✡ ✡

حالا من میو *F. T.* It is now my turn to mew.
{*From the following anecdote*}: -

A hungry cat went to a table at which a man was eating, and began to mew in search of food. For every morsel that he ate, the man served another to the cat. But the greedy animal disposed of its morsel quickly, and mewed again, while the man was still chewing his morsel. When this was repeated several times the man rose and took the cat's seat, saying, " It is now my turn to mew".

✡ ✡ ✡

حالا (هم) نوبت رقاصی من است *T.* Now it is my turn to dance.
{*From the following anecdote*}:

A camel and an ass were livin comfortably together in the country. One day when they had come too near the residential part of the village, the ass began to bray. "Stop braying, dear friend", said the camel, "lest the inhabitants hear and give us burdens to bear". The ass answered, "I can't forbear from doing it, for this is my usual hour for singing". So he went on braying until the villagers, following the noise, came and led both of them into captivity.

The next day they had to cross a deep river, and since it was impossible for the ass to cross it, the villagers put the ass on the camel's back to be carried across. When the camel reached the middle of the river, he began to caper. "Stop capering at this untimely moment", beseeched the ass, "or I shall be thrown into the river". "Not so"; retorted the camel, "just as it was your turn yesterday to sing in that untimely hour, it is my turn to-day to dance at this untimely moment", and he went on capering until the ass fell into the river and was drowned.

✡ ✡ ✡

حب الوطن من الایمان (Arabic tradition) *F. T.* Patriotism originates in faith.

✡ ✡ ✡

جبذا خانهٔ خود گر همه گلخن باشد *F. T.* How nice is one's home,

though it may be a furnace.

E. E. Be it ever so humble, there's no place like home.

Notes. (1) حبذا is an A. word rarely used in P., and means "Well done", "What a great . . .", etc. Its P. synonym is زهی . (2) گلخن is the stove or furnace by which a public bath is heated, and is often used in P. literature to mean an uncomfortable place, being an antonym and correlative of گلشن "a flower-garden".

✡ ✡ ✡

حبه را قبه کردن *E. E.* To make mountains out of mole-hills.

T. To make a knob (*or* dome) of a grain of corn.

Note. This is a rare pvb., the commoner corresponding pvb. being (یك) مو را (یك) طناب کردن

✡ ✡ ✡

حرام از هر راهی که بیاید از همان راه میرود *E. E.* Ill-gotten, ill spent.

F. T. What has been illicitly gained goes out of the very door by which it has come.

Note. حرام is a religious term meaning "forbidden or declared unlawful by religious law", and its antonym is حلال

✡ ✡ ✡

حرام خوری آنهم شلغم! *F. T.* Why commit a theft for just a turnip? *See Note in the preceding pvb.*

E. E. As well be hanged for a sheep as for a lamb.

✡ ✡ ✡

حرامزادگی مایه نمیخواهد *F. T.* Roguishness is not expensive (*or* difficult).

Note. حرامزادگی means literally illegitimacy, and figuratively roguishness or knavery.

✡ ✡ ✡

حرامی باش حرامی، سفره مباش *F. T.* Be a robber, if you want, but do not rob the table (*i. e.* Do not eat so much that little or nothing is left for others).

✡ ✡ ✡

حرف او و چاقوی جیب سگ *T.* His words and a dog's pocket-knife (are the same). {This means that you cannot rely on his words}.

✡ ✡ ✡

حرفت آموزی از حرقت مفلسی نسوزی *F. T.* Learn a trade (*or* profession), and you will not have to burn in the flames of poverty.

✡ ✡ ✡

حرفت مرد زینت مرد است *T.* A man's profession (*or* trade) is his ornament.

✡ ✡ ✡

حرف جزو هوا است *F. T.* Words are but wind. (*Lit.*) Words amount to air.

✡ ✡ ✡

حرف حرف می آورد *T.* Talk brings on talk.
E. E. One word leads to another.

✡ ✡ ✡

حرف حسابی (یا حرف حساب) جواب ندارد *T.* A logical (*or* reasonable) remark has no answer. {Said by one who admits that the remarks made by another are all right}.

✡ ✡ ✡

حرف حق برزبان‌شود جاری *F. T.* Truth is spoken spontaneously. (*Lit.*) True words come to (*or* are uttered by) the tongue (spontaneously).

✡ ✡ ✡

حرف حق تلخ است *Same as* الحقّ مرّ

✡ ✡ ✡

حرف‌حق نزن سرت را میبرند *T.* Do not say the truth lest your head may be cut off. {Meaning (a) Not every truth may be revealed; (b) Am I to blame because I have spoken the truth?}.

Note. This will become a regular hemistich if سرت را is changed to, and pronounced, سَرَتُ which is the colloquial way of saying سرت را

✡ ✡ ✡

حرف خودت را کجا شنیدی؟ آنجا که حرف مردم را *F. T.* What you heard about others was really aimed at yourself. *Cf.* بدر میکویم *etc.*

✡ ✡ ✡

حرف درست و زبان سست *F. T.* The tongue is fearless (*lit.* loose) in saying a truth.

✡ ✡ ✡

حرف را به آدم یك دفعه می زنند *E. E.* (a) A word to the wise

(is sufficient). b) A nod for the wise, a rod for the fool. *Cf.* در خانه اگر *etc.*

F. T. He who is a man must be spoken to once.

✡ ✡ ✡

حرف را باید هفت دفعه غورت داد *F. T.* Rather gulp down your words seven times than have to swallow it.

Note. The idioms "to gulp down one's tears or sobs" is commonly used in E., and I found myself obliged to extend it to one's "words" as well, and, incidentally, a similarity arises between "gulp" and "swallow", whereas the latter means to "withdraw (one's statement) as erroneous". At any rate the pvb. recommends a thorough examination of one's words before uttering them, so that one needs not swallow or regret them afterwards.

✡ ✡ ✡

حرف راست را از بچه بپرس *T.* Ask the truth from the child. {Children, drunkards (*See* مستی و داستی), and insanes (*See the next pvb.*) usually speak the truth}.

✡ ✡ ✡

حرف راست را از دیوانه باید شنید *T.* The truth must be heard from the madman.

✡ ✡ ✡

حرف زشت زیر خشت *F. T.* Obscene talk is better suppressed (*or* concealed).

Notes. (1) I have heard this phrase only from the Persian Jews, and doubt if it is used by the rest of the Iranian population. (2) خشت is a sun-dried brick, and rimes with زشت "obscene".

✡ ✡ ✡

حرف شنیدن ادب است *F. T.* Listening to others' advice is courtesy.

✡ ✡ ✡

حرف گذشته را نباید زد *T.* What is past must not be talked over. *E. E.* Let bygones be bygones.

✡ ✡ ✡

حرف مرد یکی است *T.* A man's word is one (*i. e.* A man should not change, or go back from, his word).

Note. Sometimes this is changed to حرف مرد یك کلمه است which gives an opportunity to perjurers and turncoats,

though in jest, to expand the pvb. and say حرف مرد یك کلمه است تا حالا گفتم بله حالا میگویم نه *i. e.* What a man says consists of *one* word; hitherto I used to say, "Yes", but hereafter I shall say, "No".

✡ ✡ ✡

حرف نشخوار آدمیزاد است *F. T.* Man chats as the ox chews the cud.

✡ ✡ ✡

حرف هست از شمشیر بدتر *F. T.* There is many a word that strikes deeper than a sword.

E. E. (*Same as for* زخم زبان *etc.*)

✡ ✡ ✡

حرکت از تو برکت از خدا *Same as* از تو حرکت *etc.*

✡ ✡ ✡

حریص بجهانی گرسنه است و قانع بنانی سیر [سعدی] *F. T.* The world will not satisfy the greedy, while a loaf of bread will satiate the contented man.

✡ ✡ ✡

حریف باخته با خود همیشه در جنگ است *T.* The party who has lost always quarrels with himself.

✡ ✡ ✡

حریف حریف خودرا میشناسد *F. T.* Opponents know each other too well.

E. E. (a) When Greek meets Greek, then comes the tug of war. (b) Set a thief to catch a thief.

✡ ✡ ✡

حساب بدینار بخشش بخروار *F. T.* To give pounds, one must save the pence.

E. E. A hard gathering, a wide scattering.

✡ ✡ ✡

حساب حساب است کاکا برادر *E. E.* (a) Short accounts make long friends. (b) Even reckonings make lasting friends. (c) Fair and square keeps friends together.

T. An account is an account; a brother a brother. *See* برادری بجا *etc.*

Note. کاکا is a provincial word for برادر

✡ ✡ ✡

حساب خود نه کم گیر و نه افزون [بروبن] *F. T.* Claim neither less nor more than your due.

✡ ✡ ✡

حساب که پاك است ازمحاسبه چه باك است *Same as* حساب آنراکه *etc.*

✡ ✡ ✡

حسد درد بیدرمان است *T.* Jealousy is a remediless disease.

✡ ✡ ✡

حسنك سرِ کار نمیرفت وقتی‌هم که میرفت جمعه بود *T.* Little Hassan would not go to work, and when he would, it was on Friday.

Note. Friday is the weekly rest-day of the Mohammedans.

✡ ✡ ✡

حسنم بروروِ باشد کچلیم زیر مو *F. T.* My beauty lies in my outward appearance, while underneath my hair there are signs of baldness.

Note. (1) کچلی originally means scalp ringworm or scalp disease, but is often rendered as "baldness", which properly means طاسی. (2) A variant form of this pvb. substitutes اصل کار *i. e.* "the essential thing" for حسنم. (3) The pvb. is cited when some one conceals his essential faults or real poverty by a good appearance. *Cf. the E.* To save appearances.

✡ ✡ ✡

حسود هرگز نیاسود *T.* The jealous never had tranquillity.

✡ ✡ ✡

حق‌الناس بدتراز حق‌الله است *F. T.* What is due to men is more serious than what is due to God (*or* Sin against mankind is worse than sin against God).

✡ ✡ ✡

حق بحقدار میرسد *E. E.* In the long run right will out.

F. T. The rightful (*or* entitled) party will enjoy his right.

✡ ✡ ✡

حق جلّ وعلا می‌بیند و میپوشد همسایه نمی‌بیند و میخروشد [سعدی]

F. T. The great God sees and covers it; your neighbour who doesn't see it roars about it. {The pronoun "it" refers to a sin or transgression}.

✡ ✡ ✡

حق شمشیر برّان است *T.* Truth is a sharp sword.

✡ ✡ ✡

حکم بچه ازحکم شاه روان تر است *E. E.* The baby is the king of the house.

T. A baby's order is better executed than a king's.

حکم بر غالب است *F. T.* Commandments are based on the acts of the majority.

Note. One example is the Islamic commandment that forbids the drinking of wine to everybody because the majority of people who get drunk brawl and commit sins.

✡ ✡ ✡

حکمت بلقمان آموختن غلط است *T.* It is wrong to teach Æsop wisdom. *See* بلقمان حکمت آموزی *etc. and the Note under it. E. E.* Don't teach your grandmothers to suck eggs.

✡ ✡ ✡

حکم حاکم مرگ مفاجات *T.* The governor's order is (like) a sudden death (*i. e.* it must be executed unfailingly).

✡ ✡ ✡

حکیم آنست که سر خودش آمده باشد *F. T.* The best physician is he who has experienced illness.

Notes. (1) حکیم which is a sage has come to mean a physician as well, its modern synonyms being پزشك and طبیب. (2) سرش آمده باشد is colloquial for بسرش آمده باشد.

✡ ✡ ✡

حکیم باشی را دراز کنید *T.* " Lay down the head-physician. " { *From the following anecdote* } :

A Turkish prince was once affected with colic, and the head-physician in his court prescribed for him an enema. But when the prince was told the manner of applying the enema, he got angry, and asked the doctor, " Whom are you going to have treated in this way? ", and the frightened physician immediately said, " Me ". The prince then said to his attendants, " Lay down the head-physician and have him injected in the prescribed manner". The story goes that as soon as this was done, the prince was relieved of his pain, and from that time on, whenever he fell ill, no matter what the illness was, he used to order his attendants to " lay down the head-physician ".

The phrase حکیم باشی را دراز کنید has now become proverbial inasmuch as there is usually a certain unfortunate man who is always to blame for anything that happens.

✡ ✡ ✡

حکیم جوجه خروسش فرموده است *T.* The doctor has recom-

mended a cockerel for her. {Cited in case when an old woman has married, or wishes to marry, a young husband}.

✡ ✡ ✡

حکیمی که خود باشدش زرد روی از او داروی سُرخروئی مجوی

F. T. Seek not the way to have rosy cheeks from a pale-faced physician.

E. E. Physician, heal thyself.

Cf. اگر بابا بیل ذنی *etc.*

✡ ✡ ✡

حلال بر عقلا و حرام بر جهال *T.* Allowed to the wise, but forbidden to the foolish. {Said of wine}. *Cf.* باده نی درهرسری آنچنانرا آنچنان تر میکند *and* شر میکند

✡ ✡ ✡

حلالش چه وفا دارد که حرامش داشته باشد *F. T.* What is lawfully gained by a person is hardly expected to be faithful to him; much less what is unlawfully gained by him.

✡ ✡ ✡

حلوا حلوا دهن شیرین نمیشود *Same as* ازحلوا حلوا گفتن *etc.*

✡ ✡ ✡

حلوای آهك را میتوان پخت اما نمیتوان خورد *T.* One may make sweetmeat with chalk (*lit.* lime), but it cannot be eaten (*i. e.* Severe measures may be planned out, but may not succeed in practice). *Cf.* توان بحلق *etc.*

Note. This pvb. seems to be in use among the Jewish population of the country.

✡ ✡ ✡

حلوای تنتنانی تا نخوری ندانی *E. E.* The proof of the pudding is in the eating.

F. T. Until you eat of the sweetmeat, you will not know (how it tastes).

Note. تنتنانی is of obscure meaning, but a shrewd friend of mine believes حلوای تنتنانی means "sweetmeat eaten between two (تن)", alluding to sexual intercourse.

✡ ✡ ✡

حمام باین گرمی هم نیست *T.* A Turkish bath-house is not (after all) so hot (*i. e.* You are drawing the long bow).

✡ ✡ ✡

حمام بی‌عرق نمیشود *T.* There can be no hot bath without sweating (*i. e.* You have to give a bribe to attain such

and such an aim).

Note. حمام is a Turkish bath or a sweating-bath.

✡ ✡ ✡

حمام جای خر بستن نیست *T.* The bath-house is not a place to tie an ass in (*i. e.* A place for everything and everything in its place).

✡ ✡ ✡

حنای زیادی را بپاشنه می‌مالند (یا می بندند) *F. T.* Where there is too much henna, they use it to tinge their heels (*i. e.* An excess is used wastefully). *Cf.* پیه زیادی را *etc.*

✡ ✡ ✡

حنایش رنگی ندارد *T.* His henna is colourless (*i. e.* His words have no effect or weight; I know him too well to think much of him).

✡ ✡ ✡

حوالهٔ سر خرمن *T.* A draft (*or* cheque) due at harvest time.

{Referring to an evasive reply or a false promise given by one to his creditor}.

✡ ✡ ✡

حوران بهشتی را دوزخ بوَد اعراف {سعدی} *T.* To the nymphs of Paradise the Purgatory is hell.

Notes. (1) Although حور is collective for حوری *houri* "nymph of paradise", the Persians further pluralize it in the form حوران. (2) اعراف *a'raf* is a wall between paradise and hell, and hence it is rendered "purgatory", which, according to the Roman Catholic Church, is a place of temporary punishment for the souls of those who have committed venial sins.

✡ ✡ ✡

حوض راکه ساختی قورباغه خودش پیدا میشود *T.* Once you have constructed a pool, frogs will of themselves come into existence. {A pvb. of various meanings, of which one is the necessity of giving priority to essentials}.

✡ ✡ ✡

حوضی که آب ندارد ماهی (یا قورباغه) نمیخواهد *T.* A pool that has no water needs no fish (*or* frogs).

✡ ✡ ✡

حیاش را خورده است *T.* He has eaten his modesty (*i. e.* He is impudent).

Note. This expression is sometimes humorously extended so as to read حیـاش را با نان و مـاست خورده است *i. e.* He has eaten his modesty with bread and yoghurt, but *Dehkhoda* only adds to it آبروش را قورت داده *i. e.* "(and) has swallowed his honour".

✡ ✡ ✡

حیا مـانع روزی است *F. T.* Shamefacedness is an obstacle to earning one's daily bread. {This is intended to mean that where earning one's daily bread is involved, one should put away modest reserve}.

✡ ✡ ✡

حیض مرد دیدار طلبکار است *T.* Men's menstruation comes when they meet their creditors.

✡ ✡ ✡

حیف آنها که مردند و آواز ترا نشنیدند *T.* Alas for those who died before having heard your voice. {Said in derision to one who sings badly}.

✡ ✡ ✡

حیف از طلا که خرج مطلا کند کسی *F. T.* It would be a pity (*or* waste) to use gold for gilt objects. *Cf.* آفتابه خرج لحیم است *E. E.* The game is not worth the candle.

✡ ✡ ✡

حیله جورا بهانه بسیار است *T.* He has plenty of excuses who is in search of tricks.

✡ ✡ ✡

خ

خار با خرما است *E. E.* No rose without a thorn.
Cf. گل بیخار نیست
F. T. Where dates are, thorns are to be seen.

✿ ✿ ✿

خار در جگر داشتن *T.* To have a thorn in one's liver (*i. e.* to be restless; also, to be sore at heart or afflicted).

✿ ✿ ✿

خار درجگر (یا جان) کسی شکستن *T.* To break a thorn in some one's liver (*or* soul) *i. e.* to render him restless or afflicted. *Cf. the preceding expression.*

✿ ✿ ✿

خار را در چشم دیگران می‌بیند و شاه تیر را در چشم خود نمی‌بیند *F. T.* He sees the mote in his brother's eye and not the timber in his own eye. *Cf. Matthew 7 : 3.*

✿ ✿ ✿

خاشاك نیز بر درِ دریا گذر کند *T.* Even a mote (*or* straw) will pass by the sea-side (*i. e.* Great men should not be inaccessible to their inferiors).

✿ ✿ ✿

خاك برایش خبر نبرد *T.* May not the dust carry the news to him! {Said as an introduction to a (bad) remark about some one who is dead, wishing the latter to remain unaware of what is being said}.

✿ ✿ ✿

خاك در ترازوی کسی افکندن *T.* To throw dust in some one's scales (*i. e.* to scoff at, or revile him).

✿ ✿ ✿

خاك شو پیش از آنکه خاك شوی {سعدی} *F. T.* Humble yourself as the dust, before you are turned into dust.

Note. The first hemistich to this is ای برادرچو عاقبت خاك است *i. e.* O brother, since in the end there is noth-

ing but dust.

✡ ✡ ✡

خاك كوچه برای باد سودا خوب است *T.* The dust in the street is a remedy against tetter (*or* eczema). { Ironical remark about women who are accustomed to gad about} .

✡ ✡ ✡

خاك مهر را میبرد *F. T.* Once buried , soon forgotten. { It is believed that the bereaved family of the dead will start to quiet down and get comfort when they have actually seen their dead buried } .

✡ ✡ ✡

خاك میكشد *F. T.* Dust has an attraction. { It is believed that the place of burial of every person has been predestined , and hence , if a person has been buried in a certain place, it is the grave dust of that place that has, so to speak , drawn (*or* attracted) him.

✡ ✡ ✡

خاك وطن از ملك سلیمان خوشتر *T.* The territory of one's mother country is more pleasant than Solomon's dominion.

✡ ✡ ✡

خال مهرویان سیاه و دانهٔ فلفل سیاه

هر دو جانسوزند اما این كجا و آن كجا *See* دانهٔ فلفل *etc.*

✡ ✡ ✡

خاله را — ُبدی خالوشدی *T.* If the aunt had t — s , she would have been an uncle.

E. E. If my aunt had been a man, sh'd have been my uncle.

Note. A commoner pvb. for this idea is اگر خاله . . . داشت etc. , but the one given here is a regular hemistich.

✡ ✡ ✡

خاله را میخواهند برای درز ودوز اگر نه چه‌خاله چه‌یوز *F. T.* The aunt is wanted to help in needlework (*or* sewing) ; otherwise an aunt and a panther are one. { Relatives are expected to help one another } .

Note. The rime between the words دوز and یوز extenuates the exaggerated comparison of "an aunt who does not help in sewing" to a panther.

✡ ✡ ✡

خاله سوسكه به بچه اش میگوید قربان دست و پای بلوریت بروم

F. T. Lady Beetle, fondling her child, says to her, "I adore your crystalline limbs". *Cf.* بوزینه بچشم مادرش *etc.*

Notes. (1) قربانت بروم is a common phrase used by a mother in fondling her child and means literally, "May I be sacrificed to thee". (2) بلوری "crystalline" must, of necessity, imply "whiteness", as the insect in the pvb. is assumed to belong to the family of black beetles.

✡ ✡ ✡

خامشی از کلام بیهده به [ناصرخسرو] *T.* Silence is better than idle talk.

✡ ✡ ✡

خانم رفت عقب دوغ باو ندادند کنیز را فرستاد عقب ماست

F. T. Though they refused milk to the mistress, she sent the maid for cream.

Note. دوغ means "churned sour milk", and is considered inferior to ماست which means "yoghurt".

✡ ✡ ✡

خانه ای را که در آنجا دو کد بانو باشد خاك تا زانو باشد

E. E. (a) What is every man's business is no man's business.
(b) Too many cooks spoil the broth.

F. T. In a house managed by two mistresses dust is heaped up as high as the knee.

Cf. آشپز که دو تا شد *etc. and* ماما چه که دو تا شد *etc.*

✡ ✡ ✡

خانه پُر ازدشمن باشد بهتر است تا (اینکه) خالی باشد *T.* Better a house full of enemies than one which is empty.

E. E. A full cabin is better than an empty castle.

✡ ✡ ✡

خانهٔ پر شیشه را سنگی بس است [زلالی] *F. T.* A single stone is enough to do damage in a house full of glass.

Cf. تو راکه خانه نئین است *etc.*

✡ ✡ ✡

خانهٔ خرس و باطیهٔ مس ؟ *F. T.* Do you expect to find copper vessels in a bear's den?

Note. باطیه, which is erroneously changed to بادیه, means "a bowl in which soup is served".

✡ ✡ ✡

خانهٔ داماد عروسی است خانهٔ عروس هیچ خبری نیست *F. T.* The bridegroom's house shows signs of wedding, while there

is no excitement in the bride's house (*i. e.* A man may be cocksure that he will marry a certain woman, while the latter has not yet expressed her consent to the marriage. The pvb. is a caution against premature hopes).

Note. The reverse of this pvb. also exists, that is

خانهٔ داماد خبری نیست خانهٔ عروس عروسی است

or خانهٔ عروس عروسی است خانهٔ داماد خبری نیست

✡ ✡ ✡

خانهٔ دروغگو آتش گرفت هیچکس باور نکرد *T.* The liar's house was set on fire, but none would believe it. {From the story of the man who falsely cried "Fire" so often that on one occasion when his house was really on fire, his genuine cry for help was ignored}.

Note. The E. proverbial expression "to cry wolf too often" should be so modified as to be adapted to the P. pvb.

✡ ✡ ✡

خانهٔ دوستان بروب و در دشمنان مکوب {سعدی} *T.* Ransack a friend's house, but do not (even) knock at your enemy's door (to beg).

✡ ✡ ✡

خانه روشن کرده است *E. E.* It is a lightening before death.

T. He has lightened the house.

✡ ✡ ✡

خانهٔ قاضی گردو بسیار است اما شماره هم دارد *T.* You will find plenty of walnuts in the Cadi's house, but all is kept account of. {You have no share, or are not concerned in, the properties possessed and controlled by other people}.

Note. A variant form of this pvb. gives بشمار است for شماره هم دارد (which rimes with بسیاراست)

✡ ✡ ✡

خانهٔ کلیمی نرفتیم وقتی هم که رفتیم شنبه بود *T.* We never went to the Jew's house, but once when we did it was on Saturday.

Note. Since the Jews are religiously forbidden to work, or to light fires, on Saturday, which is the Jewish Sabbath, or rest-day, they cannot very well entertain visitors or guests on this day.

✡ ✡ ✡

خانه نشستن بی‌بی از بی‌چادری است *F. T.* The mistress stays in the house from poverty (not from piety).

Note. بی چادری literally means "want of a veil", and Moslem women never came out of their houses without covering themselves with the "*chador*". *See explanation on Page 69.*

✡ ✡ ✡

خانه ویران میشود چون طفل گردد خانه‌دار *F. T.* The household will be ruined if housekeeping is entrusted to a child. {Emphasizing the serious nature of housekeeping and domestic economy}.

✡ ✡ ✡

خانه هرچه مهمان هر که *F. T.* The unexpected guest, whoever he be, must take pot-luck.

✡ ✡ ✡

خائن همواره خائف است *T.* The traitor is always apprehensive.

Note. This is apparently not original, as it seems to be a translation of the A. pvb. الخائن خائف *q. v.*

✡ ✡ ✡

خایهٔ غول را شکستن *E. E.* To perform a Herculean task.

✡ ✡ ✡

خایهٔ کسیرا دستمال کردن *E. E.* To cringe before, or fawn upon, some one.

✡ ✡ ✡

خبث نفس نگردد بسالها معلوم {سعدی} *T.* Natural meanness is not revealed even after many years.

✡ ✡ ✡

خبر بد زود میرسد *F. T.* Bad news travel fast. *Cf. the E.* Ill weeds grow apace.

Note. Other variants are خبر بد (یا خبر مرگ) پنهان نمیماند

✡ ✡ ✡

خبریکه دانی دل بیازارد تو خاموش باش تا دیگری بیارد { سعدی } *T.* If you have a heart-rending piece of news, keep silence and let others tell it.

✡ ✡ ✡

خدا ازموی سپید شرم دارد *T.* God holds grey hair in reverence. (*Lit.*) (Even) God is ashamed of the grey hair. {Stressing the necessity of honouring aged people}.

✡ ✡ ✡

خدا این چشم را به‌آن چشم محتاج نکند *F. T.* God fordid that one eye should depend on (*lit.* be in need of) the other eye

(*i. e.* friends or relatives had better be independent of one another) .

✡ ✡ ✡

خدا پاکمان کند و خاکمان کند *T.* May God cleanse us before burying us (*i. e.* May we die after having repented and being cleansed from our sins).

✡ ✡ ✡

خدابینی ازخویشتن بین مخواه {سعدی} *F. T.* Do not expect regard for God from him who has regard for himself.

✡ ✡ ✡

خداپرست شکم‌پرست نباشد *F. T.* One can either serve God or serve his belly. (*Lit.*) He who worships God is not gluttonous.

✡ ✡ ✡

خدا پنج انگشت را یکسان نیافریده است *T.* God has not created the five fingers alike. *Cf.* پنج انگشت برادرند *etc.*

✡ ✡ ✡

خدا تنگ روزی میکند اما قحط روزی نمیکند *F. T.* God may minimize one's daily bread but will not reduce it to nothing. *Cf.* سر کم روزی *etc.*

✡ ✡ ✡

خدا خر را دید شاخش نداد *T.* God knew (the nature of) the ass; therefore, He wouldn't give it horns. *Cf.* آندو شاخ گاو *etc.*

✡ ✡ ✡

خدا درد را باندازهٔ طاقت میدهد *T.* God sends the illness according to one's power to stand it. *Cf.* خدا سر ما را *etc. and its E. E.*

✡ ✡ ✡

خدا در و تخته را با هم جفت میکند *See under* خدا نجار نیست *etc.*

✡ ✡ ✡

خدا دیر گیر (است) اما سخت گیر است *F. T.* God may call us to account very late, but will punish us severely.
E. E. Though the mills of God grind slowly , yet they grind exceedingly small.

✡ ✡ ✡

خدا رحم کرد خونش راگرفتیم *F. T.* Thank God that we bled him. (*Lit.*) It was God's mercy which made us bleed him. {Said in case when a preparatory measure has prevented the aggravation of a circumstance} .

خدا سرما را بقدر بالا پوش میدهد *F. T.* God tempers the cold weather according to our clothing.

E. E. God tempers the wind to the shorn lamb. *Cf.* خدا درد را *etc.*

Notes. (1) The other senses of بالا پوش are "overcoat" and "quilt". (2) Another form of this pvb. reads خدا سرما را بگنج لباس میدهد where گنج (*gonj*) means "volume" or "amount".

✡ ✡ ✡

خدا شاه دیواری را خراب کند تا این چاله‌ها پر شود *T.* May God cause a great wall to fall so as to fill up these ditches. {By "ditches" is meant sundry expenses, and "a great wall" alludes to a round sum of money to cover them.

✡ ✡ ✡

خداکس بیکسان است *F. T.* God befriends those who are alone in the world.

E. E. The nest of the blind is made by God.

✡ ✡ ✡

خدا کشتی آنجا که خواهد بَرد وگر ناخدا جامه بر تن دَرد {سعدی}

F. T. God guides the ship where He will, though the captin rend his clothing (in despair).

E. E. No use striving against Fate.

Note. This verse has been tampered with by some people who make it read

بردکشتی آنجا که خواهد خدا وگر جامه بر تن درد ناخدا

✡ ✡ ✡

خداکی میدهد عمر دوباره *F. T.* God never gives us a second life.

✡ ✡ ✡

خدا گر ببندد زحکمت دری برحمت گشاید در دیگری {سعدی}

F. T. Where God's divine wisdom closes one door, His grace will open another.

E. E. (a) Where one door shuts, another opens. (b) God never closed one gap that He did not open another.

✡ ✡ ✡

خدا نجار نیست اما در و تخته را خوب بهم می‌اندازد *T.* God is not a carpenter, but can properly join together the door and the board. (*Freely*) God mates the door and the doorway. {Cited in case when a man and wife are good matches}.

✡ ✡ ✡

خدا وقتی میدهد نمی پرسد کیستی ؟ *F. T.* When Fortune comes one's descent (*or* personality) is ignored.

✡ ✡ ✡

خدایا آنکه را عقل دادی پس چه ندادی

وآنکه را عقل ندادی پس‌چه دادی ؟ *T.* O Lord, what hast Thou withheld from him whom Thou hast granted wisdom, and what hast Thou given to him whom Thou hast deprived thereof ?

✡ ✡ ✡

خدا یار تنبل ها است *F. T.* God assists the lazy man.

✡ ✡ ✡

خدا یکجو بخت بدهد *F. T.* If only God gives a grain of luck. *Cf.* اگر بهر سر مویت *etc.* & *the E.* It is better to be lucky than wise.

✡ ✡ ✡

خدا یك عقل زیادی بتو بدهد یك پول زیادی بمن *F. T.* God send you more wit, and me more money.

✡ ✡ ✡

خدا یکی یار یکی *F. T.* One God and one spouse.

Note. یار means " sweetheart, partner, or friend ", and in the pvb. under reference it must be taken to mean " spouse or wife ".

✡ ✡ ✡

خدای هرچه کسیرا دهد غلط ندهد { عنصری } *F. T.* God makes no mistake in giving (*i. e.* He gives to every man what he deserves) .

✡ ✡ ✡

خراج از خراب نخواهند *F. T.* No taxes are claimed on ruined properties.

✡ ✡ ✡

خرآخورِ خود راگم نمیکند *T.* The ass will not lose its manger (*i. e.* Every one knows enough about his own way of living).

✡ ✡ ✡

خر ار جلّ اطلس بپوشد خر است { سعدی } *F. T.* An ass is an ass though clothed in satin. *See E. E. under* خر عیسی گرش *etc.*

✡ ✡ ✡

خرِ بار بر به، که شیرِ مردم در { سعدی } An ass that carries a load is better than a lion that devours men.

✡ ✡ ✡

خرِ بارکش را هی بار می کنند *F. T.* The ass which carries loads (willingly) is always sure to be loaded.
E. E. A willing horse is run to death.
Note. It is doubtful whether the pvb. is of Iranian origin; rather it seems to have been adopted from the E. pvb. here given.

✡ ✡ ✡

خر ببوسه و پیغام آب نمیخورد *F. T.* The ass will not drink by a kiss or message. {Indicating that harshness and force are needed for doing certain things}.

✡ ✡ ✡

خر بخراسان بردن *T.* To carry asses to *Khorassan*.
E. E. (*Same as for* زیره بکرمان بردن}

✡ ✡ ✡

خر بر آن آدمی شرف دارد که چو خر دیده بر علف دارد {نظامی}
F. T. The man who, like an ass, has an eye to grass;
Is far inferior to an ass.

✡ ✡ ✡

خربوزهٔ شیرین نصیب کفتار میشود *T.* A sweet melon falls to the lot of the hyena. {One example is the marriage of a beautiful girl to an ugly man}.

✡ ✡ ✡

خر پایش یك بار بچاله میرود *T.* The ass's foot goes into the ditch only once. {Even an ass is warned by the first lesson}.

✡ ✡ ✡

خر پیر و افسار رنگین *T.* An old ass and a coloured bridle!
Note. The E. pvb. "Old mares lust after new cruppers" is quite a different thing, but we may refashion it into "An old mare and a new crupper!" so as to find an equivalent for the P.

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خر پیشین خرپسین را پل بُوَد *F. T.* The ass that goes before another ass serves as a bridge for the latter (*i. e.* Predecessors usually give lessons of warning to their successors).

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خرت بسته به گرچه دزد آشنا است *T.* Though the thief is a person whom you know, it is better to tie your ass.
E. E. 1) Caution is the parent of safety. 2) Fast bind, fast find.

Cf. در خانه‌ات را & احتیاط شرط عقل است *etc.*

✡ ✡ ✡

خرج که از کیسهٔ مهمان بوَد حاتم طائی شدن آسان بود *T.* If the expense comes out of the guest's pocket, it is easy to become *Hatam-i-Taï* (*i. e.* It is easy to be liberal with another person's money.

Notes. (1) *Hatam*, or more correctly *Hatem*, was a man from the Arabian tribe *Tai*. He is proverbial for his liberality and hospitality. (2) A variant form of this proverbial verse has چو for که

✡ ✡ ✡

خر جویی کاه نیز بجو *F. T.* If you seek to obtain an ass, seek to obtain barley as well. {He who marries and wishes to have children, must think about their food and clothing}.

✡ ✡ ✡

خرچنگ در مغز داشتن *T.* To have a crab in one's brain (*i. e.* to be mad).

✡ ✡ ✡

خر چه داند قیمت قند و نبات؟ *E. E.* Do not cast pearls before swine. *F. T.* The ass will never know the value of sugar and candy.

Note. A variant form of this pvb. is خر چه داند بهای نقل و نبات where نقل means "sugar-plum", but this hemistich has a different rythm from that of the preceding.

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خرخر مرگ مادر زن ازچهچه بلبل بهتر است *F. T.* Better to hear the death-rattle of one's mother-in-law than the warbling of the nightingale.

Note. "Mother-in-law", as used here, means "one's wife's mother", and *Dehkhoda* observes that the saying is not true in the majority of cases, where "the mother of one's wife is one's second mother". Personally, I have noticed that grievances against wives' mothers are more prevalent among the Moslems than among the Jewish portion of Iran's population.

✡ ✡ ✡

خر خسته و صاحب خر ناراضی *F. T.* The ass is tired, while the owner is not yet content.

✡ ✡ ✡

خرِ خفته جو نمیخورد *T.* The sleeping ass will not get its corn

(*lit.* barley) . *Cf.* اسب دونده *etc.*

✡ ✡ ✡

خر خود را از پل گذراندن *T.* To cause one's ass to cross the bridge (*i. e.* to attain one's aim ; also, to get over one's difficulties) .

✡ ✡ ✡

خر خود(ت) را بران *T.* Drive your own ass (*i. e.* So long as you can attain your aim , don't care about other people's faults). *Cf. the preceding proverbial phrase.*

✡ ✡ ✡

خر دادن و خیار استدن *T.* To exchange one's ass for another's cucumber.

Note. If the E. proverbial expression " to throw a sprat to catch a herring " could be reversed , we should have a near parallel for the above P. phrase.

✡ ✡ ✡

خر دیزه است مرگ خودرا خواهد برای زیان صاحبش *F. T.* He is that proverbial ass, which, through stubbornness, endangers its own life in order to cause a loss to its owner.

Note. خر دیزه is an ass marked with a stripe extending from the head to the tail.

✡ ✡ ✡

خر را با آخور میخورد مرده را باگور *T.* He eats the ass with the manger ; the dead with the tomb. { Said of an impious glutton } .

✡ ✡ ✡

خر را باید جایی بست که صاحب خر راضی باشد An ass must be tied where the master will have him.

Note. A variant form of this pvb. is خر را جایی می بندند که *etc.*

✡ ✡ ✡

خر را بزدن اسب نتوان کرد *T.* The ass cannot be turned into a horse by beating.

Cf. the E. You cannot wash a blackamoor white.

✡ ✡ ✡

خر را بعروسی می برند که بارش کنند *F. T.* They take the ass to the wedding only in order to load it.

Note. This pvb. seems to have its origin in the following versified story by *Khaghani :*

خرکی را بعروسی بردند خر بخندید وشدازقهقهه‌سست
گفت من رقص ندانم بسزا مطربی نیز ندانم بدرست
بهـر حمـالی خوانـنـد مـرا کاب نیکو کشم و هیزم چست

a free translation of which in prose is as follows:

A little ass, being invited to a wedding, laughed until he became quite weak. He said, "I do not dance well, nor am I a good minstrel; (surely then) they call me for drudgery, for I can draw water well, and am good for carrying fuel."

✡ ✡ ✡

خر را پیش خر وامیدارند همرنگ نمیشود همبو میشود *F. T.* Asses kept together do not become of the same colour, but assume a common odour.

E. E. (a) Tell me the company you keep, and I will tell you what you are. (b) A man is known by the company he keeps.

Note. "Odour" in this pvb. alludes to character, and hence some would replace همبو by همخو which means "of the same habits, congenial, etc."

✡ ✡ ✡

خر را سربار میکشد جوانرا ماشاء الله *F. T.* An ass is killed by an overload, and a youth by encouraging flattery.

Note. ماشاء الله which originally means "what God has willed" is used as an exclamation to mean, (1) "Well done!"; (2) "May God preserve you from evil eye!"; etc. The idea is that a young man who is about to carry a load may allow to be overloaded if the on-lookers encourage him to do so and admire his strength by saying ماشاء الله. *Cf. the E.* The last feather broke the camel's back; *also* A willing horse is run to death.

✡ ✡ ✡

خر راضی صاحب خر راضی *F. T.* The satisfaction of an ass means that of its owner.

✡ ✡ ✡

خر را کـه بعروسی میبرند برای خـوشی نیست برای آبکشی است *F. T.* The ass which is taken to a wedding is expected to drudge (*lit.* draw water), not to have a good time. *Cf.* خر را بعروسی *etc.*

✡ ✡ ✡

خر را گم کرده پی نعلش می گردد *T.* He has lost his ass, and he searches for its shoe. {Referring to one who is looking for the non-essential after he has given away the essential}. *Cf.* اسب را گم کردن *etc.*

Note. Some replace نعل for پالان which means "pack-saddle".

✡ ✡ ✡

خر رنگ کردن *T.* To paint an ass (*i. e.* to take in a fool or to dupe a simpleton).

Note. From the expression خر رنگ کردن comes the adjective خر رنگ کن which designates showy, but worthless objects.

✡ ✡ ✡

خر رو بطویله تند میرود *F. T.* The ass walks fast when going to the stable.

✡ ✡ ✡

خرس در کوه بوعلی سینا است *T.* The bear is Avicenna in the mountains.

E. E. (a) In the land of the blind the one-eyed are kings (*Scottish*). (b) He is a Triton among the minnows. (c) The fool is wise where there is scarcity of wisdom.

✡ ✡ ✡

خرسندی دوم ِ توانگری است *T.* Contentment is next to wealth. *Cf.* قناعت توانگر کند *etc.*

E. E. (a) A man is only as rich as he is contented. (b) The contented man is a rich man. (c) To be poor and contented is riches enough.

✡ ✡ ✡

خر ِ سواری را حساب نمیکند *T.* He doesn't reckon the ass he is riding. {The following anecdote will show the purpose of this pvb.}: -

Molla-Nassreddin had ten asses. One-day it occurred to him to count them, but since he was riding on one of them at the time, he failed to take notice of that one, and so he counted only nine asses. On getting down from the ass, and counting the asses again, he found them to be ten in number.

✡ ✡ ✡

خرسواری عیب، ازخر زمین خوردن دوعیب *F. T.* Riding an ass is

not much of a credit; so much less falling down from an ass.

Note. عیب means "a fault or defect".

✡ ✡ ✡

خر سیصد دینار پالان هفتصد دینار *T.* An ass worth 300 *dinars*, and a pack-saddle worth 700 *dinars*. *Cf. the E. pvb.* The game is not worth the candle.

Note. سیصد دینار and هفتصد دینار meant formerly 3 tenths and 7 tenths of a *Rial* respectively, and, according to the new monetary system, they are 3 and 7 *Rials* respectively.

✡ ✡ ✡

خرش از پل گذشت *T.* His ass has now crossed over the bridge. {Though we have assisted him to get over his difficulties, now that he has attained his aim, he is too ungrateful to remember us}.

✡ ✡ ✡

خرش کن و بارش کن *T.* Make an ass of him and load him. {By flattering and cajoling a person, you may induce him to do anything for you}.

Note. A variant form of this pvb. is خرش کن افسار بیار سرش کن *i. e.* Make him an ass, and furnish him with a bridle. In this case a rime is produced between سرش کن and خرش کن

✡ ✡ ✡

خر عیسی به آسمان نرود *T.* The ass of Jesus will not go to Heaven (*i. e.* It is not relationship with the great that makes one great).

✡ ✡ ✡

خرعیسی گرش بمکه برند چون بیاید هنوز خر باشد {سعدی} *T.* Though the ass of Jesus is taken to Mecca, on its return it is still an ass.

E. E. An ape is an ape, a varlet's a varlet,
Though he be clad in silk and scarlet.

Note. Pilgrimage to Mecca is considered, according to the Mohammedans, to enhance a person's greatness or holiness.

✡ ✡ ✡

خر کرایه‌ای را تا در خانه باید سوار شد *T.* One should ride a hired horse to the very door of his house (*i. e.* One should make the best of his money's worth).

خر کریم را نعل کردن *E. E.* To grease the palm of a person (, typically *Karim*).
T. To shoe *Karim's* ass.

✡ ✡ ✡

خر که جو دید کاه نمیخورد *T.* Once an ass has had (*or* seen) barley, it will not eat straw.

✡ ✡ ✡

خر که یکبار پایش بچاله رفت دیگر از آن راه نمیرود *F. T.* Once an ass has fallen into a ditch, it will no longer go the way where the ditch is. {Experience teaches even an ass; so much more a man}.

✡ ✡ ✡

خر کی بار کردن *T.* To load oneself as an ass (*i. e.* to overeat oneself; to guzzle).

✡ ✡ ✡

خر کی را بعروسی بردند etc. *See under* خر را بعروسی *etc.*

✡ ✡ ✡

خر گچ کش روز جمعه ازکوه سنگ می‌آورد *F. T.* The ass which carries gypsum is made to carry stones from a quarry on Friday(, which is the weekly rest-day). {Pvb. showing how the weak and defenceless people are treated}.

✡ ✡ ✡

خر لخت را پالانش را بر نمیدارند *F. T.* From a bare ass none can take a pack-saddle. *Cf.* از کف دست *etc.*
E. E. (a) Where nothing is, nothing can be had. (b) 'Tis very hard to shave an egg. (c) You can't draw blood out of a stone.

Note. The sentence is grammatically wrong on account of the double direct object: خرلخت را and پالانش را

✡ ✡ ✡

خر ما ازکرگی دُم نداشت *T.* My ass never had a tail from the time it was a foal. {A statement to free oneself from a difficulty or commitment, and meaning, " I have no pretensions whatsoever to begin with}. {*From the following story*}:

A man who owed a certain sum to another was once urged by the latter to pay off his debt forthwith, or else go with him to the judge. The debtor agreed to go with him, but on the way it occurred to him to run away, and so he fled into a house, which happened to be open, and

climbed the stairs leading to the house-top.

Meanwhile he was being pursued closely by the creditor, who was about to catch him, but he threw himself down to the court-yard, because the roof afforded no outlet to escape. Unfortunately, however, he fell right on the landlord's wife who was lying on the ground, and the woman, who was pregnant, met with an unhappy miscarriage. Her husband, who was present, immediately took the man by the collar, and sued him for damages. The man said, "I am already going to the judge with the creditor; so let all three of us go together".

On the way they saw an ass, which had fallen down under its excessively heavy load, and the owner of which was entreating the passers-by to help him raise the animal on its legs. They decided to help the poor man, and while the other two men were removing the load and the pack-saddle, the debtor tried to raise the ass by its tail, which he held near the root. The first exertion, however, caused the tail to be plucked off, and the owner of the ass started a row and claimed damages.

"Nevermind", said the debtor, "in for a penny in for a pound; since we are going to the judge for other matters, you may join us as well". So they proceeded—all four of them—to the house of the judge, whom the debtor managed to meet first, and to whom he made a sign, which meant a greasing of his palm.

On hearing the several cases the corruptible judge said to the creditor, "The burden of the proof lies with the plaintiff, and hence you have to produce adequate evidence to prove your claim against this man." Now, the creditor was unable to do this, so he was pronounced guilty of a calumny, and adjudged to pay a penalty on that account.

To the second man the judge said, "Since this man has been the cause of your wife's miscarriage, you will have to send your wife to his house, where he would make her pregnant; and, furthermore, you will have to arrange for her alimony for the time she will remain in his house".

No sooner had the judge pronounced this judgment that the owner of the ass betook himself to his heels,

saying, "My ass had no tail from a foal".

✡ ✡ ✡

خرما به بصره بردن *T.* To carry dates to Basra(h).
E. E. (*Same as for* زیره بکرمان بردن)

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خرما خورده منع خرما نکند *T.* He who has eaten dates will not (*or* cannot) forbid eating them. {*From the following tradition*}:-

Once a woman, whose child was in the habit of eating dates, took him to the Prophet, whom she asked to command the child to abandon the habit. The Prophet told the woman to bring the child in his presence on the morrow, which she did. When on the next day the Prophet's campanions asked him the reason for the postponement, he said that on the preceding day he himself had eaten dates, and could not, therefore, forbid the child from eating them.

Note. *Sa'di* has versifed this thought as follows:

رطب خورده منع رطب چون کند

✡ ✡

خرما نتوان خورد از این خار که کشتیم {سعدی} *T.* We cannot eat dates out of the thistles sown by us. *Cf.* کندم از کندم بروید *etc.*
E. E. As a man sows, so shall he reap.

Note. The second hemistich to the above is دیبا نتوان بافت ازاین پشم که رشتیم *i. e.* Silk cloth cannot be woven out of the wool spun by us.

✡ ✡ ✡

خرم بگل نخوابیده (یا نمانده) است *T.* My ass has not stuck in the mud (*i. e.* I am not in such a distress as to....).
Cf. چه خرم *etc.*

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بر خرمگس معرکه لعنت *See under* خرمگس معرکه

✡ ✡ ✡

خرمن سوخته را از برق چه هراس؟ *T.* He whose stack of wheat is burnt fears not a thunderbolt (*i. e.* He who has been utterly ruined does not fear anything worse).

✡ ✡ ✡

خرمن سوخته همه را خرمن سوخته خواهد *F. T.* He whose stack of wheat has been burnt wishes others to have a like fate.

E. E. A company in distress makes sorrow less.

✡ ✡ ✡

خر مهره را با دُر برابر (یا اشتباه) کردن *E. E.* To take eggs for money.

T. To compare cowries to pearls (*or* to take glass beads for pearls).

✡ ✡ ✡

خر میکند میرود پیش خر *F. T.* An ass will break its halter to join its fellows . *Cf.* کند همجنس *etc.*

E. E. Birds of a feather flock together.

✡ ✡ ✡

خرِ ناخنکی صاحب سلیقه میشود *F. T.* The ass which habitually pilfers (*or* picks) happens to be one of good taste.

Note. This may well apply to men, and may, therefore, be allowed to read آدم ناخنکی etc.

✡ ✡ ✡

خر نیستم که چشمم به آب و علف باشد *T.* I am not an ass to have an eye to water and grass.

Adapt the F. T. given for

خر برآن آدمی شرف دارد که چو خر دیده برعلف دارد

✡ ✡ ✡

خروار نمك است مثقال هم نمك (است) *F. T.* Salt is salt whether a ton or a pound.

Note. (1) خروار and مثقال are roughly equal to 300 kilogrammes and 5.62 grammes respectively, the former literally meaning an " ass - load ". (2) This pvb., though approaching in sense مشت نمونهٔ خروار است *q. v.*, is mostly used to mean that one should be grateful to any act of kindness, whether great or small. *See* نمك خوردن *etc.*

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خر و اسب را که یکجا به بندند اگر همبو نشوند همخو میشوند *F. T.* An ass and a horse tied in the same stable will get the same habits, if not the same odour. *Cf.* خر را پیش خر *etc.*

✡ ✡ ✡

خرِ (وا) مانده معطل یك چُشه *F. T.* An ass which is tired out is too glad to hear " Whoa ".

Note. چُشه is colloquial for چُش است and چُش is the written form of the interjection used for stopping an ass, although it is usually no more than a protracted "sh " sound.

خروس بی محل *F. T.* A cock which crows untimely (*i. e.* a person who does a thing in an untimely moment).

✡ ✡ ✡

خروس را در عزا و در عروسی هر دو سر می‌برند *F. T.* In both mournings and weddings chickens (*lit.* cocks) are killed. {The weak and defenceless are oppressed on all occasions and on any pretext}.

✡ ✡ ✡

خر و گاو را بیك چوب راندن *T.* To drive asses and oxen with the same stick (*i. e.* to disregard the different positions of people and treat every one in the same way).

✡ ✡ ✡

خرو گاو را از هم تمیز نمیدهد *E. E.* He doesn't know a B from a bull's foot.

T. He doesn't know an ass and a cow apart.

✡ ✡ ✡

خر همان خر است پالانش عوض شده *T.* It is the same ass with its pack-saddle changed. {Referring to a fool who has put on a new suit or has been promoted to a new position}.

✡ ✡ ✡

خریت ارثی نیست Silliness is not inherited.

✡ ✡ ✡

خریت بهرهٔ خدا داد است *F. T.* Foolery is a gift from heaven.

E. E. Fools have the best luck.

Note. خریت - a P. word suffixed by an A. ending - originally means "asininity" or "silliness", which is not a suitable word to use in this case.

✡ ✡ ✡

خری زاد وخری زید وخری مرد *T.* He was born an ass, he lived as an ass, and died as an ass. {Said of one who has been a fool throughout his lifetime}.

Note. زید (used here in the sense of زیست (is a new verbal form to me, and I think it has been used merely to avoid the spoiling of the rythm of the hemistich. Of course, if the word were pronounced *ziad*, it would be the third person singular of the verb زیستن but then it would not go with the verbs زاد and مرد which are in the past tense.

✡ ✡ ✡

خر یکبار پایش بچاله میرود (*Same as* خر بایش یکبار *etc.*)

خری کو شصت من برگیرد آسان ز شصت و پنج من نبود هراسان

T. An ass which carries easily a load weighing 60 *mans*, will not care for one weighing 65 *mans*.

Note. Man, which is an obsolescent unit of weight, is roughly equal to three kilogrammes.

✡ ✡ ✡

خری که از خری واماند یال و دُمش را باید برید *T.* An ass which is outstripped by another ass should have its mane and tail cut off. [Quoted in jest for defying one's rival, or for encouraging some one to keep pace with his fellow-men.

✡ ✡ ✡

خری که بالای بام بردی باید پائین بیاوری *T.* You have to bring down the ass that was carried by yourself to the house-top. [Said to one who has committed a gross act out of rashness, and is considered to be the only one who can remedy it].

Note. خری should be changed to خری را if it is to be strictly grammatical.

✡ ✡ ✡

خشت اول چون نهد معمار کج تا ثریا میرود دیوار کج *F. T.* If the first brick laid by the builder is out of level, the wall will be out of perpendicular even if it goes up as high as the Pleiades. [Stressing the serious effect of a bad foundation or the innovation of a bad custom].

Notes. (1) خشت is a sun-dried brick. (2) معمار is an architect. (3) ثریا is the A. name for پروین 'the Pleiades'.

✡ ✡ ✡

خشت بر آب زدن *T.* To mould bricks on water.

E. E. (a) To carry water in a sieve. (b) To throw stones on the sea.

✡ ✡ ✡

خشك و تر با هم میسوزند (*Same as* تروخشك *etc.*)

✡ ✡ ✡

خطا بر بزرگان گرفتن خطا است [سعدی] *F. T.* It is a mistake to point out the mistake of the great.

✡ ✡ ✡

خطا بوَد ز خطا زاده گر خطا نکند *F. T.* It is a transgression against nature if he who was born of a transgression (*i. e.* illegitimately) does not commit a transgression).

✡ ✡ ✡

خفته را خفته کی کند بیدار [سعدی] *T.* How can the sleeping one awaken another who is asleep?

E. E. (a) He that is fallen cannot help him that is down. (b) The blind cannot lead the blind.

✡ ✡ ✡

خلایق هر چه لایق *F. T.* Men are as they deserve to be.

Notes. (1) خلایق is the pl. of خلیقه which means "creature" or "nature", but has come to mean "human beings". (2) It is the rime between خلایق and لایق which gives the phrase a proverbial shape.

✡ ✡ ✡

خلقت زیبا به از خلعت دیبا *T.* Better a beautiful figure than a fine, silk robe.

✡ ✡ ✡

خُل گفت، بی مخ هم باور کرد *T.* The half-witted man said something and the brainless man believed it.

Note. This is surely a vulgar deviation from the literary variant ابلهی گفت و دیوانه‌ای باور کرد

✡ ✡ ✡

خلوَت ازاغیار باید نی زیار *F. T.* One should be secluded from strangers, not from friends. {*In poetical language*} It is not one's sweetheart, but one's rivals, that should not be allowed to come in).

✡ ✡ ✡

خمرهٔ پُر نم پس میدهد *T.* It is a full vat that oozes.

Note. I believe this pvb. is an allusion to the spontaneous effusion of knowledge by a very learned man, or else means that it is the rich man who is expected to give.

✡ ✡ ✡

خواب برادرِ مرگ است *T.* Sleep is the brother of (*i. e.* next to) death.

✡ ✡ ✡

خواب پاسبان چراغ دزد است (*Same as* چراغ دزد *etc.*)

✡ ✡ ✡

خواب بیمار صحت ندارد *T.* A sick man's dream is not true.

✡ ✡ ✡

خواب خرگوشی دادن *T.* To cause to sleep like a hare (*i. e.* to calm by false promises; also, to lead by the nose).

Note. خواب خرگوش *or* خواب خرگوشی "hare's slumber"

means profound sleep and, figuratively, neglect.

✡ ✡ ✡

خواب زن چپ است *F. T.* Women's dreams go by contraries.

✡ ✡ ✡

خواب مشت پُر کن نیست *F. T.* Dreams do not fill one's hand with anything real.

✡ ✡ ✡

خواجه آنست که باشد غم خدمتگارش {حافظ} *F. T.* The true master is he who cares for his servants.

✡ ✡ ✡

خواجه اگر ریش داشت از روز پیش داشت *F. T.* If the eunuch were (destined) to have a beard, he would have it from the first day.

✡ ✡ ✡

خواری ز طمع خیزد و عزت ز قناعت *F. T.* The covetous are abject, and the contented honourable. *Cf.* قناعت توانگر کند *etc.*
E. E. (a) A man is only as rich as he is contented. (b) To be poor and contented is riches enough.

✡ ✡ ✡

خواستن توانستن است *E. E.* Where there's a will there's a way.
F. T. To wish to do is to be able to do.

✡ ✡ ✡

خوان بزرگان اگرچه لذیذ است خرده انبان خود لذیذتر *F. T.* The table of the rich is full of delicious foods, yet the crumbs in one's own sack is more delicious.

✡ ✡ ✡

خواهان کسی باش که خواهان تو باشد *T.* Befriend him who befriends you. *Cf.* برای کسی بمیر *etc.*

✡ ✡ ✡

خواهرشوهرعقرب زیر فرش است *T.* One's sister-in-law is (like) a scorpion hidden under a carpet.
Note. "Sister-in-law" in this case means the sister of one's husband.

✡ ✡ ✡

خواهی نشوی رسوا همرنگ جماعت شو *E. E.* When (you are) in Rome, do as the Romans do.
F. T. If you do not want to be disgraced, suit your actions to those of the masses (*or* congregation).

✡ ✡ ✡

خوبرویان گشاده رو باشند تو که رو بسته ای مگر زشتی ؟ *F. T.* Beauties are unveiled ; why then do you veil yourself if you are not ugly ?

✡ ✡ ✡

خو پذیر است نفس انسانی [سنائی] *F. T.* Human nature may be trained into acquiring any habit.

✡ ✡ ✡

خود افتاده نگرید *T.* He who falls of himself will not cry. *Cf.* خود کرده را *etc.*

✡ ✡ ✡

خود بین خدا بین نبو َد (یا نشود) *F. T.* The self-conceited man cannot discern the truth. (*Lit.*) He who sees himself cannot see God (*or* the truth). *Cf. the next entry.*

Note. The versified hemistich in *Sa'di* , which reads خدا بینی ازخویشتن بین مخواه , is much preferred to the prose form given above.

✡ ✡ ✡

خود پسند خدا پسند نبو َد *F. T.* The selfish are not pious. (*Lit.*) He who admires himself cannot please God. *Cf. the preceding entry.*

✡ ✡ ✡

خودپسندی‌جان من برهان نادانی بو َد *F. T.* Selfishness , my dear fellow, is the proof of ignorance (*or* foolishness).

Note. This is most probably an alteration of خود ستایی جان من etc. *q. v.*

✡ ✡ ✡

خودت را خسته ببین رفیقت را مرده *F. T.* If you find yourself wearied, consider your friend dead. {Said to one who feels weary of another's company }.

✡ ✡ ✡

خود را بکوچه علی چپ زدن *E. E.* To fence with a question ; also , to ignore a remark.

Note. On the outside of it , this expression would mean to turn to the street (of one) called *Ali-Chap* " , where *chap* means " left " , unless a more reliable source or explanation were found for علی چپ . So much is certain that the word " left " plays an important part in the expression , the idea being that in order to ignore a remark , or fence with a question , one often turns away from the

"right" course of conversation.

✡ ✡ ✡

خود ستائی جان من برهان نادانی بوَد {حافظ} *F. T.* Self-praise, my dear fellow, is the proof of ignorance. *Cf.* خود پسندی *etc.*

✡ ✡ ✡

خود فضیحت و دیگران را نصیحت *F. T.* For oneself vice, and to others advice.

Note. فضیحت originally means disgrace, and, by extension, a disgraceful act.

✡ ✡ ✡

خود کرده را تدبیر نیست *E. E.* As you make your bed, so you must lie **on** it.

F. T. One cannot avoid the consequences of one's own act.

Note. Other forms of this pvb. are خود کرده را چاره نیست and خود کرده راچه درمان where چاره and درمان both mean "remedy".

✡ ✡ ✡

خود گویم و خود خندم خود مرد هنرمندم *E. E.* Fools laugh at their own sport.

F. T. I say it myself, and laugh at it myself; I am an ingenious man (indeed).

✡ ✡ ✡

خودم آمدم ندادی نوکرم را فرستادم بده *F. T.* In spite of the fact that when I came myself you did not give it to me, I sent my servant to get it. {Said in case when one resorts to an inferior means for obtaining an object when a better means has failed}.

✡ ✡ ✡

خودم خانم برارم سلطان خودم پیرهن ندارم برارم تنبان *F. T.* I am a lady of rank, and my brother is a king; yet I have no blouse, and he has no trousers. {Said by those who have rich and noble relations, but who live in genteel poverty}.

Note. برار is a colloquialism for برادر

✡ ✡ ✡

خودم کردم که لعنت برخودم باد *F. T.* I have done it myself, and curse on this "self". *Cf.* خود کرده را تدبیر نیست

E. E. As you make your bed, so you must lie on it.

✡ ✡ ✡

خوردن برای زیستن و ذکر کردن است

تو معتقد که زیستن از بهر خوردن است {سعدی} *E. E.* Live not to

eat, but eat to live.

F. T. One should eat in order to live and praise God; but you believe that one lives to eat!

✡ ✡ ✡

خوردن خوبی دارد پس دادن بدی *F. T.* You eat it with enjoyment but will pay dear for it afterwards. { Said of delicious but unhealthy foods }.

Note. پس دادن which originally means "to pay back" alludes in this phrase to suffering from the undesirable results of eating the food; *i. e.* getting sick.

✡ ✡ ✡

خوردن می زحمت خمار نیرزد { سنائی } *T.* Drinking wine is not worth the hang - over.

✡ ✡ ✡

خورش دل ضعفه *E. E.* A Barmecide feast.

Notes. (1) خورش is a dish of meat, vegetables, and fat, which the Iranians serve with boiled rice. (2) دل ضعفه is a kind of gnawing sensation in the digestive organs caused by hunger.

✡ ✡ ✡

خورشید بگل نشاید اندود *Same as* آفتاب را بگل نتوان اندود

✡ ✡ ✡

خوشا چاهی که آب از خود برآرد *F. T.* What a happy thing it is when a well produces water of its own! { This means that it is a blessing if one uses his own intelligence }.

Note. A variant form of this pvb. replaces خوشا by خوش آن

✡ ✡ ✡

خوشامد هر کرا گفتی خوش‌آمد *F. T.* He is welcome to whom "Welcome!" is said.

✡ ✡ ✡

خوش است عمر دریغا که جاودانی نیست *T.* Life is pleasant, but alas! it is not everlasting.

✡ ✡ ✡

خوش استقبال و بد بدرقه *F. T.* Enthusiastic in going to meet, but loath to see off. { Used figuratively of one who entertains a new proposal, or the like, enthusiastically, but shows signs of inconstancy thereafter }.

✡ ✡ ✡

خوش اصل خطا نکند و بداصل وفا نکند *F. T.* The true-born does not transgress, and the low - born is not constant.

✡ ✡ ✡

خوش بو َد گر محك تجربه آید بمیان
تا سیه روی شود هر که در او غش باشد { حافظ } *F. T.* What a good thing it is when the touchstone of trial disgraces a person who is not pure (of heart)! { Quoted in defiance of one who boasts without fear of a trial }.

✡ ✡ ✡

خوشحال کسانیکه بهر حال خوشند *T.* Happy are those who are cheerful whatever the circumstances are .

✡ ✡ ✡

خوشخوی همیشه خوش معاش است *T.* The good-natured are always gifted with a good living.

✡ ✡ ✡

خوشزبان باش در امان باش *F. T.* Speak fair and you will be given quarter (*or* you will be in safety). *Cf.* زبان سرخ *etc.* *E. E.* The tongue talks at the head's cost.

✡ ✡ ✡

خوش سخن باش تا امان گیری *Same as* خوشزبان باش *etc.*

✡ ✡ ✡

خوش نباشد جامه نیمی اطلس و نیمی پلاس { ظهیر فاریابی } *F. T.* It is not befitting for a garment to be half satin and half sack-cloth.

✡ ✡ ✡

خوشه یك سر دارد *T.* An ear of corn has one head (*or* end).
Note. Dehkhoda confesses that he does not know the meaning of this pvb., but another writer says, " They say this to one who has too many expectations".

✡ ✡ ✡

خولی بکفم به زکلنگی بهواست *E. E.* A bird in the hand is worth two in the bush.
T. A kite in my hand is better than a crane in the air. *Cf.* سیلی نقد *etc.*

✡ ✡ ✡

خون از نی نیاید *E. E.* You can't draw blood out of a stone.
F. T. You can't draw blood from a reed.

✡ ✡ ✡

خون جگر (یا دل) خوردن *E. E.* To eat one's heart out; suffer

very much (in silence).
T. To drink the blood of one's liver (*or* heart).

✡ ✡ ✡

خون را با خون نمی شویند *T.* Blood is not washed out by blood.
E. E. (a) One does not wash away blood with blood (but with water). (b) Cleaning a blot with blotted fingers makes a greater (blot). (c) Two wrongs do not make a right.

✡ ✡ ✡

خونش بجوش آمده است *T.* His blood is boiling (*i. e.* He is stimulated on account of consanguinity).
E. E. His blood is up.

✡ ✡ ✡

خونش را گرفتیم و مرد اگر نگرفته بودیم چه میشد! *F. T.* We bled him and he died; imagine what would have happened if we had not bled him!

✡ ✡ ✡

خون فلان از خون من رنگین تر نیست *T.* The blood of such and such a person is no redder than mine (*i. e.* We should both suffer equally, as he is no dearer than I am.

Note. The pronouns in this phrase may be changed so as to make it applicable to any two persons.

✡ ✡ ✡

خون (نا حق) نمیخوابد *E. E.* Murder will out.
F. T. Unlawful bloodshed will not remain still (*or* hidden).

✡ ✡ ✡

خوی بد بارگران است (یا خوی بد و بار گران) *F. T.* Ill nature is a heavy burden (*or* Ill nature and a heavy burden are the same).

Note. خوی بد also means a bad habit.

✡ ✡ ✡

خوی بد در طبیعتی که نشست نرود تا بوقت مرگ از دست [سعدی]
F. T. A bad habit deeply rooted in one's nature does not die until the possessor dies.
E. E. Habit is second nature.

✡ ✡ ✡

خویش است که در پی شکست خویش است *F. T.* It is our kin who plan our ruin. *Cf.* الاقارب کالعقارب

✡ ✡ ✡

خویشی بخوشی سودا برضا *F. T.* Matrimonial union and business transactions take place by mutual consent.

✡ ✡ ✡

خیاطان را احضار کرده بودند پالاندوز ها هم خود را قاطی کردند *F. T.* The tailors were summoned (to court), the pack-saddle-makers also pushed themselves in. *Cf.* اسب های شاهی را *etc.*

E. E. Every ass thinks himself worthy to stand with the king's horses.

✡ ✡ ✡

خیالات خام پختن *E. E.* To build castles in the air.

F. T. To nourish vain hopes in the mind.

Note. خام and پختن literally mean " raw " and " to cook " respectively.

✡ ✡ ✡

خیرالامور اوسطها (A.) *E. E.* (a) The golden mean (is best). (b) A middle course is best. (c) Neither extreme is good. *T.* The best part of anything (*or* any affair) is the middle of it.

✡ ✡ ✡

خیرالکلام ما قلّ و دلّ (A.) The best speech is that which is concise and expressive.

E. E. Few words are best.

✡ ✡ ✡

خیر بده باش مسجد بسیار است *F. T.* Be charitable; mosques (*i. e.* opportunities) are numerous.

Notes. (1) One meaning of خیر is that given for خیرات *i. e.* alms. (2) Alms were usually given in the mosques.

✡ ✡ ✡

خیر در خانهٔ صاحبش را میشناسد *F. T.* A good act (*i. e.* the reward of it) returns to the doer. *Cf.* ثواب داه *etc.*

E. E. Virtue is its own reward.

✡ ✡ ✡

د

داد حق را قابلیت شرط نیست بلکه شرط قابلیت داد اوست *T.* What God gives is not conditioned on one's merit; it is the latter which is conditioned on what God gives.

✡ ✡ ✡

دادن بدیوانگی گرفتن بعاقلی *F. T.* You have given (away) foolishly; you must take it back prudently. {Making loans is considered a foolish act, and much prudence is required to recover them}.

✡ ✡ ✡

دارم و نمیدهم ممنون‌هم باش *T.* I have, but will not give it, and you should thank me for it. {This is a reply to one who asks for something, say a loan, and the point is that a definite reply, though it may refuse to grant a request, is worthy of appreciation}.

✡ ✡ ✡

دارندگی است و برازندگی *F. T.* One who has riches has leave to put on haughty airs.

✡ ✡ ✡

دارنده مباش و ز بلاها رستی {کلیله و دمنه} *T.* Be not rich and you will be relieved from cares (*lit.* calamities).
E. E. Much coin, much care.

✡ ✡ ✡

دارو بگمان خوردن کار خردمندان نیست {سعدی} *F. T.* A wise man does not take a doubtful medicine.

✡ ✡ ✡

دارو پس مرگ کی کند سود {نظامی} *F. T.* Medicine is of no avail to a dead person. *Cf.* بعد از مردن سهراب *etc.*
E. E. (a) After death the doctor. (b) Shutting the stable door after the steed is stolen (*or* after the horse has fled).

✡ ✡ ✡

دار و منبر از یك درخت است *T.* The gallows and the preacher's pulpit come from the same tree. { Good and bad children may have the same parents }.

✡ ✡ ✡

داروی کژدم زده کشتهٔ کژدم بود {منوچهری} *E. E.* (a) Take a hair of the dog that bit you. (b) Pluck a hair of the same wolf. *T.* The remedy for a scorpion bite is a dead scorpion (*lit.* a scorpion that has been killed).

Note. A variant form of this pvb. substitutes چارهٔ for داروی.

✡ ✡ ✡

داشتم‌داشتم حساب نیست دارم دارم حساب‌است *F. T.* It is what you *have* that counts, not what you used to have.

Cf. the E. pvb. Better to say here it is than here it was.

✡ ✡ ✡

داشته آید بکار گرچه بوَد زهر مار *T.* Anything one has may be found useful, though it is a snake's poison. *Cf.* آنچیز که خوار آید *etc.*

✡ ✡ ✡

داغ شکم از داغ عزیزان بدتر است *F. T.* The belly deprived of food feels worse than a person bereaved of his dear ones.

✡ ✡ ✡

دامن هر خسی را بامید کسی گرفتن *F. T.* To appeal for help to the ignoble mistaken for the noble.

✡ ✡ ✡

دامن (همت) بر کمر زدن *T.* To tuck up one's skirt (*i. e.* to be ready to serve willingly or to embark on something with a high ambition).

✡ ✡ ✡

دانا با اشارهٔ ابرو کار کند و نادان بزخم چوگان *F. T.* The wise man will act on a hint, and the fool only under blows. *Cf.* عاقلانرا اشاره ای *etc.*

E. E. A nod for the wise, a rod for the fool.

Note. چوگان means a bat, or loosely, a rod.

✡ ✡ ✡

دانا چون طبلهٔ عطار است خاموش وهنر نمای {سعدی} *F. T.* The wise man is like the perfume-seller's tray—silent but giving out virtue.

✡ ✡ ✡

دانا هم داند و هم پرسد نادان نه داند و نه پرسد *F. T.* The wise man knows but still asks; the fool does not ask though he does not know.

Note. I have also frequently heard دانا داند و پرسد نادان نداند و نپرسد

✡ ✡ ✡

دانائی توانائی است Knowledge is power. *Cf.* توانا بود هر که دانا بود

✡ ✡ ✡

دانش زادهٔ آزمایش است *T.* Knowledge is the offspring (*i. e.* result) of experimentation.

✡ ✡ ✡

دانه دانه است غله در انبار *See under* اندك اندك بهم شود بسیار

✡ ✡ ✡

دانه دیدی دام ندیدی؟ *F. T.* Why didn't you see the net—you who saw the grain? {From the anecdote of the hawk or eagle which, while on the wing, saw a small grain on the ground laid in the centre of a large net, and boasted of its keen eye-sight, but which, after swooping down on its prey, was caught in the net without taking notice of it}.

✡ ✡ ✡

دانهٔ فلفل سیاه و خال مهرویان سیاه
هر دو جانسوزند اما این کجا و آن کجا

F. T. A peppercorn and a beauty's birth-mark are both black and of a consuming nature; but the one has nothing to do with the other. {Said of two things, which, in spite of a slight outward similarity between them, are substantially different}.

✡ ✡ ✡

دانی که چه گفت زال بارستم گرد دشمن نتوان حقیر و بیچاره شمرد {سعدی}

F. T. Do you know what *Zal* said to his son, *Rostam*, the hero? He said, "The enemy cannot be disregarded as weak and defenceless".

✡ ✡ ✡

دایهٔ مهربان‌تر از مادر *F. T.* A nurse kinder to a child than its mother.

Cf. the E. More Catholic than the Pope.

Note. Those who think it is impossible for a nurse to be kinder to a child than its mother, expand this proverbial phrase to read دایهٔ مهربان تر از مادر را باید پستان برید

i. e. A nurse kinder to a child than its mother should have her breast cut off.

✿ ✿ ✿

دختر بتو میگویم عروس تو بشنو *F. T.* I am talking to you, O maid, so that the bride may hear it. *Cf.* بدر میگویم *etc.* *E. E.* I beat him to frighten you.

✿ ✿ ✿

دختر تخم ترتیزك است *F. T.* Girls grow like mushrooms (*lit.* cress seeds). { Girls are usually supposed to grow faster than boys }.

Note. I have also heard دختر کدوست where کدو means " squash ".

✿ ✿ ✿

دختر سعدی *T. Sa'di*'s daughter (*i. e.* a woman who is to be found everywhere except in her own house; also, a gad-about).

Note. Dehkhoda notes that a certain man, called *Sa'di*, had a daughter of this habit, i. e. a man other than *Sa'di*, the great Persian poet. However, this assumption, as well as that which makes the poet the father of such a daughter, are both uncertain.

✿ ✿ ✿

دختر میخواهی مامـاش ببین کـرباس میخواهی پهناش ببین *F. T.* You may know the daughter by the mother, the quality of canvas by its width.

✿ ✿ ✿

دختری کـه مـادر تعریفش را بکند برای آقـا دائیش خوب است *F. T.* The girl who is praised by her mother is only fit to be married to her uncle.

Note. دائی is one's maternal uncle, while the word for one's paternal uncle is عمو

✿ ✿ ✿

ددآزموده به از مردم ناآزموده (است) *T.* A wild animal trained by experience is better than an inexperienced man.

✿ ✿ ✿

در آب مردن به که زغوك زنهار خواستن *F. T.* Better be drowned than seek quarter from the frog. *Cf.* مردن بعزت *etc.*

✿ ✿ ✿

در آتش بودن به از بیرون آتش است *T.* It is better to be in fire

than out of it. { Rumours about an accident are often so exaggerated that one would prefer to be in the midst of it in order to see it for himself }.

✡ ✡ ✡

دراز نیست بیابان که هست پایانش {سعدی} *E. E.* It is a long lane that has no turning.

F. T. A desert road that has an end is not long.

✡ ✡ ✡

درآمد مرد را بخشنده دارد { نظامی } *T.* It is the income which makes a man generous.

✡ ✡ ✡

در این دنیا کسی بیغم نباشد اگر باشد بنی‌آدم نباشد *T.* There is no one without a sorrow in this world; if there is one, he is not a human being. *Cf.* دل بیغم *etc.*

✡ ✡ ✡

در باغ سبز نشان کسی دادن *T.* To show one the gate of a green (*or* pleasant) garden (*i. e.* to allure some one by showing him a temporary attractive sight of anything, or the best sample of it).

✡ ✡ ✡

دُر بدریا بردن *T.* To take pearls to the sea.

F. T. (*Same as for* زیره بکرمان بردن)

✡ ✡ ✡

در بسته شیر را برمی‌گرداند *F. T.* A closed door will keep out a lion.

✡ ✡ ✡

در بلابودن به از بیم بلا *T.* It is better to be in a calamity than out of it. *Cf.* در آتش بودن *etc.*

✡ ✡ ✡

در بیابان لنگه‌کفش نعمت خدا ست *F. T.* In the desert even an odd shoe is a gift from God.

Notes. (1) Some substitute کفش کهنه "old shoe" for لنگه کفش . (2) The suggested E. pvb. "Half a loaf is better than no bread" is more suitable for the pvb. کاچی به ازهیچ‌چیزاست

✡ ✡ ✡

در پس هرگریه آخر خنده ایست (*Same as* ازپس هرگریه *etc.*)

✡ ✡ ✡

درپوست نگنجیدن {*Usually* از خوشی در پوست نگنجیدن} *E. E.* To be frantic with joy; leap for joy; be overjoyed.

T. Not to be contained in one's skin.

✡ ✡ ✡

در پیش خرد شنبه و آدینه یکیست *T*. To a wise man Saturday and Friday are the same.

✡ ✡ ✡

در تاخیر آفت ها است *F. T*. Delay (*or* postponement) causes many troubles. (*Lit*.) There are calamities in delaying.

Note. This is evidently a P. translation of the commoner A. saying فی التأخیر آفات

✡ ✡ ✡

در تاریکی رقصیدن *T*. To dance in the dark (*i. e.* to boast without proof). *See also* تنها بقاضی رفتن

✡ ✡ ✡

در تنگنای قافیه خورشید خر شود *F. T*. When there is scarcity of rime, *khor* (sun) may be read *khar* (ass) by poetical licence.

Note. خور *khor* is a contracted form of خورشید 'sun' and is often read *khar* 'ass' to cause it to rime with words ending in *-ar*.

✡ ✡ ✡

در تنور چوبی نان پختن *T*. To bake bread in a wooden oven (*i. e.* to do a silly act).

✡ ✡ ✡

درجنگ حلوا بخش نمی کنند *E. E*. One can't make war with rose water.

T. Sweetmeat is not distributed while fighting.

✡ ✡ ✡

درجوانی مستی درپیری سستی پس خدا راکی پرستی [خواجه عبدالله انصاری]

T. In youth you are ravished, in age you are weak; when will you then worship God?

✡ ✡ ✡

در جهان هر کس که دارد نـان مفت میتواند حرفهای خوب گفت

F. F. He who, in this world, has bread unearned by labour, can say fine things.

✡ ✡ ✡

در چهل سالگی طنبور می آموزد درگوراستاد خواهد شد *T*. He is learning the lute while he is 40 years old; he will master it in the grave. *Cf*. اسبی دا که *etc*.

در حوضی که ماهی نیست قورباغه سپهسالار است *T.* In a pool where there is no fish, the frog is a commander-in-chief.
Cf. جائی که گوشت نیست *etc.*
E. E. (a) He is a Triton among the minnows. (b) In the land of the blind the one-eyed are kings [*Scottish*].

✡ ✡ ✡

در خانه‌ات را ببند همسایه‌ات را دزد مکن *E. E.* Fast bind, fast find.
T. Close the door of your house, and don't make a thief of your neighbour.

✡ ✡ ✡

در خانه اگر کس است یك حرف بس است *E. E.* A word to the wise.
T. If there is some one in the house, a single word is enough.

✡ ✡ ✡

در خانه خود را میکشد بیرون مردم را *Same as* توش خودش را *etc.*

✡ ✡ ✡

7

در خانهٔ قاضی گرد و بسیار است اما شماره هم دارد *Same as* خانهٔ قاضی *etc.*

✡ ✡ ✡

در خانه مخواب تا بره مشتابی *F. T.* Do not oversleep in the house, and you will not have to rush on the way.

✡ ✡ ✡

در خانهٔ مور شبنمی طوفان است *T.* In the house of the ant dew is a deluge (*i. e.* A slight loss is a great one to a poor man).
Note. Amir-moezzi, the poet, has بود قطرهٔ آب طوفان مور in which, instead of "dew", is given "drop of water".

✡ ✡ ✡

در خانه هرچه مهمان هر که *Same as* خانه هرچه *etc.*

✡ ✡ ✡

درخت اگر متحرك شدی ز جای بجای
نه جور اره کشیدی و نه جفای تبر [انوری] *F. T.* If the tree moved from one place to another, it would suffer neither by the saw nor by the axe. [Stressing the benefits of travelling].
Note. جور and جفا are nearly synonymous meaning "oppression".

✡ ✡ ✡

درخت پر بار سنگ میخورد *T.* It is the tree laden with fruit at which stones are thrown (*i. e.* If you are too wise or rich,

too much will be expected of you).

✡ ✡ ✡

درخت گردکان با این بزرگی درخت خربزه الله اکبر *F. T.* (The fool thought) " If the tree that bears walnuts is so big, on what size of tree would melons grow?"

Notes. (1) گردکان which means "walnut(s)", is in modern, colloquial Persian گردو (2) الله اکبر the first words of the *Azan*, or the Call to Prayer, means literally " God is great". But it is often used as an exclamation meaning " Good Heavens ! "

✡ ✡ ✡

درخت کاهلی کفر آورد بار *F. T.* The tree of indolence bears the fruit of blasphemy. *Cf.* از تو حرکت *etc.*

✡ ✡ ✡

درخت مقل نه خرما دهد نه شفتالو *T.* The tree of bdellium will bear neither dates nor peaches.

E. E. Figs do not grow on thistles.

✡ ✡ ✡

درخت هرچه بارش بیشترمیشود سرش پائین‌ترمیآید *E. E.* The most fruitful branch is nearest the ground.

F. T. The more a tree is laden with fruit , the more it bends down.

Note. This colloquial pvb. has been versified by *Sa'di* as follows:

تواضع کند هوشمند گزین نهد شاخ پر میوه سر بر زمین

✡ ✡ ✡

درختی که کج بالا آمد راست نمیشود *T.* A tree which has grown in a crooked way will not become straight. (*Freely*) As the twig is bent , so grows the tree. { Referring to the importance of good training } .

✡ ✡ ✡

درد خروار میاید مثقال‌میرود *See Note under* دردکوه میاید موی میرود

✡ ✡ ✡

در دعوا حلوا قسمت نمی کنند (*Same as* در جنگ *etc.*)

✡ ✡ ✡

درد را باید روی سر گذاشت و فریاد کرد *F. T.* When one is in pain , he should reveal it. (*Lit.*) One should carry the pain on his head and shout.

✡ ✡ ✡

درد را پیش دردمند بگوی *T.* Tell your trouble to those who know trouble.

E. E. He jests at scars who has never had a wound.

Note. The original P. has درد 'pain' and دردمند 'painful or afflicted'.

✡ ✡ ✡

در دروازه را میتوان بست دهن مردم را نمیتوان بست

F. T. One can shut the town gate, but not people's mouths. *Cf.* دروازهٔ شهر *etc.*

E. E. A jar's mouth may be stopped, a man's cannot.

✡ ✡ ✡

درد کوه میاید موی میرود *E. E.* (a) Sickness cometh on horseback, but goes away on foot. (b) Agues come on horseback but go away on foot. (c) Misfortunes come on wings and depart on foot.

F. T. Illness (*lit.* pain), when it comes is as big as a mountain, but goes away hair by hair.

Notes. (1) A variant form of this pvb. is درد خروار میاید مثقال میرود *i. e.* It comes by *kharvars* (*1 kharvar* = 300 kilogrammes), and goes away by *mesghals* (*1 mesghal* = 5 grammes). (2) I have also heard people say درد کوه کوه میاید موی موی میرود where the repetition in each case gives an adverbial sense to the word.

✡ ✡ ✡

درد هر کس در دل خودش است *T.* Each man's grievance (*lit.* pain) is in his own heart (*i. e.* No one knows the sorrows or afflictions of another).

✡ ✡ ✡

در ده کرا خوش است ؟ رئیس و برادرش را *See Note under* ده خوب است *etc.*

✡ ✡ ✡

در دیزی باز است حیای گربه کجا (رفته) است ؟ *F. T.* Though the larder is open, we expect the cat to be modest enough to stay outside. {Cited in cases when freedom and generosity are abused}. *Cf.* در مسجد باز است *etc.*

Note. دیزی is a small earthen pot.

✡ ✡ ✡

در روی چه پاشنه میگردد ؟ *E. E.* (a) What quarter is the wind

in? (b) Which way does the cat jump?
T. On which heel does the door turn?

Note. The more usual form in which the above interrogative sentence is used is به بینیم در روی چه پاشنه می گردد or باید دید در *etc.*

✡ ✡ ✡

در زمستان الو به از پلو است *F. T.* In winter heat is better than meat (*or lit.* flames are better than food).

Note. پلو is a dish of rice, chopped meat, vegetables, and spices.

✡ ✡ ✡

در زمستان جُلی به از گلی است *T.* In winter any a rag is more welcome than a flower. *Cf. the preceding entry.*

✡ ✡ ✡

درشتی و نرمی بهم در به است چو رگزن که جراح ومرهم‌نه است[سعدی] *F. T.* It is best to combine harshness and gentleness; indeed the bloodletter both lets blood and applies a bandage.

Note. مرهم is an ointment and ‹ is the agent from the verb نهادن ' to lay or apply '.

✡ ✡ ✡

در شهر کوران حشمت را روی هم بگذار *T.* In the land of the blind shut your eyes.
E. E. (*Same as for* خواهی نشوی رسوا *etc.*)

✡ ✡ ✡

در شهر کوران یك چشم سلطان است In the land of the blind the one-eyed are kings (*Scottish*).

✡ ✡ ✡

در شهری که نعلبند دندانساز باشد پالاندوز هم خیاط است *T.* In a city where the farrier is a dentist, the pack-saddle-maker is a tailor.

✡ ✡ ✡

درظرف خالی صدا زیاد می پیچد *F. T.* Empty vessels make the most noise.

✡ ✡ ✡

درعفو لذتی‌است که درانتقام نیست *E. E.* (a) Nothing is so easy as revenge; nothing so grand as forgiveness. (b) An injury forgiven is better than an injury revenged (*Danish*). (c) The noblest vengeance is to forgive.
F. T. The pleasure resulting from forgiveness is far greater

than that derived from revenge.

✡ ✡ ✡

در عمل کوش و هر چه خواهی پوش {سعدی} *F. T.* Mind your deeds (*i. e.* strive to do good deeds), and wear what you will. *E. E.* It is not the habit that makes the monk.

✡ ✡ ✡

در عیب نظر مکن که بی‌عیب خدا است *T.* Do not look at (people's) faults, for God (only) is perfect.

✡ ✡ ✡

در کار خیر حاجت هیچ استخاره نیست {حافظ} *F. T.* No need to consult the stars before doing a good act. (*See* استخاره *explained on page 44*)

✡ ✡ ✡

در کشتی نشستن و با ناخدا جنگیدن *F. T.* To fight with a ship's captain and remain in the ship. { Indicating silliness and imprudence }.

✡ ✡ ✡

در کف شیر نر خونخوارهٔ غیر تسلیم و رضا کوچارهٔ {مولوی} *F. T.* Nothing but submission and resignation for one who is in the claws of a fierce lion.

Note. (1) خونخواره or خونخوار means bloodthirsty. (2) This verse is often cited to serve as an equivalent of the E. pvb. "No use striving against Fate."

✡ ✡ ✡

در که نداری دربان چه میکنی؟ *F. T. See under* دریکه نداری *etc.*

✡ ✡ ✡

در مثل مناقشه نیست *F. T.* There is no disputing about analogies or proverbs (*i. e.* One should not take offence when an analogy is made or a proverb is cited).

✡ ✡ ✡

در مزرع دهر آنچه کاری درَوی *E. E.* As a man sows so shall he reap.

T. In the field of Time, you will reap what you have sown. *Cf.* گندم از گندم *etc.*

✡ ✡ ✡

در مسجد است نه کندنی است نه سوزاندنی *F. T.* It (*or* he) is like the mosque's door, which is too sacred to be pulled out or burnt. { Said of a child or other near kinsman, whose behaviour, however bad it may be, must, of necessity, be

tolerated}.

Note. Another form of this pvb. is

در مسجد نه کندنی است نه سوزاندنی

(*i. e.* The door of a mosque may neither be pulled out nor burnt.

✡ ✡ ✡

در مسجد باز است حیای سگ کجا رفته است ؟ *F. T.* Though the mosque is open, we expect the dog to be ashamed of entering it. *Cf.* در دیزی بازاست *etc.*

Note. The dog, being considered an unclean animal, is not allowed to enter a sacred place.

✡ ✡ ✡

در نومیدی بسی امید است پایان شب سیه سفید است { نظامی }

E. E. (a) The darkest hour is just before the dawn. (b) After night comes the dawn. (c) Every cloud has a silver lining.

F. T. There is much hope in despair ; the dark night ends in dawn.

✡ ✡ ✡

دروازهٔ شهر میتوان بست نتوان دهن مخالفان بست *F. T.* One can shut the town gate , but not the mouth of an enemy.

E. E. A jar's mouth may be stopped ; a man's cannot.

✡ ✡ ✡

درودگری کار بوزینه نیست *Same as* از بوزینه *etc.*

✡ ✡ ✡

دروغگو خانه‌اش آتش گرفت کسی باور نکرد *Same as* خانهٔ دروغگو *etc.*

✡ ✡ ✡

دروغگو دشمن خدا است *T.* The liar is the enemy of God.

✡ ✡ ✡

دروغگو کم حافظه است *E. E.* Liars should have good memories.

T. The liar has a bad memory.

✡ ✡ ✡

دروغ مصلحت آمیز به از راست فتنه انگیز است {سعدی} *F. T.* A lie with a good object is better than a truth told to do mischief. *Cf. the E.* A white lie , *which means "a small , harmless lie"* .

✡ ✡ ✡

درون خانهٔ خود هر گدا شهنشاهی است *E. E.* Every cock crows on his own dunghill.

T. Every beggar is a king in his own house.

درویش صفت باش و کلاه تتری دار { سعدی } *F. T.* Be humble and sociable, as a dervish ; it matters not if you wear a Tartar hat. *See Note appended to the next entry.*

E. E. (a) It is not the cowl that makes the friar. (b) It is not the habit that makes the monk.

✡ ✡ ✡

درویش هر کجا که شب آید سرای اوست { سعدی } *F. T.* Wherever night overtakes the dervish, he is at home (*i. e.* An easy-going person can live in any place, however humble it may be).

Note. درویش is used in various senses. Those represented by the hemistich in the preceding entry are "sociable and humble". Generally , درویش means a poor man. In the present hemistich , however , it has been used in its vulgar sense, i. e. "easy-going".

✡ ✡ ✡

در هر که بنگری بهمین درد مبتلا است *Same as* برهر که بنگری *etc.*

✡ ✡ ✡

در همیشه بیك پاشنه نمیگردد (یا نمی‌ماند) *E. E.* It is a long lane that has no turning.

T. The door will not always turn (*or* remain) on the same heel) . *Cf.* در روی چه پاشنه میگردد

✡ ✡ ✡

در هیچ سَری نیست که سِرّی ز خدا نیست { حافظ } *F. T.* There is no heart (*lit.* head) in which there is no divine secret. *Cf.* از هیچ دلی *etc.*

✡ ✡ ✡

دریا بدهان سگ نجس کی گردد ؟ *F. T.* The sea is never defiled if a dog drinks of its water.

Note. نجس means, according to Moslem rites, ceremonially unclean , and , as a matter of fact , when a dog drinks of some water, it renders the remaining portion of the water unclean , but there is a limitation to this , which does not apply to the vast extent of the sea-water.

✡ ✡ ✡

دریا را بکیل نمیتوان پیمود *F. T.* It is a useless effort to try to measure sea-water by a pint-pot. *Cf.* آب دریا بکیل پیمودن

✡ ✡ ✡

دریکه (یا در که) نداری دربان چه (می) کنی ؟ *F. T.* When you have no door , you need not a doorkeeper.

دری نبست زمانه که دیگری نگشاد *E. E.* (a) God never closed one gap that He did not open another. (b) Where one door shuts , another opens.

T. Fortune has not closed one door except when it has opened another. *Cf.* خدا گر ببندد *etc.*

✡ ✡ ✡

دزد از خانهٔ مفلس خجل آید بیرون *F. T.* The thief leaves the poor man's house discomfited (*lit.* ashamed) .

✡ ✡ ✡

دزد بازار آشفته میخواهد *T.* The thief wants a market in confusion. {Applied to any case when disturbances give an opportunity for irregular actions}. *Cf.* آب را گل آلود میکند *etc.*

Note. The E. proverbial phrase " to fish in troubled waters " should be adapted so as to find an E. E. for the P. pvb.

✡ ✡ ✡

دزد باش و مرد باش *F. T.* Be a thief, if you like, but do not give up manliness.

✡ ✡ ✡

دزد بدزد میزند وای بدزد آخری *F. T.* When thieves rob one another, the last in the series has a sorry plight.

✡ ✡ ✡

دزد حاضر و بز حاضر *F. T.* Here is the thief, and here the goat (*i. e.* the evidence). { This means that since the parties to a dispute are both present the truth of the case can be easily ascertained }.

Note. Sometimes this is expanded to read دزد و بز و قاضی حاضر *i. e.* The thief, the goat, and the judge are present.

✡ ✡ ✡

دزد دانا میکشد اول چراغ خانه را *T.* A wise thief puts out first the lamp in the house.

Note. کشتن which originally means " to kill ", has come to mean, in literary styles , "to put out " (a lamp) , or " to extinguish " (a fire) . But in modern P. we use خاموش کردن for both of these senses.

✡ ✡ ✡

دزد دزد را می‌شناسد همکار همکار را *F. T.* Thieves ,as all fellow-workers , know one another.

دزد رأیش باشد بدزدی *E. E.* (a) Where there's a will, there's a way. (b) When you have a desire to do anything, your feet are light. (c) Nothing is hard to the willing mind. (d) Nothing is easy to the unwilling.
F. T. If only a thief has a mind to steal.

✡ ✡ ✡

دزد بدزد که میرسد چماق خود را میدزدد *E. E.* There is honour among thieves.
T. When a thief meets another thief, he steals his own club. *Cf.* سگ سگ را نمیخورد

✡ ✡ ✡

دزد نادان میزند بکاهدان *T.* It is a stupid thief who will rob the stable-loft (*or* straw-rick).

✡ ✡ ✡

دزدِ نگرفته پادشاه است *F. T.* A thief is as a king as long as he has not been caught (*or* proved guilty). *Cf. the next pvb.*

✡ ✡ ✡

دزدِ نگرفته سلطان است و پس از گرفتاری گریان (است)
F. T. While the thief is not caught he is a king;
When he is caught you will find him weeping.

✡ ✡ ✡

دزد یك راه میرود و صاحب کالا هزار راه *T.* The thief goes away in one direction, but the owner of the stolen goods goes out in a thousand directions. {This means (1) that the owner searches in numerous places, and (2) that suspicions regarding the thief are directed to many places}. *Cf.* مال یکجا میرود *etc.*

✡ ✡ ✡

دزدی که آخر شب میزند سرِ شب بزند *F. T.* If the thief is to come late during the night, let him come when the night is young (*i. e.* Whatever bad fortune is in store, let it come immediately (*or* What will happen later on, happen right away).
E. E. That which may fall out at any time may fall out to-day.

✡ ✡ ✡

دزدیکه نسیم را بدزدد دزد است *F. T.* The thief who steals the nimble-footed *Nassim* is a real thief.
Note. Nassim was a legendary picket — guare

and spy who accompanied Alexander in his campaigns.

✡ ✡ ✡

دست بالای دست بسیار است *T.* There is many a hand, which is above another hand.

E. E. (a) Every rogue is at length outrogued. (b) The fox is very cunning, but he is more cunning that catches him (*Spannish*).

✡ ✡ ✡

دست بدست سپرده است *E. E.* One good turn deserves another.

T. One hand is entrusted to another.

✡ ✡ ✡

دست بسفره مشت به پیشانی *F. T.* Having one's hand in another's table and directing one's fist at the host's forehead (*i. e.* ungrateful to salt eaten with another).

Note. A variant form of this pvb. replaces بسفره by در کاسه which means "in the bowl or dish".

✡ ✡ ✡

دست بکیسه عشق بدروازه *F. T.* Where the question of spending comes in, professions of love go out (*lit.* leave the gate).

✡ ✡ ✡

دست بیهنر کفچه (یا چمچهٔ) گدایی است *F. T.* An unskilled hand means a beggar's bowl.

Note. کفچه or چمچه means a ladle.

✡ ✡ ✡

دستت چرب است بمال بسرت *F. T.* If your hand is greasy, rub it on your own head (*i. e.* Take care of yourself, if you can; I do not need your care or help).

Cf. the E. Physician, heal thyself.

✡ ✡ ✡

دستت چو نمیرسد به بی‌بی دریاب کنیز مطبخی را *F. T.* Where you have no access to the lady, make the best of (*lit.* save) the maid in the kitchen.

Note. I have seen in E. "If you can kiss the mistress, never kiss the maid", which is not in fact the contrary in view of the condition stipulated.

✡ ✡ ✡

دستت نمیرسد بکوکو خشکه پلو فرو کو *T.* Where you can't obtain omelette, put up with the plain boiled rice. (*Freely*) Where you can't get butter, put up with dry bread.

Notes. (1) The P. omelette (کوکو) has no milk in it, but has instead certain vegetables, and one kind of it is served with boiled rice; hence the use of the word خشکه which means dry; i. e. unserved with omelette. (2) فروکو is apparently a provincial and contracted form of فروکن *i. e.* "Swallow", and, in any case, serves as a rime for کوکو.

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دست تصرف قوی است *E. E.* Possession is nine points of the law. *T.* The hand of possession is strong.

✡ ✡ ✡

دست تهی روی سیاه *F. T.* The empty-handed are disgraced. (*Lit.*) The empty hand (and) the black face.

✡ ✡ ✡

دست حاشا بلند است *F. T.* Denial is always high-handed. *Cf.* دزد نگرفته *etc.*

✡ ✡ ✡

دست خر کوتاه! *E. E.* Hands off. Don't meddle with it. *T.* Let the ass's hand be short (of reaching such and such a thing).

✡ ✡ ✡

دست در کاسه و مشت در پیشانی *See Note under* دست بسفره *etc.*

✡ ✡ ✡

دست دست را می شناسد *F. T.* The (receiving) hand recognizes the (giving) hand. {Strict honesty requires us to give back anything received by us to the very person from whose hand we have received it}.

✡ ✡ ✡

دست دست را میشوید دست هم بر میگردد صورت را میشوید *F. T.* When one hand washes the other hand, the latter in turn washes the face. {If A shows kindness to B, B must not only show a mutual kindness, but may extend to C the kindness shown by A}.

✡ ✡ ✡

دست دکاندار تلخ است *F. T.* The shopkeeper's hand is disliked by the customer (*i. e.* Whatever the seller selects for sale to his customer is considered by the latter to be of an inferior quality).

Note. A variant form substitutes کاسب "tradesman" for دکاندار.

دست دهنده زیر دست نشود *T.* The hand that gives will not be humiliated (*i. e.* Charitable persons will never be inferior to others).

Note. As a matter of fact the position of the giving hand is always superior to that of the receiving hand, for which reason the Arabs have called the former يد عليا (the upper hand), and the latter يد سفلى (the lower hand). Therefore, زيردست (inferior), as used in the pvb., can be taken both literally and figuratively.

✡ ✡ ✡

دست راست را از چپ نشناختن *T.* Not to know one's right hand from one's left hand.

✡ ✡ ✡

دست راستش زیر سر ما باشد *T.* May his right hand be under our head (*i. e.* May we have the same good fortune as he).

Note. (1) The pronouns in this the P. phrase may be changed so as to suit all persons. (2)The phrase is often used as a prayer for the recovery of a sick person. For example دست راست شما زیر سر مریض ما باشد means " May our patient have the same good fortune as you (*i. e.* May he recover as you did) ".

✡ ✡ ✡

دست رد بسینهٔ کسی نهادن *T.* To place the hand of refusal on some one's breast (*i. e.* to refuse to grant his request).

✡ ✡ ✡

دست زور بالا *T.* The hand of force (*or* the mighty hand) is up. *Cf. the E.* Might is right.

✡ ✡ ✡

دستش کج است *E. E.* His fingers are lime twigs.
T. His hand is crooked.

✡ ✡ ✡

دست شکسته بکار میرود دل شکسته بکار نمیرود *F. T.* A broken arm is more useful than a broken heart.

Note. A variant form of this pvb. is
دست شکسته کار میکند دل شکسته کار نمیکند

✡ ✡ ✡

دست شکسته و بال گردن است *F. T.* A broken arm is a nuisance to the neck (because of the sling). (*More freely*) The

neck bears (*or* should bear) the burden of the broken arm. { This means that we are usually forced to tolerate the behaviour, though undesirable, of our relations, or to assist them financially if they are poor}.

✡ ✡ ✡

دست فلان خوب است *F. T.* He has a lucky touch (*i. e.* if he is the first one to give you anything on a certain day, it is likely that you will receive more of the same thing from others) .

✡ ✡ ✡

دست کار دل را نمیکند *F. T.* The hand cannot do what the heart does (*i. e.* Real assistance comes from the heart, or one must do a thing for you willingly).

Note. This is sometimes expanded to read دست کار دل را نمیکند ولی دل کار دست را میکند the addition being " but the heart can do what is done by the hand".

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دست کاسب تلخ است *See Note under* دست دکاندار *etc.*

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دستك بزنید که هر چه بردند بردند *F. T.* Clap your hands; it is no use to cry over what has been stolen. *Cf.* حالا که تالان تالان *etc. and the E. pvb.* Since the house is on fire, let us warm our feet.

✡ ✡ ✡

دست کسیرا در حنا گذاشتن *T.* To dip some one's hand in henna (*i. e.* to put him in a fix from which he cannot free himself; involve him in a difficulty).

✡ ✡ ✡

دست که بچوب بردی گربهٔ دزد حساب کار خودش را میکند *Same as* انبر را در آتش *etc.*

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دست ما کوتاه و خرما برنخیل [حافظ] *F. T.* The dates are on the palm, and our hands are too short to reach them. { Cited in similar cases }.

✡ ✡ ✡

دستش نمك ندارد *F. T.* Nobody is ungrateful to him for his services or kindness.

Notes. (1) Other pronouns may be used in this phrase so as to make it applicable to all persons. (2) نمك which

means salt, is to be seen in some adjectives, such as نمك‌شناس "grateful", and in the proverbial phrase نمك خوردن و نمكدان شكستن *q. v.*

✡ ✡ ✡

دست و روش را بـا آب مرده شو خانـه شسته است *F. T.* He has washed his hands and face with the same water that dead bodies are washed with (*i. e.* He is very impudent).

Note. مرده شو is a person who is employed to wash the body of the dead before its burial, and مرده شو خانه is the place where this is done.

✡ ✡ ✡

دسته گل (يا دسته‌گلي) به آب دادن *T.* To let the bouquet drift on water (*i. e.* to spoil an affair so that it gives a much feared result).

{ The following anecdote is either the source of this phrase, or has later been fabricated on its basis } :

"A certain man was notorious for the unlucky or inauspicious influence of his interference in any affair. For example, his arrival in a wedding-party would turn it into a mourning, and he would throw a wet blanket, against his intention, over any meeting in which he appeared.

Such was the evil effect of his presence anywhere that on one occasion when there was a wedding-party in the house of one of his relatives, he was not invited to the party, and the ill-starred man, not wishing to disturb the enjoyment of the guests, remained at home, and contented himself with sending some flowers to the newly-married couple as a present. This he did by tying the flowers into a bouquet and letting it drift down the stream, which ran between his house and that in which the wedding was.

But when the bouquet reached the intended destination, two small children, who were playing about, saw it floating on the water, and each tried to pick it in anticipation of the other. Unfortunately, however, the children, in their struggle to recover the bouquet, both fell into the stream, and were carried away by the torrent, while the guests were making merry In an hour or so the wedding was changed to a mourning when the dead bodies of the unhappy children were brought home by those who had

found them in a neighbouring village. Thereafter it was discovered that the tragic event had been due to the unlucky touch of the man who had tied the bouquet."

The phrase is usually cited in such form as آخر یك دسته گلی به آب خواهد داد *i. e.* In the long run he will spoil the affair, or will involve us in a difficulty.

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دستی را که نمیتوان برید باید بوسید *Same as* چودستی *etc.*

✡ ✡ ✡

دستی که از من برید خواه سگ بخورد خواه گربه *F. T.* After my hand has been cut off, what matters if it is eaten by the dog or by the cat? { This is applicable to similar cases, for example, stolen goods }.

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دستی که حاکم ببرد خون ندارد *F. T.* No mulct is claimed for a hand that is cut off by the governor (who himself is the executor of the law).

Notes. (1) خون (blood) stands for خون تاوان (blood-money). (2) Some substitute دیه —the exact word for mulct—for خون

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دشمن اگر قوی است نگهبان قوی تر است *F. T.* Though the enemy is strong, the Guardian (*i. e.* God) is stronger.

✡ ✡ ✡

دشمنان در زندان دوست شوند *T.* Enemies turn friends while in prison.

✡ ✡ ✡

دشمنان سه فرقه‌اند : دشمن ودشمن دوست ودوست دشمن *T.* Enemies are of three categories: the enemy (proper), the enemy of one's friend, and the friend of one's enemy.

✡ ✡ ✡

دشمن چه کند چو مهربان باشد دوست { سعدی } *T.* What can one's enemy do when one's Friend (*i. e.* God) is kind?

✡ ✡ ✡

دشمن دانا به ازنادان دوست *T.* Better a wise enemy than a foolish friend.

Note. The first hemistich to this is دوستی با مردم دانا نکوست *i. e.* It is advisable to make friends with the wise.

✡ ✡ ✡

دشمن طاووس آمد پـرّ او ای بسا شه را بکشته فـرّ او [مولوی]
F. T. The peacock's enemy is its feather; many a king has perished because of his pomp and splendour. {Fur animals have the same fate; they are hunted for their fur; so a man's riches may be a cause of his ruin, and even his learning or intelligence, if envied by others}.
E. E. A man's wealth is his enemy.

✡ ✡ ✡

دشمن نتوان حقیر و بیچاره شمرد *E. E.* Though thy enemy seem a mouse, yet watch him like a lion.
T. The enemy cannot be disregarded on grounds of his weakness. *See also under* دانی که چه گفت

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دشمن هرقدر حقیر باشد خرد مگیر [خواجه عبدالله انصاری] *F. T.* Do not underestimate your enemy, however humble he may seem.

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دعا کن بابات بمیرد وگرنه معلم بسیار است *F. T.* Pray for the death of your father, for there are many other teachers. {From the anecdote of the teacher who, on hearing a pupil say, "May the teacher die!" gave him this reply, meaning that, if his father remained alive, he would send him to another school.
Note. The variant . . . . دعا کن الفبا بمیرد which means "Pray for the death of the alphabet . . . , is not so very attractive.

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دعوا سر لحاف ملا (نصرالدین) بود *F. T.* The subject of dispute was Molla's quilt. {*From the following anecdote*}:
One night *Molla-Nassreddin*, while in bed, heard an uproar outside his house. In his curiosity to see what was going on he wrapped himself up in his quilt and went out to the street, where he found a number of people brawling in their drunken state. But when the crowd saw *Molla*, they robbed him of his quilt and ran away. Feeling unable to pursue them, *Molla* came back home, and on being asked by his wife what the cause of the uproar was, said, "The subject of dispute was my quilt, which, when carried away, caused the uproar to quiet down."

Cf. the E. expression " bone of contention".

Note. This proverbial phrase is now often used when a person or his property falls a victim to the plot or sham quarrel of other people.

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دکان مال تو اما ناخنك نزن *T.* The shop is yours, but don't pick. {Referring to an empty compliment}.

Note. The idiom ناخنك زدن means to pilfer or pick a small quantity of eatables at a shop with no intention to pay for it.

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دلا خو کن به تنهایی که از تنها بلا خیزد *F. T.* O my heart, get the habit of solitude, for it is company that causes trouble.

Notes. (1) It is almost impossible to render the part of this phrase, containing the pun based on the word تنها which, at the same time, means " alone " and " bodies or persons ". (2) بلا means a calamity. (3) When an Iranian poet says, " O my heart (دلا) ", he is usually addressing his fellow-beings.

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دلاکان که بیکار میشوند سر یکدیگر را می‌تراشند *T.* Barbers, when they have nothing to do, shave one another's heads. *Cf. the E. expression* To take a busman's holiday.

✡ ✡ ✡

دلاکی را از سر کچل کسی یاد گرفتن *F. T.* To learn to shave on a fool's (*lit.* bald man's) head.

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دل بدریا زدن *E. E.* To take a leap in the dark; take the plunge; run the hazard.

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دل بدست آور که حج اکبر است *F. T.* To win other people's hearts by kindness is as good as the Pilgrimage to Mecca.

Note. دل بدست آوردن means " to gratify some one's wishes, or to humour him. "

✡ ✡ ✡

دل بدل راه دارد *E. E.* (a) Heart speaks to heart. (b) One touch of nature makes the whole world kin.

T. One man's heart has a way to another's man's heart.

Note. This may well be called a telepathy between hearts.

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دلبر شیرین اگر ترش ننشیند مدعیانش گمان برند که حلوا است *F. T.* If sweet beauties do not assume a sour countenance, those who make professions of love to them will think they are sweetmeat. {Said in jest in defence of a beauty who is not sociable or conversable, and as a caution against extreme sociability or familiarity}.

Note. A variant replaces گمان by طمع which means "covetousness".

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دل بیغم در این عالم نباشد وگر باشد بنی‌آدم نباشد *F. T.* There is no heart without sorrow in our present world; if there were any, it would be inhuman.

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دل چو غنی شد ز فقیری چه غم *F. T.* He needs not fear poverty who is spiritually rich (*lit.* rich in heart).

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دل دوستان آزردن مراد دشمنان برآوردن است *F. T.* To annoy one's friends is to gratify the wishes of one's enemies.

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دل سفره نیست که آدم پیش همه کس باز کند *F. T.* One's heart is not a table-cloth that could be spread (*or* unfolded) before any one (*i. e.* One cannot unbosom oneself, or relieve one's feelings, before every one).

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دلش طاقچه ندارد *T.* His heart has no shelf (*or* niche). {This means that he is too frank to hide any matter in his heart}.

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دل که افسرده شد از سینه برون باید کرد *F. T.* The heart of a down-hearted person should be removed from his chest. *Cf.* افسرده دل *etc.*

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دل که پاك است زبان بی باك است *F. T.* When one's conscience is clear, one's tongue is without fear. (*Lit.* When the heart is pure, the tongue is fearless). *Cf.* آنرا که حساب پاك است *etc.*

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دلم خوش است زن بگم اگر چه کمتر از سگم *F. T.* I am worse off

than a dog, though I flatter myself that I am a princess.

Notes. (1) بگ or بیگ is a Turkish title of a lord or prince. (2) A variant form of this pvb. is دلم خوش است نوکر بگم شکم گرسنه حالت سگم i. e. I flatter myself that I am the prince's attendant, but, having a hungry belly, I feel like a dog.

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دل نخواسته عذر بسیار *F. T.* When one's heart does not desire something, there are plenty of excuses for refusing it.

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دلو همیشه از (ته) چاه درست در نمیاید *T.* The bucket does not always come safely out of the well.

E. E. A pitcher that goes oft to the well is broken at last.

Note. A variant form of this pvb. replaces دلو by دول the colloquial form of the word.

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دله ازسفره قهر میکند قحبه از رختخواب *F. T.* The mean glutton keeps away from the table, as does the harlot from the bed. {Ironical in both cases}.

Note. قهر کردن is usually rendered "to sulk", or "to break off relations".

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دلی است که دل میکشد *F. T.* The heart loves as it chooses.

E. E. Love is blind.

Notes. (1) کشیدن here means "to attract". (2) Sometimes the citers of this pvb. add to it, rather humorously, کپه ایست که گل میکشد *i. e.* It is like a mortar-board which carries mortar (*lit.* mud).

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دلی بیغم کجا جویم که در عالم نمی‌بینم {سعدی} *T.* Where shall I seek a sorrowless heart? for I find none in the world.

Cf. دل بیغم *etc.*

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دماغش را بگیری جانش در میرود *Same as* بینیش را *etc.*

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دُم روبه وبال روباه است *T.* The fox's tail is a nuisance to him. {He is hunted on account of its highly esteemed tail}.

Cf. دشمن طاووس *etc.*

E. E. A man's wealth is his enemy.

دُم روبه گواه روباه است *T.* The fox's witness is its tail. *See* بروباه گفتند *etc.*

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دُم شتر بزمین میرسد تا . . . . *T.* The camel's tail will reach the ground by the time . . . [*i. e.* It will be ages before . . . , or one will have given up hope by the time such and such a result is obtained].

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دَم غنیمت است *F. T.* Let us make the most of the present moment.

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دُم (خود) را روی کول گذاشتن و رفتن *T.* To put one's tail on one's back and go away (*i. e.* to go away without saying a word, after being put to shame or convinced).

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دَمی باغم بسر بردن جهان یکسر نمی‌ارزد [حافظ] *F. T.* To live with sorrow even for an instant is not worth the whole world.

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دمی پیش دانا به از عالمی است *F. T.* To the wise an instant is better than Time itself (*lit.* the world.).

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دمی نشاط بعمری برابر است *F. T.* A happy moment is worth a lifetime.

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دنبه بگرگ سپردن *E. E.* (a) To set the fox to watch the geese. (b) To set the goat to watch the cabbage.
T. To entrust the fat (tail) to the wolf.

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دندان تیز کردن *T.* To sharpen (*or* set) one's teeth (*i. e.* to covet anything; also, to prepare for revenge).
Note. For the first of the above two meanings دندان طمع تیز کردن would be the clearer expression.

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دندان روی جگر گذاشتن *F. T.* To take one's liver between one's teeth (*i. e.* to be forbearing under hard circumstances; also, to grin and bear).

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دندان طمع را کندن *F. T.* To extract one's covetous tooth (*i. e.* cease to covet, or be greedy for, something).

دندان کسیرا شمردن *E. E.* To find (*or* know) the length of one's foot; also, know all about him; also, not pay the least attention to him after having ascertained his inefficiency).

Note. The verb in the phrase under treatment usually occurs in the perfect tense. For example, one would say, دندان های مرا شمرده است "Such a one has counted my teeth; *i. e.* he knows the length of my foot, or he knows all about me".

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دندان لغ را باید کشید *T.* A loose tooth must be pulled out.
E. E. Better to have it out than be always aching.

Note. A variant form substitutes دندانی را که درد میکند *i. e.* "an aching tooth" for دندان لغ "a loose tooth".

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دنده را شتر شکست و تاوانش را خر داد *F. T.* His rib was broken by the camel, while the ass indemnified him for the injury (*i. e.* One did the damage; another had to pay).

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دنده اش نرم شود *E. E.* That serves him right!
F. T. Let (*or* may) his ribs be bruised.

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دنیا با مالش عزیز است *F. T.* It is the world's property that makes life precious (*or* dear).

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دنیا ببین چه فنده کور بکچل می خنده *F. T.* How strange the ways of the world are; the blind laughs at the bald!
E. E. (*Same as for* دیگ بدیگ *etc.*)

Notes. (1) فنده is a short form of فند است in colloquial Persian, and فند is a vulgar form of فن which means "art; trick; knack, etc.", but which, by extension, means also "form" — the sense in which it is here used. *See the pl. of* فن *in* الجنون فنون (2) میخنده is a colloquial form of میخندد

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دنیا بکام ابلهان است *E. E.* Fools have the best luck.
F. T. The world gratifies the fools (*or* The world is as fools wish it to be).

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دنیا پس مرگ ما چه دریا چه سراب *F. T.* After we are gone out of this world, what matters if it is changed to a sea or to a mirage. *Cf.* پس از ما کو *etc.*
E. E. When we are gone, let happen what may.

✡ ✡ ✡

دنیا جای آزمایش است نه جای آسایش *T.* The world is a place of trial by ordeal, not of ease.
E. E. Life is a battle, not a feast.

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دنیا خالی نیست *T.* The world is not empty (*i. e.* After all there are to be found also good men in the world).

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دنیا دار مکافات است *F. T.* The world is a place where every one receives the outcome of his act. *Cf.* از مکافات عمل *etc.*
E. E. As a man sows so shall he reap.

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دنیا دایم بریك قرار نیست *T.* The world does not always remain in the same condition (*or* The world is changeable).
E. E. Fortune is fickle.
Note. A variant form of this pvb. is
دنیا همیشه بیك قرار نمیماند

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دنیا دون پرور است *T.* The world fosters mean people.

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دنیا دیدن بِ از دنیا خوردن است *F. T.* Better to see the world than merely to consume the world's goods.
Note. This pvb. has also occurred in the following form: دنیا دیده به از دنیا خورده است *i. e.* He who has seen the world is better off than he who has . . . .

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دنیا را آب ببرد فلان را خواب میبرد *F. T.* Even though all the world were deep in water, he would be deep in slumber.
Note. The pvb. also begins with اگر دنیا را

✡ ✡ ✡

دنیا را هرطور بگیری میگذرد *F. T.* Take things as they come.
(*Lit.*) The world will be (*or* pass by) as you take it.
E. E. Take it easy.

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دنیا مزرعهٔ آخرت است *T.* The world is a farm of futurity

(*i. e.* What one sows in this world he will reap in the next). *Cf.* از مکافات عمل غافل مشو & دنیا دار مکافات است

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دنیا نیرزد آنکه پریشان کنی دلی {سعدی} *F. T.* To cause a single man to be distressed is not worth the whole world.

✡ ✡ ✡

دنیا هزار رو دارد *T.* The world has a thousand faces (*i. e.* takes numerous shapes).
E. E. Fortune is fickle.

✡ ✡ ✡

دنیا دائم بریك قرار نیست *See Note under* دنیا همیشه بیك قرار نمیماند

✡ ✡ ✡

دو پادشاه دراقلیمی نگنجند {سعدی} *F. T.* A single country cannot be ruled by two kings. *See also under* ده درویش *etc.*
Note. کنجیدن means "to be contained".

✡ ✡ ✡

دو پا را (یا هر دو پا را) در یك کفش کردن *T.* To put both feet in one shoe (*i. e.* to persist in one's opinion).
Note. Dehkhoda explains this as "to be importunate".

✡ ✡ ✡

دو تا در راکه پهلوی هم میگذارند برای اینست که بدرد هم برسند *T.* In placing the two leaves of a door side by side they require them to sympathize with (*or* look after) each other.

✡ ✡ ✡

دو چیز طیرهٔ عقل است دم فرو بستن
بوقت گفتن و گفتن بوقت خاموشی {سعدی} *T.* Two things are against common sense: to be silent when one should speak, and to speak when one should be silent.

✡ ✡ ✡

دود از کنده برمی‌خیزد *T.* It is the thick log that makes the smoke. {Old people make the most trouble}.

✡ ✡ ✡

دود چراغ خوردن *E. E.* To burn the midnight lamp (*or* oil).
T. To inhale the smoke coming from an oil lamp.

✡ ✡ ✡

دو دل یك شود بشکند کوه را {نظامی} *F. T.* When two hearts become one they can pull down a mountain.
E. E. Union is strength.

دو ده نیم بهتر از یك ده یك است *F. T.* Two 5 per cent profits are better than one ten per cent. { Commercial principle of rapid turnover }.

✡ ✡ ✡

دوران با خبر در حضور و نزدیکان بی بصر دور {سعدی} *F. T.* Those far away are virtually present if they are well-informed, while those who are near are virtually far away if they lack foresight.

E. E. The nearer to Church, the farther from grace.

✡ ✡ ✡

دور از شتر بخواب‌خواب آشفته مبین *F. T.* Sleep away from the camel, and you will not have disturbed dreams.

Cf. چرا آدم زیر دیوار etc.

✡ ✡ ✡

دور کن زنبور را نا خورده نیش *F. T.* Do away with the bee before it stings you. *Cf.* علاج واقعه *etc.*

✡ ✡ ✡

دوری و دوستی *E. E.* (a) Absence makes the heart grow fond. (b) We are best loved furthest off. (c) Friends agree but at a distance. (d) Hedges between keep friendship green.

T. Remoteness and friendship.

✡ ✡ ✡

دوست آن باشد که گیرد دست دوست درپریشان حالی ودرماندگی {سعدی}

E. E. A friend in need is a friend in deed.

F. T. A friend is he who gives a helping hand to his friend in distress.

✡ ✡ ✡

دوست آنست کو معایب دوست همچو آئینه روبرو گوید
نه که حون شانه با هزار زبان در قفا رفته مو بمو گوید

F. T. A real friend is like a looking-glass, who shows your faults, not like a comb, which, with a thousand tongues, tells them behind your back to a hair.

E. E. (b) There is no better looking-glass than an old friend (who is frank in telling you your faults). (b) The best mirror is an old friend (*Spannish*).

Notes. (1) The above is the form in which *Dehkhoda* presents this exquisite stanza, but I have also seen it in the following form:

دوست دارم که دوست عیب مرا همچو آئینه روبرو گوید
نـه که چون شانه با هزار زبان پشت سر رفته مو بمو گوید

to which I give preference on account of the fact that the word دوست in the first hemistich has been used in two ways. (2) It is very difficult to produce an exact rendering of this poetry in English in view of the "poetical congruity"• therein contained, which is based on the words " looking-glass, comb, and hair ".

✡ ✡ ✡

دوست آنست کـه با تو راست گوید نـه آنکه دروغ ترا راست انگارد

F. T. He is your friend who speaks the truth to you (frankly), not who takes your falsehood to be true.

✡ ✡ ✡

دوست آنست کـه بگریاند دشمن آنست کـه بخنداند *F. T.* A friend brings you to tears, while an enemy causes you to laugh. {Stressing the value of frankness, which a friend is required to possess}. *Cf. the preceding entry.*

✡ ✡ ✡

دوستان در زندان بکار آیند کـه بر سفره دشمنان هـم دوست نمایند

F. T. Friends prove to be useful (*or* helpful) in prison; for at table even enemies seem friends. *Cf.* دوست آن باشد *etc.*

✡ ✡ ✡

دوستان وفادار بهتر از خویشند {سعدی} *T.* Faithful (*or* constant) friends are better than kinsmen.

Note. The first hemistich to this is مرا بعلت بیگانگی ز خویش مران کـه . . . . *i. e.* Drive me not hence because I am a stranger; for . . . .". It is the word *for* (که) which, when standing at the beginning of the second hemistich, makes it regular, and without it the verse would be lame.

✡ ✡ ✡

دوست مرا یاد کند یك هل پوچ *F. T.* A friend will remember me even with an empty cardamom. { Meaning that a gift from a friend, however small it may be, is valuable inasmuch as it is a token of friendship }.

Note. I have also frequently heard دوست مرا یاد کند برگ گلی wherein برگ گل means " rose-leaf ".

✡ ✡ ✡

• This is the term used by the late Professor Browne for the figure of speech called in P. مراعات نظیر

دوست نباید ز دوست در گله باشد { فروغی } *F. T.* Friends should not take offence at each other's acts.

✡ ✡ ✡

دوست همه کس دوست هیچکس نیست *T.* Everybody's friend is nobody's friend.

✡ ✡ ✡

دوستی با مردم دانا نکوست {مولوی} *F. T.* It is advisable to make friends with wise men.

Note. The second hemistich to this is دشمن دانا به از نادان دوست, which see on page 208. { From the versified story by *Mowlavi* of the man who contracted friendship with a bear. One day when the man was asleep, the bear saw a fly walking on his face. In a desire to drive away the fly from his friend's face, the stupid animal fetched a very large stone and threw it at his face, which resulted in his death }. Thus, even real friendship, when combined with ignorance, may prove harmful. *See* دوستی خاله خرسه *and the E. E. given therefor.*

✡ ✡ ✡

دوستی بدوستی جو بیار زردالو ببر *F. T.* We are quits on account of our mutual friendship, but you must give barley in exchange *for* apricots. { Rare pvb. }

E. E. (*Same as for* حساب حساب است *etc.*)

✡ ✡ ✡

دوستی بی سبب میشود دشمنی بی سبب نمیشود *F. T.* Friendship without motive is possible, but enmity without provocation is impossible.

Note. A variant form of this pvb. is

دوستی بی‌جهت ممکن است و دشمنی بی غرض محال

✡ ✡ ✡

دوستی خاله خرسه *T.* The friendship of Aunt Bear (*i. e.* foolish and harmful friendship). *See the story connected with* دوستی با مردم دانا نکوست

E. E. The ape claspeth her young so long that at last she killeth them.

✡ ✡ ✡

دوستی دوستی از سرت می کنند پوستی *F. T.* In the guise of friendship they take your skin off.

✡ ✡ ✡

دوستی را که بعمری فرا چنگ آرند نشاید که بیکدم بیازارند [سعدی]
F. T. After a life's search one finds a friend;
Should one in a moment such friend offend?

✡ ✡ ✡

دوشمشیر در نیامی (یا دریك نیام) نگنجد *F. T.* Two swords cannot be contained in a single scabbard. *Cf.* دو پادشاه *etc.*

✡ ✡ ✡

دو صد بـه بـه بیك اه اه نمی ارزد *F. T.* Two-hundred "Well dones" have less effect than a single "Fie".

✡ ✡ ✡

دو صد گفته چون نیم کـردار نیست [فردوسی] *F. T.* Two-hundred words do not amount to half a deed. {*See the first hemistich to this on page 67*}.
E. E. (a) Action speaks louder than words. (b) Saying and doing are two things. (c) Deeds not words.

✡ ✡ ✡

دو صد من استخوان باید که صد من بار بر دارد *F. T.* A thousand pounds of bones are needed to carry five-hundred pounds of load. {Cited in similar cases}.
Note. One *man* is approximately equal to 3 kilogrammes.

✡ ✡ ✡

دوصد نمیخواهم بیك نمیدهم *F. T.* Two-hundred refusals to accept have not the force of one refusal to give.
Note. نمیخواهم and نمیدهم mean "I do not wish" and "I do not give" respectively.

✡ ✡ ✡

دوغ در خانه (یا دوغ خـانه) ترش است *T.* The *doogh* in one's own house is too sour (*i. e.* One usually despises one's own property). *Cf.* مرغ همسایه *etc.*
Note. دوغ is churned sour milk.

✡ ✡ ✡

دوغ و دوشاب یکیست *T.* Churned sour milk and syrup of grapes are the same.
Note. This is usually cited in an interrogative or exclamatory tone and in defiance of those who are void of discernment.

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دوغورت و نیمش باقی است *T.* Two gulps and a half are still

remaining. { Said when a person expresses dissatisfaction or ingratitude for what he has received or eaten }. { *From the following traditional anecdote* }:

King Solomon once invited all the animals living at his time to a banquet. A monstrous fish or whale, thrusting its head out of the water, asked to be given its portion of the victuals, but the more it was fed, the more it desired to eat, until all that had been prepared for the remaining guests was consumed, and yet the greedy monster would not be filled.

Astonished at the stupendous appetite of the creature, the king inquired as to the amount of the daily food with which it was ordinarily satisfied, to which the monster replied, " My daily food consists of three gulps (or morsels), and all I have eaten so far makes half a morsel; I am waiting, therefore, for the remaining two and a half morsels ".

✡ ✲ ✡

دو کس رنج بیهوده بردند و سعی بی فایده کردند یکی آنکه اندوخت و نخورد دیگر آنکه آموخت و نکرد {سعدی} *F. T.* Two men toiled with no result, and their effort was lost labour: the first was he who amassed (wealth) and enjoyed it not, and the other was he who acquired learning, but practised it not. *E. E.* A man that keeps riches and enjoys them not is like an ass that carries gold and eats thistles.

✡ ✲ ✡

دولت اگر سلسله جنبان شود مور تواند که سلیمان شود { وحشی } *F. T.* When Fortune takes an assisting attitude, the ant can become Solomon. (*More freely*) Fortune may promote a beggar to a king.

Note. The idiom سلسلهٔ . . . را جنباندن means "to betake oneself to . . . . "

✡ ✲ ✡

دولت جاوید یافت هر که نکو نام زیست { سعدی } *F. T.* He who has a good name has everlasting riches. (*Lit.*) He who lived with a good reputation found everlasting riches.
E. E. (a) A good name is better than riches. (b) Good men must die, but death cannot kill their names.

✡ ✲ ✡

دولت نه بکوشیدن است {سعدی} *F. T.* Fortune (*or* wealth) is not won by personal effort.

✡ ✡ ✡

دو لنگه یك خروار است *E. E.* It is six of one and a half a dozen of the other.

Note. One *kharvar* equals 100 *mans* or approximately 300 kilogrammes. But *kharvar* means literally "an ass's load", half of which is called لنگه *lengeh*, elsewhere translated "bale".

✡ ✡ ✡

دول همیشه درست ازچاه درنمیاید *See Note under* دلو همیشه *etc.*

✡ ✡ ✡

دو مار از یك سوراخ در نمی آید یکیش ترکی بخواند یکیش فارسی *F. T.* There never came out of a hole two snakes, of which one could sing Turkish, and the other Persian (*i. e.* The children of the same parents are more or less equal).

✡ ✡ ✡

دو مغز در یك پوست *T.* Two kernels in one shell (*i. e.* extremely united and friendly).

✡ ✡ ✡

ده آدمی بر سفره‌ای بخورند و دو سگ بر مرداری (یا جیفه‌ای) بهم بسر نبرند { سعدی } *F. T.* Ten men will eat at one table, whereas two dogs cannot agree over a piece of carrion.

E. E. Two cats and a mouse,
Two wives in one house,
Two dogs and a bone,
Do not agree in one.

✡ ✡ ✡

ده انگشت را خدا برابر خلق نکرده است *T.* God has not created the ten fingers alike. *Cf.* پنج انگشت *etc.*

✡ ✡ ✡

دِه‌خراب خراج ندارد *F. T.* A ruined village is not liable to tax. *Cf.* از ده ویران *etc.*

✡ ✡ ✡

دِه‌خوب است برای کدخدا و برادرش *T.* The village is (only) good for the headman of the village and his brother.

Note. A variant, but less common, form of this pvb. is در ده کرا خوش است ؟ رئیس و برادرش را

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ده درویش در گلیمی بخسبند و دو پادشاه در اقلیمی نگنجند [سعدی]
F. T. Ten dervishes may sleep on a single carpet, but two kings cannot reign in the same country.
E. E. Two stars keep not their motion in the same sphere; nor can England brook a double reign of Harry Persy and the Prince of Wales.

Notes. (1) گلیم is a short-napped carpet. (2) خسبیدن is an archaic form of خوابیدن . (3) اقلیم is an A. word of Greek origin meaning "clime or climate". It has also been used in the sense of a "continent" or "region".

✡ ✡ ✡

دُهل زیر گلیم زدن *T.* To beat the kettledrum under the carpet (*i. e.* to try to conceal what is manifest or notorious). *Cf.* آفتاب را بگل *etc.*

✡ ✡ ✡

ده می بینی و فرسنگ می‌پرسی *F. T.* With the village in sight, you ask, "How far is it ?" [An unnecessary question].

✡ ✡ ✡

دهن باز بی روزی نمی ماند *F.* An open mouth will have its daily portion (*i. e.* Human beings, who depend on Providence for their daily bread, are sure to have it). *Cf.* سر کم روزی *etc.*

✡ ✡ ✡

دهن سگ بلقمه دوخته به [سعدی] *F. T.* Better to stop the dog's mouth with a morsel.
E. E. Cast a bone in the devil's teeth, and he will save you.

✡ ✡ ✡

دهن سگ همیشه باز است *T.* The dog's mouth is always open (*i. e.* A slanderous person will always slander).

✡ ✡ ✡

دهنش بوی شیر میدهد *E. E.* (a) His mother's milk is scarce out of his nose yet. (b) He smells of mother's milk.
T. His mouth smells of milk.

✡ ✡ ✡

دهنش چاك و بست ندارد *E. E.* He has a loose tongue. (b) He is foul-mouthed.
F. T. His mouth has no fastening.

Note. The word چاك means " a rent or slit ", and has been used in the adjective بی چاك دهن which means

" foul-mouthed ". However, to say that one's mouth has no fastening is more reasonable than to say it has no slit.

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دهن مردم را نمیتوان بست *See under* در دروازه *etc.*

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دهنهٔ جیبش را تار عنکبوت گرفته است *T.* The opening of his pocket has been covered up by spider's web (*i. e.* He is empty-handed).

✡ ✡ ✡

دیبا بروم بردن *T.* To carry fine silk (*or* brocade) to Rome (*or* Byzantine).

E. E. (*Same as* for زیره بکرمان بردن).

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دیبا نتوان بافت ازاین پشم که رشتیم *See under* خرما نتوان خورد *etc.*

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دیدار یار نـا متناسب جهنم است *F. T.* To meet an uncongenial acquaintance is a hell.

✡ ✡ ✡

دیدبانی مجو ز دیدهٔ کور [مکتبی] *F. T.* Do not expect a blind man to act as watchman.

✡ ✡ ✡

دیدهٔ اهل طمع به نعمت دنیا پر نشود همچنانکه چاه به شبنم [سعدی] *F. T.* The worldly desires of the greedy man can never be fulfilled, any more than a well can be filled with dew.

✡ ✡ ✡

دیدی بازی ندیدی روزی *F. T.* If you see me steal it, I shall say, " It was for a joke", but if you don't, what I take will be a Godsend.

Note. A variant form of this pvb. is دیدی شوخی ندیدی جدّی where جدّی means " (in) earnest ".

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دیر آشنا و زود رنج *F. T.* Slow to become sociable, and quick to take offence.

✡ ✡ ✡

دیـر آی و درست آی *F. T.* Come late, if you want, but be sure to come.

E. E. (a) Better late than never. (b) Make haste slowly.

✡ ✡ ✡

دیر آی و شیر آی *F. T.* Come late, if you want, but come as

a lion (*i. e.* without fail).

Notes. (1) The P. phrase is susceptible of grammatical changes; for example, we may say دیر آمد و شیر آمد *i. e.* Such a one came late, etc. (2) It is chiefly for riming purposes that the word شیر has been used here; otherwise, to express the idea of " coming without fail " by the use of the word " lion " does not seem to me very suitable.

✡ ✡ ✡

دی رفت و پری رفته و روز امروز است *F. T.* Yesterday and the day before yesterday are gone; the true day, therefore, is to-day.

✡ ✡ ✡

دیزی ازکاردرآمده *F. T.* A pot which has been tried in cooking.

Note. دیزی is a small earthen pot in which broth and the like are cooked, and, since those who use such pots tell us that the new ones are not suitable for cooking purposes, the phrase has come to mean metaphorically, though jocularly, a fully-matured woman, who has proved after some years to be a good wife.

✡ ✡ ✡

دیشب همه شب کمچه زدی کو حلوا؟ *F. T.* You have been applying the ladle all night, but where is the *halva*? (*i. e. sweetmeat*) *See the explanation given for* آنقدر چربدی *etc.*

✡ ✡ ✡

دیگ بدیگ میگوید رویت سیاه *E. E.* (a) The pot calls the kettle black. (b) Said the kettle to the pan,

"Stand aside, black man ".

T. A pot says to another pot, " Your face is black".

Note. رویت سیاه means also " Shame on you!"

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دیگران کاشتند ما خوردیم ما میکاریم دیگران بخورند *E. E.* He who plants a walnut tree expects not to eat of the fruit.

F. T. Others planted the tree, and we ate of its fruit; it is now our turn to plant it, so that others may eat of its fruit. { *From the following anecdote* }:

A certain king once passed by a very old man who was planting a young walnut tree. Being told by the king that his effort was a lost labour because the tree would

دیوانه بکار خویشتن هشیار است *F. T.* Even the madman is sensible about his own affairs.

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دیوانه چو دیوانه به بیند خوشش آید *T.* One madman is pleased to see another.

✡ ✡ ✡

دیوانه همان به که بُوَد اندر بند *F. T.* A madman is always better chained.

✡ ✡ ✡

دیوِ خوشروی به ازحور گره پیشانی { سعدی } *T.* Better a demon with a cheerful face than a scowling fairy.

Notes. (1) A variant form gives خوشخوی *i. e.* "good-natured" for خوشروی. (2) گره پیشانی literally means "knitting (*or* having knitted) one's brow."

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ذ

ذات نـا یافته از هستی بخش کی تواند کـه شود هستی بخش { جامی }
F. T. What has not partaken of existence can never impart existence to other things.

Note. There is a sort of pun on the word بخش which in the first hemistich, means "share or part", and in the second hemistich is a contraction of بخشنده used as part of the compound adjective هستی بخش 'capable of imparting existence'.

✡ ✡ ✡

ذرع نکرده پاره نکن *E. E.* Look before you leap.
F. T. Do not cut the cloth before you have measured it.

Note. ذرع which is about 41 inches has now been replaced by متر *metr*, 'metre', which is about 40 inches, and ذرع کردن means to measure by the *zar'*.

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ذره ذره پشم قـالـی میشود *E. E.* (a) Many a pickle makes a mickle. (b) Drop by drop fills the tub. (c) Drop by drop the lake is drained. (d) Feather by feather the goose is plucked. *Cf.* اندك اندك *etc.*
T. Particle by particle the wool is woven into a carpet.

Note. The second hemistich to this is ذره ذره خانه خالی میشود *i. e.* Little by little the house becomes empty.

✡ ✡ ✡

ذکرعیش نصف عیش است *F. T.* Mentioning a pleasure is half the enjoyment.

Note. This is apparently a P. form of the A. وصف‌العیش نصف‌العیش *q. v.*

✡ ✡ ✡

ذکر کدورت کدورت آوَرَد *F. T.* Mentioning a past indignation creates a new one.

✡ ✡ ✡

ذوفن بر ذوفنون غالب است *F. T.* The master of one art prevails over the master of arts.

E. E. Jack of all trades, and master of none.

Note. The contemporary poet, *Iraj*, has versified this as follows:

چون نیك کم از بد فزون به ذو فن بجهان ز ذوفنون به

i. e. Since little and good is better than much and bad, the master of one art is better off than the master of arts.

✡ ✡ ✡

ر

راحت محض میسر نشود نیست صافی که مکدر نشود {ایرج}

T. Perfect ease is impossible; nothing so pure that it does not become sullied.

E. E. No joy without alloy.

✡ ✡ ✡

راز خود با یار خود چندانکه بتوانی مگو *F. T.* As far as possible do not tell your secret to your friend.

Note. In a passage of *Golestan*, the famous book of *Sa'di*, the reason given for this is that one's friend may turn an enemy.

✡ ✡ ✡

راز مردم فاش کردن بدترین عیبها است *T.* It is the worst of faults to divulge the secrets of others.

✡ ✡ ✡

راستی از تو مدد از کردگار *F. T.* Truth on your part and help on God's.

✡ ✡ ✡

راستی رَستی *F. T.* If you are true, you are saved.

Cf. النجات فی الصدق

✡ ✡ ✡

راستی که بدروغ ماند مگوی *T.* Tell not a truth which resembles a lie.

E. E. Avoid the appearance of evil.

✡ ✡ ✡

راستی موجب رضای خدا است کس ندیدم که گمشداز ره راست {سعدی}

F. T. Truth wins the approval of God; I have never seen a man lost who followed the straight way.

Note. The beauty of the P. lies in the use of راست "straight" or "honest" and of راستی derived from same, which means "straightness" or "honesty".

✡ ✡ ✡

ران‌ملخ بسلیمان (یا نزد سلیمان) بردن *T.* To carry a grasshopper's leg to King Solomon.
E. E. (*Same as for* زیره بکرمان بردن).

✡ ✡ ✡

راوی سنی است *T.* The narrator (of the tradition) is a Sunnite.
Note. Since the Shiites do not rely on the Sunnites insofar as the narration of the Prophet's traditions are concerned, the phrase, which is assumed do have been said by a Shiite, means, " You cannot rely on the truth of such and such a rumour ".

✡ ✡ ✡

راه باریك است و شب تاریك و منزل بس دراز *T.* The road is narrow, the night is dark, and the destination is far.

✡ ✡ ✡

راه براهدار سپرده است *T.* The road is entrusted to the road-guard.

✡ ✡ ✡

راه بی خوف بوَد مردم غارت زده را *F. T.* Those who have been plundered have no fear of (robbers in) a road.

✡ ✡ ✡

راهِ حق یکیست و راه باطل هزار *T.* There is only one true way, but there are a thousand false ones.

✡ ✡ ✡

راهِ دزد زده امن‌است *T.* A road on which robbery has happened is safe.

✡ ✡ ✡

راهِ دویده کفش دریده *F. T.* The road has been crossed by running, and the runner's shoes have been torn. [Said when a useless effort has been made].

✡ ✡ ✡

راه را نزدیك کردن *E. E.* (a) To meet one's end. (b) To go to one's last home.
T. To shorten the way.

✡ ✡ ✡

رأی‌العلیل علیل (A.) *F. T.* The judgment of the unhealthy is unsound.
E. E. A sound mind in a sound body.

✡ ✡ ✡

رأی قوی از شمشیر بُرنده کاری تر است *T.* A strong will acts

better than a sharp sword.

✡ ✡ ✡

رب‌النوع روزی کور است *T.* The god of daily food (for creatures) is blind.

Note. The contemporary poet, *Iraj*, in his verse
بیونان این مثل مشهور باشد که رب‌النوع روزی‌کور باشد
says that this is a common pvb. among the Greeks.

✡ ✡ ✡

رحم آوردن بربدان ستم است برنیکان [سعدی] *F. T.* To have mercy on the bad means to be unjust to the good.

E. E. (a) He hurts the good who spares the bad. (b) A favour ill placed is a great waste.

Cf. ترحم بر پلنگ تیز دندان *etc.*

Note. A variant form gives رحم کردن for رحم آوردن

✡ ✡ ✡

رحمت به‌کفن دزد اولی *F. T.* May the first shroud-snatcher be blessed. { *From the following anecdote* }:-

The inhabitants of a certain locality complained to the local governor that an unknown person was in the habit of opening the graves of the newly-buried dead people and rob them of their shrouds. The governor managed to find the criminal, who was severely punished for the act.

Soon after another man in the locality followed in the footsteps of the old criminal. But this man was so mean that, in addition to the robbery, he practised disgraceful acts on the dead bodies, the traces of which could be seen by the public. The inhabitants, preferring naturally what the first man had been doing with the dead, would say, whenever they remembered his act, "May the first shroud-snatcher be blessed ".

Notes. (1) The pvb. is cited when after a bad fate one meets with a worse one. (2) Some people say, صد رحمت به‌کفن دزد اولی *i. e.* A hundred blessings to the first shroud-snatcher.

✡ ✡ ✡

رحم خوب است ولو در دل کافر باشد *T.* Compassion is laudable even on the part of an unbeliever.

Note. A common variant replaces ولو by اگر which means " if ".

رخت دو جاری را در یك طشت نمیشود شست *T.* One cannot wash the clothes of two sisters-in-law in the same tub. { They are usually each other's rivals or enemies }.

Note. Here "sister-in-law" means the wife of the brother of one's husband.

✡ ✡ ✡

رخش باید تا تن رستم کشد *F. T.* It is *Rakhsh* which *Rostam* needs to mount on. *Cf.* دوصد من *etc.*

Note. Rostam is the name of the famous hero of *Shahnameh*, the epic poetry and legendary history of Iran by *Ferdowsi*, and *Rakhsh* is the name of the hero's horse.

✡ ✡ ✡

ردّ خلق قبول خالق *F. T.* The Creator will (*or* may) accept what His creatures reject.

✡ ✡ ✡

رد دشمن قبول دوست است *T.* Rejection by an enemy is acceptance by a friend.

✡ ✡ ✡

رزق هر چند بیگمان برسد شرط عقل است جستن ازدرها {سعدی}
F. T. Although a man's daily bread will certainly be giver to him, it is wise for him to seek in every direction.
E. E. (*Same as for* از تو حرکت *etc.*)

✡ ✡ ✡

رستم است و یکدست اسلحه *F. T. Rostam's* all is a single set of weapons. { Meaning that it is unjust to envy, or deprive some one of, a thing which is his sole credit or property }. *See Note under* رخش باید *etc. about Rostam.*

✡ ✡ ✡

رستم در حمام *E. E.* (a) Man of straw. (b) Cardboard cavalier.
F. T. The portrait of *Rostam* at the entrance of a public bath-house. *See Note under* رخش باید *etc.*

✡ ✡ ✡

رسیده رسیده خورد *F. T.* The unexpected guest must take pot-luck (*lit.* that which is available). *Cf.* خانه هرچه *etc.*

✡ ✡ ✡

رضای دوست بدست آرو دیگران بگذار *F. T.* Gratify the wishes of your friend, and set aside those of others.

✡ ✡ ✡

رطب خورده منع رطب چون کند {سعدی} *T.* How can one who has

eaten dates forbid the eating of dates? *See* خرما خورده *etc. and the Note appended thereto.*

✡ ✡ ✡

رطب ناورد چوب خر زهره بار {سعدی} *F. T.* Oleander will not bear dates.

E. E. Figs do not grow on thistles.

✡ ✡ ✡

رفت ریش بیارد سبیلش را هم باخت *T.* He went to get a beard, but lost his moustache. *Cf.* رفت بنان برسد *etc.*

E. E. (*Same as for* شد غلامی *etc.*)

✡ ✡ ✡

رعیت از رعایت شاد گردد *F. T.* Subjects (*or* peasants) become happy if they are cared for.

Note. The resemblance between the words رعیت and رعایت gives to the P. phrase a proverbial shape. To imitate this in *E.*, one might freely say, "A peasant will remain a peasant, if for him life is made pleasant.

✡ ✡ ✡

رفت ابروش را درست کند چشمش را کور کرد *Same as* آمد زبر ابروش را بگیرد *etc.*

✡ ✡ ✡

رفت بنان برسد بجان رسید *F. T.* The attempt to earn bread, cost him his head. *Cf.* شد غلامی *etc.*

Note. بجان رسیدن or بجان آمدن has also been used to mean "to be driven to extremities".

✡ ✡ ✡

رفت ثواب کند کباب شد *Same as* آمد ثواب کند *etc.*

✡ ✡ ✡

رفتم خانهٔ خاله دلم واشه خاله مُخسید دلم پوسید *F. T.* I went to my aunt's to be relieved of my mood, but she went to sleep and I got more depressed.

Note. واشه is a colloquial form of باز شود and مُخسید is a contraction of خسبید

✡ ✡ ✡

رفتن و نشستن به که دویدن و گسستن {سعدی} *F. T.* Better to travel by slow stages than hurry forward and fall exhausted.

✡ ✡ ✡

رفتنی میرود و آمدنی میاید شدنی میشود و غصه بما میماند *F. T.* That which is destined to go will go; that which is

destined to come will come, and that which is destined to happen will happen; no use worrying about them.

✡ ✡ ✡

رقاص نمیتواند برقصد میگوید زمینش کج است *E. E.* A bad workman quarrels with (or blames) his tool.

F. T. The dancer who cannot dance well says the floor is uneven.

Note. The variant form رقاصی کردن نداند گوید که صحن کج است is rare and bookish.

✡ ✡ ✡

رقصش مال دیگران است عرقچینش مال ما است *F. T.* Others have seen the dance, and we have to pay for it. (*Lit.*) She dances for others and holds the hat before us.

Note. عرقچین is a skull-cap, and in the old days a dancer would hand his (or her) skull-cap round to obtain money.

✡ ✡ ✡

چه آنجا کن *See under* رگ آنجا زن کز آن خونی گشاید *etc.*

✡ ✡ ✡

رگ خواب کسیرا بدست آوردن *E. E.* To get the length of one's shoes.

F. T. To find the nerve by which a person gets to sleep.

✡ ✡ ✡

رنج چو عادت شود آسودگی است [ابرج] *T.* Suffering, when it becomes a habit, is ease.

✡ ✡ ✡

رنج راحت دان چو شد مطلب بزرگ [شیخ بهائی] *F. T.* Where a serious (*or* great) business is involved, suffering should be considered ease.

✡ ✡ ✡

رنج غربت به که اندر خانه گنج *See under* با تهی کشتن *etc.*

✡ ✡ ✡

رنج کش تا بگنج رسی *Same as* تا رنج نبری *etc.*

✡ ✡ ✡

رند را بند و قحبه را پند سود نکند *F. T.* Chains do not change the lewd man; nor is counsel of any avail to the prostitute.

Cf. توبهٔ گرگ مرگ است

✡ ✡ ✡

رنگ رخساره خبر میدهد از سرّ ضمیر [سعدی] *F. T.* The colour of the cheek gives information of the heart's secret.

E. E. (a) The heart's letter is read in the eyes. (b) A happy heart makes a blooming visage.

Note. A variant form substitutes گواهی دهد (*i. e.* "bears testimony") for خبر میدهد

✡ ✡ ✡

رنگ زردم را ببین احوال زارم را مپرس *F. T.* When you see my pale face, do not inquire about my deplorable condition. *Cf. the preceding entry.*

Notes. (1) Some would replace مپرس by بپرس (*Ask*), in which case the phrase would mean "Look at my pale face, and (then) inquire..." (2) The P. saying, which is a regular hemistich, is often shortened to رنگم را ببین حالم را or رنگم را ببین حالم را مپرس بپرس

✡ ✡ ✡

روباه بروباه میگوید روباه بدُمش میگوید *T.* The fox tells another fox, and the latter tells it to his own tail. [A reference to how responsibility is passed on].

✡ ✡ ✡

روباه تا ته چاه است کرباس نذر میکند *F. T.* While the fox is in the well, he vows a thank-offering (of canvas).

E. E. The Devil was ill, the Devil a saint would be;
The Devil was well, the Devil a saint was he.

Note. A variant form of this pvb. replaces نذر میکند by خیر میکند which means "distributes in charity".

✡ ✡ ✡

روبرو بودن به از پهلو بوَد *F. T.* It is better to sit opposite a person than beside him.

✡ ✡ ✡

روبروخاله پشت سر چاله *Same as* پیش رو *etc.*

✡ ✡ ✡

روح را صحبت ناجنس عذابی است الیم [حافظ] *F. T.* Ill-assorted companionship is a torment to the spirit.

Cf. دیدار یار نامتناسب *etc.*

✡ ✡ ✡

رودهٔ تنگ بیك نان تهی پر گردد نعمت روی زمین پر نکند دیدهٔ تنگ [سعدی]

A single loaf will satisfy bodily greed (*lit.* will fill a narrow intestine); the whole riches of the world will not satisfy mental greed (*lit.* will not fill narrow eyes).

E. E. It is cheaper to feed one's belly than one's eyes (*or*

It is easier to fill a glutton's belly than his eye).

Note. A variant form has نان جوین (bread of barley) for نان تهی which means mere bread without any other food to eat it with.

✡ ✡ ✡

روز از نو روزی از نو *F. T.* A new day and a new portion.

Notes. (1) Although this pvb. is similar to چو فردا رسد فکر فردا کنیم *q. v.*, it is also often used to mean, "Let bygones be bygones". (2) روزی is the daily bread or means of subsistence that one receives from Providence.

✡ ✡ ✡

روز امید دراز است *T.* A day of hope is a long day.

✡ ✡ ✡

روز بهار هفت بار نهار *F. T.* Seven dinners in a day of spring. { In the spring people have more appetite than in the other seasons }.

Note. I believe the correct word for "lunch" or "dinner" is ناهار. The word نهار in Arabic means "day".

✡ ✡ ✡

روز قیامت اول ازهمسایه می پرسند *F. T.* On the Ressurrection Day the first inquiry is about one's neighbour. { Stressing the ties of neighbourhood }. *Cf.* پرس همسایه را *etc.*

✡ ✡ ✡

روزگار آئینه را محتاج خاکستر کند *F. T.* With the turn of fortune, the mirror may come to need ashes. { Ashes are often used for polishing mirrors }.

✡ ✡ ✡

روزهٔ بی نماز ، عروس بی جهاز ، قورمهٔ بی پیاز *F. T.* Fasting without prayers, a bride without dowry, and preserved meat without onions (are all incomplete).

✡ ✡ ✡

روزهٔ شك دار گرفتن *F. T.* To observe a fast under uncertain conditions (*i. e.* to do an act which is of a doubtful issue).

✡ ✡ ✡

روزی کس کس نخورد *F. T.* No one will eat the daily portion fixed for another by Providence.

✡ ✡ ✡

روزیمان بدست کلاغ افتاده است *F. T.* The crow has taken control of our daily bread. { Said in cases when a mean or

stingy porson is giving out supplies in scanty portions }.

✿ ✿ ✿

روزیِ مهمان پیش‌ازخودش میاید *T.* The guest's portion comes in before him. {Hospitable and religious-minded people often find this to be true }.

✿ ✿ ✿

روستایی اگرولی بودی خرس درکوه بوعلی بودی *F. T.* If the rustic were a lord, the bear would be Avicenna in the mountain.

Cf. the E. You can't make a silk purse out of a sow's ears.

✿ ✿ ✿

روستایی را که رو دادی کفش بلند میکند *F. T.* If you give a yokel too much freedom, he will raise his shoe (and threaten to beat you).

E. E. Give him an inch and he will take an ell.

✿ ✿ ✿

روشن شود هزار چراغ از فتیله‌ای *T.* A thousand lamps can be lit from a single wick. { Cited in similar instances }.

✿ ✿ ✿

روغن ازترب برنیاید *E. E.* One can't get blood out of a stone.

T. Oil does not come out of a radish.

Note. I prefer چربی ازسنگ برامی‌آید *q. v.*, which is also a regular hemistich, and which is more common than the pvb. here given.

✿ ✿ ✿

روغنِ ریخته جمع نمیشود *E. E.* No use crying over spilt milk.

T. Spilt oil cannot be gathered.

Note. A variant form of this pvb. is روغنی که ریخت جمع نمیشود

✿ ✿ ✿

روغنِ ریخته را نذرامامزاده کردن *F. T.* To vow spilt oil for the lamp in the shrine (*i. e.* to be charitable with something which is valueless).

✿ ✿ ✿

روغنی که ریخت جمع نمیشود *See Note under* روغن ریخته *etc.*

✿ ✿ ✿

روهست از زور بدتر *F. T.* Shamelessness goes farther than force (*i. e.* A shameless and importunate person succeeds in the end in obtaining what he wants).

✿ ✿ ✿

روی زیبا مرهـم دلهـای خسته است و کلید درهـای بسته { سعدی }
T. A beautiful face is a balm for sore hearts, and a key to closed doors.
E. E. Beauty opens all doors.

✡ ✡ ✡

ره بـرو بیره مرو هر چند ره پیچان بـود *E. E.* Don't desert the highway for the short cut.
F. T. Do not leave the right road, however twisting it may be.

✡ ✡ ✡

رهروآن نیست که گه تند و گه آهسته رود
رهرو آنست که آهسته و پیوسته رود *F. T.* The true wayfarer is not he who goes sometimes fast and sometimes slowly, but he who goes slowly and steadily.
E. E. (a) Slow and steady wins the race. (b) Slow but sure. *Cf.* آهسته برو پیوسته برو

✡ ✡ ✡

ره نتوان رفت بپای کسان{نظامی} *F. T.* One cannot walk with other people's feet (*i. e.* One must stand on one's own feet).

✡ ✡ ✡

ریاست بی سیاست نتوان کرد *F. T.* Good management is impossible without punishment (*or* Directorship is. . . .).

✡ ✡ ✡

ریسمان سوخت کجیش بیرون نرفت *F. T.* The rope is burnt, but has not lost its twist. *Cf.* خوی بد درطبیعی *etc.*
E. E. (a) Habit is second nature. (b) Can the leopard change his spots ?

✡ ✡ ✡

ریش خام طمع بر . . . . مفلس *F. T.* The beard of the man who covets in vain other people's properties will be in the hands of the poor man. { Meaning that a poor man is better off than a covetous man, or else comes in possession of what the covetous man fails to obtain }.
Note. Dehkhoda has بجیب مفلس *i. e.* in the poor man's pocket.

✡ ✡ ✡

ریش دراز علامت احمقـی است *T.* A long beard is a sign of foolishness.
Note. Some substitute بلند for دراز and some say

ریش دراز وسر کوچك adding "and a small head", in which case the plural "are" would be used.

✡ ✡ ✡

ریش درآسیا(ب) سفید نکرده است *F. T.* His beard has not been whitened in the mill (*i. e.* He has taken pains and obtained experience).

Note. This phrase is susceptible of grammatical changes; for example, one could say ریشم را در آسیاب سفید نکرده‌ام "My beard . . . . . "

✡ ✡ ✡

ریش را روی سبیل گذاشتن *T.* To lose one's beard for the sake of possessing a moustache. *Cf.* دفت ریش بیارد *etc.*

✡ ✡ ✡

ریش وقیچی هردو دردست شماست *T. F.* The beard and the scissors are both in your hands (*i. e.* I am at your mercy or wholly in your power).

✡ ✡ ✡

ریگ در کفش داشتن *E. E.* (1) To have something up one's sleeve. (2) To have a sly meaning.

T. To have a sand (*or* pebble) in one's shoe.

ز

ز آب خُرد ماهی خُرد خیزد { سعدی - نظامی } *F. T.* A little pool produces small fish.

✡ ✡ ✡

زادهٔ خسرو دریـد سینـهٔ خسرو محـرم دارا شکافت پهلـوی دارا

F. T. The offspring of *Khosrow* tore his father's breast,
And Darius' side was stabbed by his friend best.
{ Cited in similar cases }.

Note. *Khosrow*, a king of the Sassanide Dynasty, was killed by his own son, *Shirooyeh*, and Darius III, was murdered by two of his intimate companions, who were afterwards killed for their treacherous act by Alexander the Great, with whom Darius was fighting.

✡ ✡ ✡

زادهٔ ظالم ستمگر میشود *T.* The offspring of a cruel man becomes a tyrant.

Note. ستمگر is actually nothing more than the P. equivalent of the A. word ظالم

✡ ✡ ✡

زآواز روبه نترسد پلنگ {فردوسی} *T.* The leopard does not fear the bark of the fox.

✡ ✡ ✡

زبان بریده بکنجی نشسته صم بکم
به از کسیکه نباشد زبانش اندر حکم { سعدی } *F. T.* Better to be dumb than to have a tongue which is not under control.

Note. The literal meaning of the first hemistich is "A person, whose tongue has been cut off, and who sits in a corner – deaf and dumb".

✡ ✡ ✡

زبان پاسبان سر است *T.* The tongue is a watchman for the head.

E. E. (*Same as for* زبان سرخ *etc.*)

Note. A variant form of this pvb. is زبان در دهان پاسبان سر است *i. e.* The tongue in one's mouth . . . .

✡ ✡ ✡

زبان ترجمان دل است *T.* The tongue is the heart's interpreter.

✡ ✡ ✡

زبان جای نرم گذاشته است *T.* The tongue has a soft seat. { It is easy to talk but difficult to carry out what is said }.

✡ ✡ ✡

زبان خر (را) خلج داند *F. T.* The ass-driver understands his ass's tongue (*i. e.* People of the same level understand each other).

Note. خلج (*khalaj*) is a native of خلجستان (*khalajestan*), a district near *Ghom*.

✡ ✡ ✡

زبانِ خلق تازیانهٔ خدا است *F. T.* The people's tongue (*or* voice) is the scourge of God (*i. e.* Bad reputation is a punishment for one's evil acts). *Cf. the Lat. pvb.* Vox populi vox Dei.

✡ ✡ ✡

زبان خوش مار را از سوراخ بیرون میاورد *T.* A sweet tongue (*i. e.* soft words) will draw a snake from its hole. { Gentle means are always best }. *Cf.* با زبان خوش *etc.*

✡ ✡ ✡

زبانرا از هر طرف بچرخانی می‌چرخد *F. T.* The tongue turns whichever way you turn it (*i. e.* It is easy to talk). *Cf.* زبان جای نرم گذاشته است

Note. A variant form of this pvb. is زبان گوشت است بهرطرف بگردانی میگردد *i. e.* The tongue is made of flesh. . . .

✡ ✡ ✡

زبانِ سرخ سرِ سبز میدهد برباد *E. E.* (1) The tongue talks at the head's cost. (2) The unruly tongue endangers the whole body.

F. T. The red tongue leads the green head to destruction.

✡ ✡ ✡

زبانش با سرش بازی میکند *T.* His tongue plays with his head (*i. e.* His words endanger his life).

✡ ✡ ✡

زبان مالیات ندارد *F. T.* The tongue is not liable to taxation (*i. e.* As people pay no tolls for talking, it may sometimes be worth while to say something).

E. E. Talking pays no toll.

✡ ✡ ✡

زبانِ مرغان مرغان دانند *T.* Birds know each other's language (*i. e.* People of the same level understand each other).

✡ ✡ ✡

زر [سعدی] نابهرِ نهادن چه سنگ و چه زر *F. T.* If gold is to be put away, what is the difference between it and stone? {From the versified anecdote by *Sa'di* of the miser's son who, finding the place where his father used to bury his amassed wealth, once managed to unearth it and substitute a stone for it. When the miser asked his son why he had so behaved, the latter said, "If gold (*i. e.* money) is to be stored away, what is the difference between it and stone?}

✡ ✡ ✡

زبیماری بتر بیماری داری *F. T.* Taking care of the sick is worse than sickness itself.

Note. The poet *Nezami* adds to this hemistich the verb است (is).

✡ ✡ ✡

زپیشه بخور همیشه بخور *F. T.* Eat of the fruit of your trade, and you will always have something to eat. *Cf.* ازتوحرکت *etc.*

✡ ✡ ○

زخم سنان بر تن است زخم زبان برجان *E. E.* A blow with a word strikes deeper than a blow with a sword.

F. T. The spear strikes the body, the tongue afflicts the soul.

Note. There are other variants for this pvb., amongst them زخم تیر برتن است *etc.*, and زخم زبان از زخم شمشیر بدتر است.

✡ ✡ ✡

زدست دیده ودل هردوفریاد که هرچه دیده بیندل کند یاد [باباطاهر]

F. T. Heaven save us from the eye and the heart, for whatever the former sees the latter fancies. *Cf. the pvb.* If the eyes do no not admire, the heart will not desire, *which is of Italian origin.*

✡ ✡ ✡

زر ازمعدن بجان کندن برآیدواز دست بخیل بجان کندن برنیاید [سعدی]

F. T. Gold can be got from a mine by excaviting, but cannot be got from the miser even when he is on the point of death.

✡ ✡ ✡

زر برسر پولاد نهی نرم شود F. T. Gold will soften even steel.
E. E. Money makes the mare go.

✡ ✡ ✡

زرِ پاك از محك نمی‌ترسد F. T. Pure gold does not fear the touchstone.
E. E. (*Same for as* طلائی که پاك است *etc. and* تو پاك باش *etc.*)

✡ ✡ ✡

زر دادن و درد سر خریدن F. T. To spend money and only obtain worry. *Cf.* ترتیزك کاشتم *etc.*

✡ ✡ ✡

زر را دوست بسیاراست و زردار را دشمن بسیار F. T. Gold has many friends, but he who possesses it has many enemies.

✡ ✡ ✡

زر زر کشد E. E. Money begets money.
T. Gold draws (*or* attracts) gold. *Cf.* پول پول را *etc.*
Note. زر زرکشد occurs in, and may have been derived from, the following verse by *Nezami*: -

شنیدم ز پیران دینار سنج که زر زر کشد در جهان کنج کنج

i. e. I heard from the old assayers of coins that in this world gold attracts gold, and one treasure-trove draws another.

✡ ✡ ✡

زرِ عاشقی دو بار(ه) بکیسه نمیرود F. T. Money spent in love-making does not return to one's pocket (*i. e.* is wasted).

✡ ✡ ✡

زر کار کند مرد لاف زند T. The money does the work, and the man does the boasting.

✡ ✡ ✡

زر محك مردم بدگوهر است {امیر خسرو} F. T. Gold (*or* money) is a touchstone by which the ill-natured are tested.

✡ ✡ ✡

زروبه رمد شیرِ نادیده جنگ {فردوسی} F. T. The untried lion will shrink before the fox.
Note. نادیده جنگ originally means "who has not seen (*or* been experienced in) war".

✡ ✡ ✡

زری که پاك شد از امتحان چه غم دارد F. T. Pure gold does not worry about the test. *Cf.* زر پاك *etc.*

✡ ✡ ✡

زشت بوَد دادن و وا خواستن {امیر خسرو} *T.* It is not decent to give and try to take back. *Cf. the E.* To give with one hand and take back with the other.

✡ ✡ ✡

زصد انگشت نایدکارِ یك سر {ویس ورامین} *F. T.* A hundred fingers will not do what one head does.

Note. The second hemistich to this is نه از سیصد ستاره کارِ یك خور *i. e.* Nor can three - hundred stars do the work of a sun.

✡ ✡ ✡

ز صد تیر آید یکی بر نشان *T.* Of a hundred arrows one hits the mark.

Note. A variant form of this pvb. replaces تیر by چوبه which means "the shaft of an arrow".

✡ ✡ ✡

ز عشق تا بصبوری هزار فرسنگ است {سعدی} *F. T.* There are thousands of miles between love and patience. *Cf. the E.* There is a vast difference between an old woman and a princess.

Note. The *E.* pvb. is a fit parallel for the P. pvb., since both are cited in cases when one wishes to lay stress on the great difference between any two things, though *Sa'di* was originally dealing with love and patience, which are incompatible.

✡ ✡ ✡

زکام ام‌الامراض است *T.* A cold is the mother of all diseases.

Note. (1) زکام properly means a cold in the head, a coryza. (2) اُمّ is the A. word for مادر "mother."

✡ ✡ ✡

زکوةِ تخم مرغ یك پنبه دانه است *F. T.* The tithe payable on an egg would be only a cotton - seed.

Note. زکوة, which is sometimes spelled زکات, is properly a poor - rate or alms, as prescribed by Islam.

✡ ✡ ✡

زکهتر پرستش زمهتر نوازش *T.* Service from inferiors, favour from superiors.

Note. This is derived from the *Shahnameh*, where the last word is نواز – a contraction of نوازش

✡ ✡ ✡

زلف خوبان زنجیر پای عقل است و دام مرغ زیرك [سعدی] *F. T.* The ringlets of beauties are fetters for the feet of reason, and snares for wise birds.

✿ ✿ ✿

زمان گذشته نیاید ببر [فردوسی] *E. E.* (a) What is past is past. (b) Let bygones be bygones.

✿ ✿ ✿

زمانه ایست که هر کس بخود گرفتار است *F. T.* The world of to-day is such that every person is absorbed in his own cares.

✿ ✿ ✿

زمانه با تو نسازد تو با زمانه بساز *F. T.* If the times do not fit you, fit yourself unto them.

✿ ✿ ✿

زمانه سفله پرور است *T.* The world is a fosterer of mean people. (*Same as* دنیا دون پرور است).

✿ ✿ ✿

زمستانرا شبی پیران را تبی *F. T.* A single night may end winter, and a single attack of fever may end an old person.

Note. Dehkhoda connects the idea of cold with that of old age, explaining this saying to be a caution for old persons against catching cold in winter.

✿ ✿ ✿

زمستان رفت روسیاهی بزغال ماند *F. T.* The winter is gone, and now the face of the coal remains black (with shame). [This amounts originally to saying, "Although we were not helped with coal during the winter, we managed to outlive the season, and now the cold - in this case he who had it but refused to give it—will bear the shame"].

✿ ✿ ✿

زمین سفت (ی) آسمان دور *T.* The earth was solid (*or* hard), and the heavens were far (*i. e.* No remedy whatever could be imagined).

✿ ✿ ✿

زمین شوره سنبل بر نیارد در او تخم عمل ضایع مگردان [سعدی] *F. T.* Hyacinth will not grow in brackish ground; waste not therein the seed of effort. *Cf.* از شوره زمین *etc.*

E. E. Figs do not grow on thistles.

✿ ✿ ✿

زمین وزمانرا بهم بدوزی خداوند ندهد زیاده روزی *F. T.* Though

you leave no stone unturned, God will not increase your daily portion. (*Lit.*) Even if you sew the earth and the heavens together, ...).

✡ ✡ ✡

ز نا آمده بد چه ترسی همی {فردوسی} *E. E.* Don't fear the worst until you see the worst.

T. Why do you fear the evil which has not (yet) come?

✡ ✡ ✡

T. زن آئینهٔ مرد است The woman is the mirror of her husband.

✡ ✡ ✡

ز نا پاك زاده مدارید امید که زنگی به شستن نگردد سفید {فردوسی}

F. T. Rely not on the bastard; for the Ethiopian will not become white by washing.

E. E. (a) Crows are never the whiter for washing themselves. (b) You cannot wash a blackamoor white.

✡ ✡ ✡

F. T. زن از غازه سرخرو شود ومرد ازغزا Women redden their faces by painting, and men by fighting (*i. e.* by weltering in their blood).

Note. The pseudo-etymology of the similar words غازه "rouge or paint" and غزا "war" gives a proverbial shape to this saying.

✡ ✡ ✡

F. T. زن باید باحادر بیاید باکفن برود The woman should come to her husband's house in a veil, and leave in a winding-sheet *Cf.* با چادر سیاه رفتی *etc. and See explanation of* چادر *on page 69.*

✡ ✡ ✡

F. T. زن بد را درشیشه کنند کارخودرا میکند An unchaste woman will be unchaste even if confined in a glass vessel.

✡ ✡ ✡

T. زن بلا است (و) هیچ خانه‌ای بی‌بلا نباشد Woman is a plague; yet may no house be without such a plague!

Note. This has been versified as follows:

زن بلاباشد بهر کاشانه‌ای بی‌بلا هرگز نگردد خانه‌ای

✡ ✡ ✡

زنبور بمارگفت تو بزن من خود را نشان میدهم من میزنم تو خود را نشان بده *F. T.* Said the hornet to the serpent, "Show yourself when I bite, and I will show myself when you bite".

{ Meaning that the serpent is only notorious for having a deadly poison, while it is the dreaded name of the reptile which is really fatal }.

✡ ✡ ✡

زنبور درشت بیمروّت را گوی
باری چوعسل نمیدهی نیش‌مزن {سعدی} *F. T.* Say to the ruthless hornet, "Though you do not give honey, at least do not sting".

✡ ✡ ✡

زن تا نزاید دلبر است و چون زاید مادر است *F. T.* A woman is a sweetheart before she has a baby, and a mother after she has had one (*i e.* Women are to be honoured at whatever stage of life they may be).

✡ ✡ ✡

زن تا نزاید بیگانه است *T.* One's wife is like a stranger before she has had a baby.

✡ ✡ ✡

زن جوانرا اگر تیری درپهلو نشیند به که پیری {سعدی} *F. T.* An arrow in the side of a young woman is better than an old husband by her side.

✡ ✡ ✡

زن راضی مرد راضی گور پدر قاضی *F. T.* When man and wife agree, confound the judge!

✡ ✡ ✡

زن سلیطه سگِ بی‌قلاده است *T.* A shrew is a dog uncontrolled by a collar.

✡ ✡ ✡

زن سلیطه شوهر مرد است *F. T.* A shrew rules her husband (*or* wears the trousers).
Lit. A shrew is her man's husband.

✡ ✡ ✡

زن که رسید به بیست بحالش باید گریست *F. T.* When a woman attains the age of twenty, her condition is to be deplored.
{ Old-fashioned, but incorrect, belief that a woman loses her beauty at that age }.

✡ ✡ ✡

زنگ از آهن خیزد و آهن را خورد *F. T.* Iron is corroded by the very thing to which it gives birth, that is rust.
{ Cited in similar cases }.

زنگی بشستن نگردد سفید E. E. (*Same as for* ز ناپاك زاده *etc.*)
Note. This is part of a verse by *Ferdowsi*, which begins with ز ناپاکزاده *q. v.*

✡ ✡ ✡

زن نانجیب گرفتن آسان ولی نگاه داشتن آن دشوار است *T.* It is easy to marry an unchaste woman, but difficult to keep her.

✡ ✡ ✡

زن نداری غم نداری *T.* No wife no worry. (*Freely*) No wife no strife.

✡ ✡ ✡

زن و اژدها هر دو درخاك به { فردوسی } *E. E.* Better dwell with a dragon than with a wicked woman.
F. T. Both women and dragons are better under the earth.

✡ ✡ ✡

زن و شوهر جنگ کنند ابلهان باور کنند *F. T.* When a man and his wife quarrel, only fools believe (that they are really quarrelling).

✡ ✡ ✡

زنهار کسیرا نکنی عیب که عیب است *F. T.* It is a shame to put one to shame by cavilling.

✡ ✡ ✡

ز نیرو بود مرد را راستی ز سستی دروغ آید و کاستی { فردوسی }
F. T. Straightness (*i. e.* uprightness or truth) comes from strength, while falsehood and faults come from weakness.

✡ ✡ ✡

زنی که جهاز ندارد اینهمه ناز ندارد *F. T.* A woman who has no dowry has (*or* should have) no airs.

✡ ✡ ✡

زورت بیش است حرفت پیش است *E. E.* Might is right.
F. T. If you have more power, your words prevail.

✡ ✡ ✡

زور حق را پامال میکند *F. T.* Might tramples on right.
E. E. Might is right.

✡ ✡ ✡

زور ده مرده چه خواهی زر یکمرده بیار {سعدی} *F. T.* Ten men's strength is not worth one man's money.

✡ ✡ ✡

زورش بخر نمیرسد به پالانش می‌چسبد *F. T.* He cannot prevail over the ass, so he takes hold of the pack - saddle.

Cf. بخر دستش *etc.*

E. E. Since he cannot be revenged on the ass, he falls on the pack - saddle.

✡ ✡ ✡

زور که آمد حساب برخاست *F.T.* Where might is in, reckoning is out.

E. E. might is right.

Note. حساب stands also for حرف حساب or حرف حسابی which means a reasonable, tenable, or logical remark.

✡ ✡ ✡

زهر بدندان مالیده است *T.* He has rubbed oil on his teeth (*i. e.* He is abusive or foul - mouthed).

✡ ✡ ✡

ز هر طرف که شود کشته سود اسلام است *F. T.* No matter from which side men are killed, it is to the benefit of Islam. {If A and B are both enemies of C, the latter is benefited by the losses of either A or B}.

✡ ✡ ✡

زیان بهنگام بهتر از سود بی‌هنگام است *T.* A loss in season is better than a profit out of season.

✡ ✡ ✡

زیر اندازش زمین‌است رو اندازش آسمان *F. T.* The earth is his carpet and the sky his quilt.

E. E. He is sky - clad (*i. e.* very poor)

✡ ✡ ✡

زیر پایت گر ندانی حال مور همچو حال تست زیر پای پیل {سعدی}

T. The plight of an ant under you foot, if you do not know it, is like yours under the foot of an elephant.

Note. A variant form gives گر بدانی *i. e.* if you realize it.

✡ ✡ ✡

زیر کاسه نیم کاسه‌ای هست *E. E.* There are wheels within wheels.

T. There is a half - size bowl under the large one.

✡ ✡ ✡

زیره بکرمان بردن *E. E.* To carry coals to Newcastle.

T. To carry caraway - seeds to *Kerman*.

✡ ✡ ✡

زین بر گرگ نهادن *E. E.* To bell the cat.

T. To saddle the wolf.

✡ ✡ ✡

زیور ادب بهتر که جلب ذهب *F. T.* The ornament of politeness is better than riches (*lit.* than the attempt to obtain gold).

س

ساقیا امروز مینوشیم فردا را که دید ؟ *F. T.* Let us drink to-day, O cupbearer, for no one knows what to-morrow will bring.

✡ ✡ ✡

چونکه آید سال نو سال بسال دریغ ازپارسال *See Notes under etc.*

✡ ✡ ✡

سالی که نکواست ازبهارش پیدا است *F. T.* A good year is forecast by its spring.

E. E. (a) A good beginning augurs well for an undertaking.
(b) Coming events cast their shadows before.

✡ ✡ ✡

سبزه برسنگ نروید چه گنه باران را ؟ *F. T.* The rain is not to blame if grass cannot grow on a rock. *Cf.* ابرا گر آب زندگی *etc.*
E. E. Figs do not grow on thistles.

✡ ✡ ✡

سبزه کی روید بجهد از روی یخ *F. T.* You cannot make grass grow on ice by labour. *Cf. the preceding entry.*
E. E. (*Same as for the preceding*).

✡ ✡ ✡

سبکتر برد اشتر مست بار [سعدی] *F. T.* The camel, when in passion, finds its load lighter.

✡ ✡ ✡

سبو همیشه از آب سالم درنمی آید (Same as دلو همیشه *etc.* save that here سبو "pitcher" replaces دلو "bucket").

✡ ✡ ✡

سبوئی که سوراخ باشد نخست بموم وسریشم نگردد درست [نظامی]
F. T. A pitcher which has had a hole since it was made will not be mended by wax and glue. [A hole in an earthen pitcher is often stopped by wax or glue].

✡ ✡ ✡

سبیل کسیرا چرب کردن *E. E.* To grease some one's palm.
T. To grease some one's moustache.

سپاسدار باش تا سزاوار نیکی باشی *F. T.* Gratitude will entitle you to kindness.

✡ ✡ ✡

سپلشت آید و زن زاید و مهمان عزیزت برسد *F. T.* While one has had bad luck in gambling, one's wife gives birth to a baby, and one has to entertain a dear guest.

E. E. When sorrows come, they come not single spies, but in battalions.

Note. I believe سپلشت is a combination of سه "three" and پلشت "impure or bad", and refers to the three bones thrown together in the game of knuckle-bones, when they all appear on the ground in such a position as to cause the gambler to lose. In other words سپلشت or سه پلشت means "the three unlucky throws (*or* bones)".

✡ ✡ ✡

ستم برستم پیشه عدل است وداد (سعدی) *F. T.* To the tyrant tyranny is just and right.

✡ ✡ ✡

ستور لگد زن گرانبار به (سعدی) *T.* A kicking beast is best heavily loaded.

✡ ✡ ✡

سحر تاچه‌زاید شب آبستن است (حافظ) *F. T.* Who knows what the pregnant night will bring forth at dawn?

E. E. No one knows what the future will bring forth.

Note. The first hemistich to this is فریب جهان قصهٔ دوشن است *i.e.* The deceitfulness of the world is a story well-known to all.

✡ ✡ ✡

سحر خیز باش تا کامروا باشی *F. T.* Be an early riser and your wishes will be gratified.

E. E. (a) Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

(b) The early bird catches the worms.

(c) Early birds pick up the crumbs.

✡ ✡ ✡

سخاوت پس از ادای وام است *F. T.* Do not be generous till you have paid off your debts.

✡ ✡ ✡

سخت زنی، سخت خوری *F. T.* He who strikes a hard blow is

apt to receive one. *Cf. the E.* As you sow, so you shall reap.

✡ ✡ ✡

سخت میگیرد جهان بر مه دمان سخت کوش {حافظ} *F. T.* The world will be hard upon those who do not take it easy.

✡ ✡ ✡

سخن آئینهٔ مرد سخنگواست *F. T.* Speech is a mirror which shows what the speaker is *Cf.* تا مرد سخن *etc.*

✡ ✡ ✡

سخن از سخن خیزد *See* حرف حرف میاورد *and* الکلام یجرالکلام

✡ ✡ ✡

سخن اگر زر است سکوت گوهر است *F. T.* Speech is gold, but silence is jewels. *Cf. the E.* Silence is gold.

✡ ✡ ✡

سخن بهتر ازگوهر آبدار {فردوسی} *T.* Speech is more precious than a lustrous jewel.

Note. The second hemistich to this, which is

چو بر جایگه بر برندش بکار

qualifies the remark since it says, "When it is used in its proper place."

✡ ✡ ✡

سخن تانپرسند لب بسته دار *F. T.* Keep silent till you are asked to speak.

E. E. Speak when you are spoken to.

✡ ✡ ✡

سخن تا نگفتی توانیش گفت ولی گفته را باز نتوان نهفت {سعدی}

F. T. As long as a thing is unsaid, you can always say it; but once said, it cannot be recalled.

E. E. (a) Words once spoken cannot be recalled. (b) A word spoken is an arrow let fly.

✡ ✡ ✡

سخن تا نگویند پنهان بوَد چو گفتند هرجا فراوان بوَد {فردوسی}

F. T. Speech is hidden until it is uttered; once uttered, it becomes common talk.

✡ ✡ ✡

سخن چین شریك شیطان ودشمن انسان است *T.* The tale-bearer is a friend of the Devil and the enemy of mankind.

✡ ✡ ✡

سخن را زیوری جزراستی نیست {جامی} *T.* The only ornament for speech is truth.

حرف راست را از دیوانه بشنو *Same as* سخنِ راست را از دیوانه بشنو

✡ ✡ ✡

حرف شنیدن ادب است *Same as* سخن شنیدن ادب است

✡ ✡ ✡

سخن شنیدن بیخ دولت است *F. T.* To listen to advice is the root (*or* foundation) of fortune.

Note. سخن شنیدن also means "obedience".

✡ ✡ ✡

سخن کز دل آید بو َد دلپذیر *F. T.* Speech that comes from the heart goes to the heart.

Note. دلپذیر which is usually translated "agreeable or pleasant", literally means "accepted l y the heart".

✡ ✡ ✡

سخن گواه حال گوینده باشد *F. T.* Speech gives witness to the speaker's character. *Cf.* سخن آئینهٔ *etc.*

✡ ✡ ✡

سخنِ نیکو صیاد دلها است *F. T.* Fair words are ravishing to the heart (*lit.* hunt hearts).

✡ ✡ ✡

سخن هرچه گویی همان بشنوی {فردوسی} *F. T.* As you speak, so you will hear. *Cf.* As you sow, so you shall reap.

✡ ✡ ✡

سخنی در نهـان نبـاید گفت که بهـر انجمن نشاید گفت {سعدی}

F. T. Words that cannot be said before a company must not be said in concealment.

✡ ✡ ✡

سر باشد کلاه بسیار است (یا فراوان است) *F. T.* Given the head, one can always find the hat.

✡ ✡ ✡

سرِ بریده صدا نمیدهد *E. E.* Dead men tell no tales.

T. A head cut off from its body makes no noise.

✡ ✡ ✡

سر بسر بی درد سر *F. T.* Troubles are at an end when two are quits.

✡ ✡ ✡

سر بشکند در کلاه دست بشکند در آستین *E. E.* Don't wash your dirty linen in public.

F. T. If one's head is broken, let it be in one's hat, and if one's arm is broken, let it be in one's sleeve.

سرِ بیگناه پای دارمیرود بالای‌دار نمیرود *F. T.* The innocent head may go unto the scaffold, but will never go on to it.

Note. دار is properly 'the gallows', its original sense being 'a tree'.

✿ ✿ ✿

سرپیری(و) معرکه‌گیری! *F. T.* What! and old man and estentation!

Notes. (1) معرکه which originally means a battlefield or arena, is used nowadays for an open space where jugglers display their art, or dervishes amuse people by story-telling, etc, and the verb denoting such an action is معرکه گرفتن (2) The pvb. is an exclamatory remark made when an old man does something which, being unsuitable to his age makes a great noise abroad.

✿ ✿ ✿

سرِ جوانمردی راستی است *F. T.* The first point in manliness (*or* generosity) is truth.

✿ ✿ ✿

سر پیِ همسر میگردد *F. T.* Every one seeks his mate.

Note. همسر also means a spouse or consort.

✿ ✿ ✿

سرِ چشمه شاید گرفتن به بیل چو پر شد نشاید گذشتن به پیل [سعدی]

F. T. One can dam up the source with a spade, but cannot cross the stream in full flow on an elephant.

Cf. the E. pvb. A stitch in time saves nine.

✿ ✿ ✿

سرش به تنش سنگینی میکند *F. T.* He feels a heavy head on his shoulders.

E. E. The gallows groans for him.

✿ ✿ ✿

سرش بکلاهش می‌ارزد *F. T.* His head is worth his hat (*i. e.* He is an influential man).

✿ ✿ ✿

سرش جنگ است اما خودش دلتنگ است *F. T.* Without there is rivalry among her suitors, but within she is cheerless and depressed.

✿ ✿ ✿

سر قبرم ز . . . . ن از فاتحه خواندنت گذشتم *F. T.* I do not want

you to pray for my soul, it suffices for me if you do not defile my grave.

✡ ✡ ✡

سرِ کچل و عرقچین ! *T.* A bald head and a skull-cap! [*i. e.* such a head does not befit such a cap—cited in similar cases].

✡ ✡ ✡

سرِ کم روزی هست سر بی روزی نیست *F. T.* There are those who live on scanty means, but there is no one who is deprived of his daily bread. (*More freely*) There are many without much, but none without any.

✡ ✡ ✡

سرِ کوچك و ریش درازنشان احمقی است *T.* A small head and a long beard are signs of foolishness. *Cf.* ریش دراز *etc.*

✡ ✡ ✡

سر که از دسترنج خوش و تره بهتر از نان دهخدا و بره [سغدی] *F. T.* A meal of leek and vinegar from the labour of one's hands is better than one of bread and meat given by the headman of the village.

✡ ✡ ✡

سرکهٔ مفت شیرین‌تر از عسل است *T.* Vinegar obtained free of cost is sweeter than honey.

✡ ✡ ✡

سرکهٔ نقد بـه ازحلوای نسیه‌است *E. E.* (a) A bird in the hand is worth two in the bush. (b) A sparrow in hand is worth a pheasant that flieth by. (c) Never leave certainty for hope. *T.* Ready vinegar is better than promised sweetmeat.

Note. A commoner variant replaces سرکه by سیلی "a slap on the face, or a box on the ear", which is a proverbial exaggeration, but "vinegar" surely goes better with "sweetmeat" on account of the contrast.

✡ ✡ ✡

سرِ گاو توی خمره گیر کرده *F. T.* The ox's head is caught in the jar (*i. e.* The affair is entangled by difficulties *or* A delicate situation has been created).

[From the anecdote of the ox which thrust its head in a large earthen jar to drink water, but was unable to bring

it out, because its horns were stuck inside the jar • }.

✡ ✡ ✡

سرِ گرگ باید هم اول برید نه چون گوسفندان مردم درید {سعدی}

F. T. The wolf should be beheaded at the very outset, not after it has devoured the whole flock. *Cf.* علاج واقعه *etc.*

E. E. (*Same as for* افعی کشتن *etc.*)

✡ ✡ ✡

سرِ ما تقدیر خدا *E. E.* No use striving against Fate.

F. T. Behold our heads and the disposition of Providence.

✡ ✡ ✡

سرِ مار بدست دشمن بکوب {سعدی} *F. T.* Use your enemy's hand to strike a serpent's head.

E. E. It is good to strike the serpent's head with your enemy's hand.

✡ ✡ ✡

سرم را بشکن نرخم‌را نشکن *F. T.* Cut off the trademan's head, but do not cut down his fixed prices.

✡ ✡ ✡

سرِمرد برود قولش نمیرود *F. T.* A true man will forfeit his head rather than his word.

✡ ✡ ✡

سرمه را از چشم میربایند (یا میزند) *F. T.* He can take the collyrium from inside your eyelid (*i. e.* He is very clever at stealing, he is light-fingered).

✡ ✡ ✡

سرناچی (یا سرنازن) کم بود یکی‌هم از قراچه داغ آمد *F. T.* Pipers were scarce; so another has arrived from Scotland. {*Ironical*}

Note. سرنا is a wind instrument of the oboe class, and those who play such an instrument are mostly from قراچه داغ (*Gharachedagh*), a district in *North Azarbayijan*,

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• The story goes that the headman of the village where this happened, on being asked to find a solution, advised the owner of the ox to have the animal beheaded, so that its head might be cleared of the jar. After the ox had been killed, the situation in regard to its head was no better, and the foolish advisor had to recommend the breaking of the jar.

now called ارسباران (*Arasbaran*).

✡ ✡ ✡

سرنا را از سرِ گشاد(ش) زدن *E. E.* (a) To put the cart before the horse. (b) To get hold of the wrong end of the stick. *T.* To play the oboe from the wrong end. *See Note under the preceding entry about* سرنا

Note. For سر (end) some use تهٔ (bottom), since indeed the wrong end in this case is the lower end. The P., however, has کشاد " wide " for this sense.

✡ ✡ ✡

سرنا نزد کر زدن *E. E.* The sound of a flute to a deaf man. *T.* To play the oboe for a deaf man.

✡ ✡ ✡

سر و تهِ یك كرباس *See* از سر(و ته) یك كرباس

✡ ✡ ✡

سریرا که درد نمیکند چرا باید دستمال بست *T.* Why tie your head with a handkerchief when you have no headache? (*Freely*) Do not apply a remedy without need.

✡ ✡ ✡

سریکه عشق ندارد کدوی بی‌بار است *F. T.* A heart without love is a violin without strings.

Note. کدو means gourd, squash, or vegetable marrow, to which a brainless head is often likened.

✡ ✡ ✡

سزای (یا جزای) گرانفروش نخریدن است *T.* The man who overcharges deserves to have no buyers.

✡ ✡ ✡

سزای نیکی بدی است *F. T.* The reward of a good act is an ill turn. { Often used ironically or interrogatively }.

✡ ✡ ✡

سطر هاکی راست آید چون کجی در مسطر است؟ *F. T.* The lines cannot be straight if the ruler is not straight.

✡ ✡ ✡

سفرخام را پخته میکند *T.* Travelling accomplishes the raw (*or* inexperienced). *Cf.* بسیار سفر باید *etc.*
E. E. Travelling broadens the mind.

✡ ✡ ✡

سفره‌اش همیشه پهن است *F. T.* His table is always spread (*i. e.* He is in the habit of telling out his private secrets to

others so as to air his grievance).

✡ ✡ ✡

سفرهٔ نینداخته (یا نیفتاده) بوی مشك میدهد *F. T.* A table not yet laid raises hopes of a feast (*lit.* smells like musk).

Note. سفره is properly a table-cloth, and the verb which goes with it is بهن کردن or انداختن . By extension, however, سفره means the food served on the table.

✡ ✡ ✡

سفرهٔ نینداخته یك عیب دارد سفرهٔ انداخته هزار عیب *T.* An unlaid table has one fault, but after it has been laid, it has a thousand faults. { The one fault of the unlaid table is that it keeps guests in expectation, and the one-thousand faults are the deficiencies of the table that may be discovered, and objected to, by the guests}. *See the preceding pvb. and the Note appended thereto.*

✡ ✡ ✡

سفید سفید (ش) صد تومان سرخ و سفید سیصد تومان
حالا که رسید به سبزه هرچه بگی می ارزه

F. T. Fair or blonde is fair enough;
But peach-coloured I more apprise.
However, it is the dark skin
Which after all wins the prize.

Notes. (1) "Blonde" has been roughly used here for سفید "white"; "peach-coloured" is supposed to mean "red and white"; and سبزه has been rendered "dark-skinned", which a great many people believe is most attractive. (2) The words بگی and می‌ارزه are vulgar forms of بگوئی and می‌ارزد respectively; so the last part of the saying means, "Whatever price you put on the dark skin, it is worth it."(3) The values, which have been fixed in terms of *tomans*—now obsolete—could freely be changed to those based on the E. sterling. (4) The verb "to apprise" is archaic, and means "to appraise or appreciate".

✡ ✡ ✡

سکوت موجب رضا است *F. T.* Silence gives consent.

✡ ✡ ✡

سکونی بدست آر ای بی‌ثبات که برسنگ غلطان نروید نبات [سعدی]

F. T. Find you some stability, for vegetable will not grow

on a rolling stone.
E. E. A rolling stone gathers no moss.

✡ ✡ ✡

سکهٔ شاه ولایت هرجا رود پس آید *E. E.* It (*or* he) comes back like a bad penny.

Note. (1) شاه ولایت is a title .of Ali, Mohammed's successor, meaning properly "the King (*or* Prince) of Successorship", and سکه شاه ولایت *i. e.* a coin belonging to such a great man, or to the period of his caliphate, must not be compared to a bad penny. It must, of necessity, be one of those coins bearing the stamp شاه ولایت which are minted on various occasions, such as the New Year, and given as gifts. Therefore, it is not to be explained as a "bad coin", but as one which has no monetary currency. (2) The pvb. is cited when a man without capabilities or merits is turned back from any place where he is posted as an employee.

✡ ✡ ✡

سگ از مردمِ مردم آزار به {سعدی} *F. T.* A dog is better than a man-tormenting human. *Cf.* سگ بر آن آدمی *etc.*

✡ ✡ ✡

سگ استخوان سوخته را بو نمیکند کاری که چشم میکند ابرو نمیکند
See under کاری که چشم *etc.*

✡ ✡ ✡

سگ بابا نداشت عمو عمو میکرد *F. T.* The dog was claiming an uncle, although it had no father.

Note. عموعمو, which means "Uncle! Uncle!", suggests "bowwow".

✡ ✡ ✡

سگ باش کوچکِ خانه مباش *See Note under* سگ خانه *etc.*

✡ ✡ ✡

سگ بخورد پیشواز گرگ میرود *T.* Should a dog eat of that, it will go out to meet the wolf. {Referring to a very unpleasant food or one which has not been properly cooked}.

✡ ✡ ✡

سگ بدریای هفتگانه بشوی چونکه ترشد پلید تر باشد {سعدی}
F. T. Wash a dog in the Seven Seas, and it will be still fouler when it is wet (*or* it will be all the fouler for it).
Cf. چون نجس ترشود نجس تر شود

E. E. An ape is an ape, a varlet's a varlet;
Though he be clad in silk and scarlet.

✡ ✡ ✡

سگ بدستش نمی توان داد اخته کند *F. T.* You cannot entrust to him the castration of your dog (*i. e.* He is very dishonest and cunning).

✡ ✡ ✡

سگ بسر آن آدمی شرف دارد که دل مردمان بیازارد [سعدی]
F. T. The dog is morally superior to a man who torments his fellow-creatures.

✡ ✡ ✡

سگ بقلادهٔ زرین شکار نکند *F. T.* A dog does not hunt by means of the gold collar it wears (*i. e.* It is the virtue of the hunting dog which is appreciated, not its outward apparel. *Cf.* نه همین لباس زیبا است *etc.*)

✡ ✡ ✡

سگ تازی که آهو گیر گردد بگیرد آهویش چون پیر گردد
F. T. The greyhound, which hunts the gazelle, will, when it gets old, be captured by a gazelle.

✡ ✡ ✡

سگِ حق شناس به از آدمیِ ناسپاس [سعدی] *T.* A grateful dog is better than an ungrateful man.

✡ ✡ ✡

سگِ خانه بشو کوچکِ خانه نشو *F. T.* Better be the dog of the house than the meanest member. *Cf. the E.* Better be the head of a dog than the tail of a lion.

Notes. (1) Some say باش and مباش for بشو and نشو respectively. (2) A variant form of this pvb. is سگ باش کوچک خانه مباش

✡ ✡ ✡

سگ خون میخورد خونخوار میگردد *F. T.* Feed your dog with blood, and it will become blood-thirsty. *Cf.* چو کرپه نوازی *etc.* *E. E.* If you save a rogue from the gallows, be will rob you that same night.

Note. The P. pvb. is taken from the following verse:
سگی را خون دل دادم که با من آشنا گردد
ندانستم که سگ خون میخورد خونخوار میگردد
i. e. I fed a dog with the blood from my own heart, in the hope that it will become sociable with me, little knowing that when a dog drinks blood it becomes bloodthirsty.

سگ دادن وسگ توله‌گرفتن *F. T.* To take a pup in exchange for a hound (*lit.* dog).

Note. The *E.* expression " to throw a sprat to catch a herring (*or* whale) " has a contrary meaning.

✡ ✡ ✡

سگ داند و پینه دوز در انبان چیست *T.* The dog and the cobbler (only) know what is in the sheepskin. { Referring to a secret known by two persons in common, and kept hidden from others }. { From the anecdote of the cobbler who, in an attempt to get rid of a dog which was annoying him, put his iron mallet in a tool bag made of sheepskin, and hit the bag on the dog's head. The animal died after a few minutes to the surprise of those who only saw the bag, but not the mallet inside it. A knowledge of such content was, therefore, possessed by the cobbler and the dog}.

Note. A variant gives کفشگر " shoemaker " for پینه‌دوز " cobbler ".

✡ ✡ ✡

سگ درحضور به از برادر دور *T.* A dog which is present is better than a brother who is away.

Cf. آن خویش منست *etc.*

✡ ✡ ✡

سگ درخانه‌اش تازی میشود *F. T.* A dog will become a greyhound in this man's house { *i. e.* He is so stingy that does not properly feed his dog until it becomes as lean as a greyhound }.

✡ ✡ ✡

سگ درخانهٔ صاحبش شیراست *E. E.* (a) Every dog is a lion at home. (b) Every cock is a lord on his his own dunghill. (c) A lion at home, a mouse abroad.

T. The dog is a lion in its owner's house.

✡ ✡ ✡

سگ در سایهٔ دیوار راه میرفت گمان میکرد سایهٔ خود اوست *T.* The dog, walking in the shadow of the wall, thought it was its own shadow. { Referring to self-conceited persons}.

✡ ✡ ✡

سگ را اگرخدمت کنی بهتر که بدبنیاد را *F. T.* It is better to serve a dog than an ill-set (*or* ill-natured) person.

✡ ✡ ✡

سگ را بزور بشکار نتوان برد *T.* One cannot force a dog to hunt. *Cf.* تازی داکه *etc.*

✡ ✡ ✡

سگ زرد برادر شغال است *E. E.* One is as bad as the other. *Cf.* It is six of one and half a dozen of the other.
T. The yellow dog is the jackal's brother.
Cf. نه قم بماند *etc.*

✡ ✡ ✡

سگ سگ را نمیخورد *E. E.* (a) There is honour among thieves. (b) One crow will not peck out another crow's eyes. (c) Dog does not eat dog {*which is also the lit. translation*}.
Note. Another form of this pvb. is سگ سگ را میخورد استخوانش را دور نمی‌اندازد *i. e.* Dog eats dog, but will not discard its bones.

✡ ✡ ✡

سگ سیر سرکش میشود *E. T.* Feed a dog to satiety, and you will make it unruly. *Cf.* چوگربه نوازی *etc.*
E. E. If you save a rogue from the gallows, he will rob you that same night.

✡ ✡ ✡

سگ سیر (و) قلیه ترش *F. T.* The dog being full, the dish is sour. *E. E.* Hunger is the best sauce. *Cf.* Foxes, when they cannot reach the grapes, say they are not ripe.
Note. قلیه "*ghalyeh*" is a dish like fricassee.

✡ ✡ ✡

سگ صاحبش را نمی شناسد *T.* A dog will not recognize its owner (*i. e.* The place is so crowded that even a dog . . . .).

✡ ✡ ✡

سگ که چاق شد قرمه‌اش نمیکنند *F. T.* However fat the dog, they would no put it in a pie (*lit.* preserve it for food).
Notes. (1) قرمه, which is derived from the Turkish word قاورمه, may be rendered preserved meat, potted meat, corned beef, pemmican, and the like. (2) A common variant of this pvb. is سگ هرچه چاق باشد لای پلو نمی‌گذارند the last part part of which means "they will not cook it in, or serve it with, *pilau*".

✡ ✡ ✡

سگ گر و قلادهٔ زر ! *F. T.* What! a mangy dog and a golden collar! {Meaning that such a dog does not deserve to wear

a golden collar. {Cited in similar cases. *Cf.* سر کچل و عرقچین ! }

✡ ✡ ✡

سگ ِگزنده همان به که آشنا باشد *F. T.* It is best to keep a biting dog satisfied (*or* friendly).

✡ ✡ ✡

سگ لاید و کاروان گذرد *T.* The dog barks while the caravan passes. *Cf.* آوازسگان *etc.*

✡ ✡ ✡

سگ ِلاینده گیرنده نباشد Barking dogs don't bite. *See also* ازآن نترس *etc.*

✡ ✡ ✡

سگ ماده بلانه شیر نر است *T.* A bitch is a lion in its own kennel. *E. E.* (*Same as for* سگ درخانهٔ *etc.*)

✡ ✡ ✡

سگ ِناز(ی) آباد است نه غریبه میشناسد نه‌آشنا *T.* He is like the dog of *Naz(i)abad*, which attacks both strangers and acquaintances. { Said of ungrateful and impudent persons }.

✡ ✡ ✡

سگ و دربان چو یافتند غریب این گریبان بگیرد آن دامن {سعدی}
F. T. When a dog and a gatekeeper meet a stranger, the former bites at his skirt, and the latter takes him by the collar.

✡ ✡ ✡

سگی بیامی جسته گردش بما نشسته *F. T.* The dust raised by a dog leaping on a roof has settled on us. { The word بما "on us", as used by those who cite this pvb., means by allusion "on him", and the pvb. refers to one who claims to be of a noble descent, although he has a very remote relationship with the nobility }.

✡ ✡ ✡

سگی را خون دل دادم که با من آشنا گردد
ندانستم که سگ خون میخورد خونخوار میگردد
See Note under سگ خون میخورد *etc.*

✡ ✡ ✡

سلام ِروستائی بی‌طمع نیست The peasant who greets you "has an axe to grind".

Notes. (1) The part of the E. translation which is between inverted commas is the E. E. of the pvb., for the phrase "He has an axe to grind" is very common in E.

(2) In popular usage the word دوستانی is replaced by لر "a native of *Lorestan*". *See the first pvb. on page 35.*

✡ ✡ ✡

سلق شلق (است) *See Note under the next entry.*

✡ ✡ ✡

سلیقه ها مختلف است *E. E.* (a) There is no disputing about tastes. (b) Every man to his taste.

T. Tastes are different.

Note. A jocular variant of this saying is سلق شلق. Here سلق (*sologh*) is a spurious Arabic plural of سلیقه, and has been coined to rime with شلق (*shologh*), which means "crowded or confused".

✡ ✡ ✡

سنگ ِآشنا سه چارك است *F. T.* The pound of an acquaintance is only 12 ounces (*i. e.* The shopman who knows you gives you underweight). *Cf.* چارك آشنا *etc.*

Note. سنگ, which literally means "stone", here stands allusively for سنگ یکمن "a one-*man* weight". One *man*, wich is roughly equal to 3 kilogrammes, consisted of four چارك (quarters). *See page 133.*

✡ ✡ ✡

سنگ بدر ِ بسته میخورد *F. T.* It is the closed door which is hit by, or receives, the stone (*i. e.* It is he who is doomed to be unfortunate who usually meets with misfortunes or calamities).

✡ ✡ ✡

سنگ ِ بد گوهر اگر کاسهٔ زرّین شکند

قیمت سنگ نیفزاید و زر کم نشود [سعدی] *F. T.* If a worthless stone breaks a golden bowl, the stone is none the more valuable, nor is the gold depreciated.

✡ ✡ ✡

سنگ ِ بزرگ (برداشتن) نشانهٔ نزدن است *F. T.* Threatening with a (very) large stone, one does not mean to throw it (*i. e.* High-flown intentions are not usually feasible, and exaggerated threats or promises are not made in earnest).

✡ ✡ ✡

سنگ در جای خود(ش) سنگین است *F. T.* A stone is heavy when in place. {Those who move about very much or commit

frivolous acts are not worthy of respect }.

Note. The word سنگین "heavy" is derived from سنگ "stone", and hence the latter word usually implies heaviness. The beauty of the P. may perhaps be partly preserved by saying in E. "A stone weight is weighty when not in motion".

✡ ✡ ✡

سنگ در دکان کاسب باشد به از آدم بیکاره است *F. T.* A stone in a tradesman's shop is more welcome than an idle person. { Tradesmen usually do not like idle people to sit at their shops and watch their dealings }.

✡ ✡ ✡

سنگ روی یخ کردن *E. E.* To play off; also, to make a cat's paw of.

F. T. To cause to roll like a stone on ice.

✡ ✡ ✡

سنگ سنگ شکن *E. E.* Diamond cut diamond.

T. A stone breaking another stone.

✡ ✡ ✡

سنگ کسیرا سینه زدن *E. E.* To strike a blow for some one.

T. To smite one's breast with a stone on another's behalf.

✡ ✡ ✡

سنگ کوچك سر بزرگ را می‌شکند *T.* A small stone will break a large head. { Cited in similar cases }.

✡ ✡ ✡

سنگ مفت (و) میوهٔ مفت *T.* The stone and the fruit can be obtained both free of cost. { Referring to means and ends which are obtainable free of cost—the stone being considered here as the means of throwing fruits off a tree }.

Note. A variant form replaces میوه "fruit" by کلاغ "crows".

✡ ✡ ✡

سنگ و آبگینه *T.* Stone and glass. { Proverbial for two things which are incompatible, or which cannot go together; two contrarieties }.

Note. سنگ وسبو *i. e.* "Stone and pitcher" have also been proverbialy used to express the same idea.

✡ ✡ ✡

سنگ وسبو *See Note under* سنگ وآبگینه

✿ ✿ ✿

سنگی را که دیوانه‌ای در چاه بیندازد صد عاقل نمی توانند درآورند *T.* A stone thrown by a fool (*or* madman) into a well, cannot be fished out by a hundred wise men. {It is often next to impossible for wise men to make good the damages caused by fools}.

✿ ✿ ✿

سُنی که روزحشر شفیعش عمر بوَد کور(ی) دگرعصاکش کورد گر بود *F. T.* A Sunnite whose intercessor is *Omar* on the Resurrection Day is like a blindman led by another.

Note. The Sunnites believe in *Omar* the second successor of *Mohammed*, while the Shiites believe that Ali was the true successor of the Prophet.

✿ ✿ ✿

سواره ازپیاده خبر ندارد *F. T.* The man on the horseback does not understand the pedestrian. *Cf.* سیراز گرسنه *etc.*

✿ ✿ ✿

سؤال ازآسمان وجواب ازریسمان *F. T.* The question is about the sky, and the answer deals with a rope. (*Freely*) The question is about chalk; the answer is about cheese.

Note. The expression commoly used is آسمان وریسمان (*q. v.*), the E. E. of which is "chalk and cheese".

✿ ✿ ✿

سوائی ندارند جیبشان دوتا است *E. E.* All one, but their meat must go two ways.

F. T. They are one save in respect of their pockets.

✿ ✿ ✿

سوخته به ازخام *T.* Better burnt than raw.

✿ ✿ ✿

سودا برضا خویش بخوشی *F. T.* Trade should be carried on by mutual consent, and kinship should be based on cheerfulness.

Note. This pvb. occurs also in its inverted form خویشی بخوشی سودا برضا

✿ ✿ ✿

سودای خام پختن *E. E.* To build castles in the air.

Note. The P. سودا means "transaction", and the A. سودا (or rather سَودا) has several meanings, one of which is "melancholy".

سودا چنان خوش است که یکجا کند کسی *F. T.* It is best to venture an all-out transaction.

✡ ✡ ✡

سوداگر پنیر در شیشه میخورد *E. E.* (a) Bread and point (*or* potatoes and point). (b) The miser would skin a flint. *F. T.* The miserly trader eats cheese from the outside of a glass bottle (*i. e.* he rubs his bread on the outside of a bottle containing the cheese).

✡ ✡ ✡

سودای نقد بوی مشك میدهد *F. T.* Cash transactions are as pleasant as the odour of musk.

✡ ✡ ✡

سود نابرده (یا سود ناکرده) درجهان بسیار است *F. T.* There are many in the world who have made no profit in their business.

✡ ✡ ✡

سوراخ دعا را گم کردن *E. E.* To get hold of the wrong end of the stick. {*From the following anecdote by Mowlavi*}:

A man was once reciting, after having eased nature in the water-closet, the following prayer, " O Lord, cause me to smell of the odour of Paradise—prayer recited when smelling flowers—whereas he was to recite that reserved for the occasion of washing oneself after easing nature, which runs as follows, " O Lord, cause me to rank among those who repent, and those who are pure ".

Another man, who heard him recite the prayer connected with smelling flowers, said to him, " The prayer was a good one, but you have lost the prayer-hole ", meaning thereby that he was mistaking the lower hole, or the a—s, for the upper ones, i. e. the nostrils.

✡ ✡ ✡

سوراخ کج میخ کج میخواهد *F. T.* A crooked nail for a crooked hole.

✡ ✡ ✡

سور هیچکس ماتم نمیشود *T.* No one's feast will turn a mourning. *E. E.* It will not make the sky fall.

✡ ✡ ✡

سوزن همه را می پوشاند و خودش لخت است *F. T.* The needle provides clothing for all, while it is naked itself.

سوزنی باید کز پای در آرد خاری [سعدی] *E. E.* One nail drives another.

F. T. A pin (*lit.* needle) is needed to bring out a thorn from one's foot.

✡ ✡ ✡

سوسک به بچه اش میگوید قربان دست و پای بلوریت (بروم) *F. T.* The black beetle says to her young one, "How nice and white (*lit.* crystalline) your limbs are! *Cf.* هر کبرا عقل خود *etc.*

E. E. The owl thinks all her young ones beauties.

✡ ✡ ✡

سه چیز است که اگر حقیر باشد آنرا استحقار نشاید کرد بیماری و وام و دشمن [مرزبان نامه] *F. T.* Three things should not be underestimated, however trifling they may seem: illness, debt, and enemy.

E. E. Though thy enemy seem a mouse, yet watch him like a lion.

✡ ✡ ✡

سه چیز بی سه چیز پایدار نماند : مال بی تجارت ، علم بی بحث ، ملك بی سیاست [سعدی] *F. T.* There are three things which will not last long, unless combined with three other things: capital without trade, learning without repeated discussion, and the State without strict administration of justice.

Notes. (1) بحث may also be rendered controversy (مباحثه). (2) سیاست also means punishment, which is the result of administration of justice. In modern usage, however, سیاست means politics or policy.

✡ ✡ ✡

سیاست بقدر جنایت است *T.* Punishment should be proportionate to the crime.

✡ ✡ ✡

سیب از سیب رنگ می گیرد همسایه از همسایه پند *F. T.* An apple takes its colour from its fellow-apple, and a neighbour takes counsel from his fellow-neighbour. *Cf.* آلو چو به آلو *etc.*

E. E. A man is known by the company he keeps.

✡ ✡ ✡

سیب سرخ برای دست چلاق عیب است ؟ *F. T.* Should not a disabled hand hold a red apple (*i. e.* Should good things be denied to an imperfect person)?

Notes. (1) It is implied from the way this pvb. is worded that it was originally meant to be a declaration, rather than an interrogation, in which case the originator believed that a crippled hand is not worthy of a red apple. (2) The pvb. is now cited usually by a preson who is not allowed a good thing, whether he believes he merits it or not.

✡ ✡ ✡

سیر ازگرسنه خبر ندارد *T.* The full man does not understand a hungry one.

Note. Sometimes this pvb. is extended by adding to it سواره از پیاده *q. v.*

✡ ✡ ✡

سیلی نقد به از حلوای نسیه است *See Note under* سر کهٔ نقد *etc.*

✡ ✡ ✡

سیم بخیل وقتی از خاك درآید که وی در خاك رود { سعدی } *F. T.* It is only when the miser is interred that his silver (*i. e.* money) is disinterred (*or* The miser's gold is disinterred only when he himself is interred).

✡ ✡ ✡

سیم سفید برای روز سیاه *E. E.* Shining gold for dark days.
T. White silver (*i. e.* money) for dark days.

✡ ✡ ✡

ش

شاخ گل هرجا که میروید گل است [مولوی] *F. T.* The flower is a flower no matter where it grows.

✡ ✡ ✡

شاد باید زیستن ناشاد باید زیستن *F. T.* One is bound to live whether happy or unhappy.

✡ ✡ ✡

شادی بیغم در این بازار نیست گنج بی‌مار و گل بی خار نیست [مولوی] *F. T.* There is no joy without sorrow in this (world's) market, no treasure-trove without a serpent, and no rose without a thorn.

E. E. (a) No joy without alloy. (b) There is no rose without a thorn.

✡ ✡ ✡

شاعر و رمال و مرغ خانگی هر سه تن جان میدهند از گشنگی *T.* Poets, geomancers, and hens die of hunger.

✡ ✡ ✡

شاه خانم میزاید ماه خانم درد میکشد *F. T.* Mary is in labour, but Joan suffers from the pain.

Notes. (1) A variant form replaces شاه خانم and ماه خانم—feminine proper names—by شاه باجی and ماه باجی respectively. (2) Sometimes the pvb. is cited in an interrogative form as follows:

شاه باجی دردش است ماه باجی چه مرکش است or شاه باجی دردش است بماه باجی چه which could freely be rendered thus: When Tom is in pain, what is that to Jack?

✡ ✡ ✡

شاه دیواری خراب میشود تا چاله‌ای پر شود *F. T.* A main wall may have to be pulled down to fill a pit.

✡ ✡ ✡

شاه میبخشد شیخعلیخان نمی‌بخشد *F. T.* While the king gives, *Sheikh-Ali-khan* refuses. {*From the following story*}:

Karim-khan zand, ruler of Persia, once ordered a certain amount of money to be given to a poet as prize. But *Sheikh-Ali-Khan*, his minister, who thought it was unwise to give such prizes out of the Treasury, was unwilling to pay that sum•.

Note. The pvb. is cited in cases when a man of authority promises a gift, or wishes to show kindness, to another, but a man of lower position opposes the gesture.

✡ ✡ ✡

شاهنامه آخرش خوش است *E. E.* (a) Praise a fair day at night. (b) He laughs best who laughs last. (c) All is well that ends well. (d) At the end of the game you'll see who's the winner.

F. T. It is the closing chapters of the *Shahnameh* that are pleasant.

Note. Shahnameh, which means "Book of Kings", is the famous epic poetry and legendary history of Iran by *Ferdowsi*.

✡ ✡ ✡

شب حامله است تا چه زاید فردا *F. T.* The night is pregnant, and no one knows what it will bring forth the next day.

Note. This pvb. occurs frequently in its curtailed form شب حامله‌است تاچه‌زاید *Cf.* سحر تاچه‌زاید *etc.*

✡ ✡ ✡

شپره گر وصل آفتاب نخواهد رونق بازار آفتاب نکاهد [سعدی]

F. T. The sun has always a brisk market for its rays, though these may be hated by the bat.

✡ ✡ ✡

شب پنبه دانه دُر مینماید *T.* At night cotton-seeds look like pearls. *Cf.* شب گربه سور است

E. E. (*Same as for* شب گربه سور است).

✡ ✡ ✡

• The king finally convinced the minister by explaining that since the money was lying in the treasury without interest, it would be much better to dispose of it in such a way that it would circulate in the country and cause a great many people thereby to earn their living.

شب خر کره طاووس می‌نماید *T.* At night a colt looks like a peacock. *Cf. the preceding pvb. and* شب‌گربه *etc.*

✡ ✡ ✡

شبخیز باش تا کامروا باشی (*Same as* سحر خیز باش *etc.*)

✡ ✡ ✡

شبِ سمور گذشت و لب‌تنور گذشت *F. T.* The king, warmed by sables, and the beggar, warmed by the baker's oven, both passed the night. { From a versified story, which may be summarized as follows }:

During the reign of *Soltan-Mahmood*, a king of the *Ghaznavi* Dynasty, one winter night a homeless beggar passed the night by the side of a baker's oven, which he had chosen for warming himself. In the neighbourhood lay the royal palace, where the king and his courtiers were passing the night in revelry, warmed by sables and other winter clothes. When morning came, the beggar cried out, "O king, you were warmed by sables, and I was warmed by the baker's oven, but we have both passed the night".

✡ ✡ ✡

شب عید گدائی است *F. T.* Christmas eve brings poverty. { Said by people who cannot afford the heavy expenses necessitated by the occasion }.

Note. شب عید properly means the eve of the *Nowrooz*, which is the Iranian New Year.

✡ ✡ ✡

شبِ غریبان دراز است *F. T.* A (poor) man passing the night in a foreign country finds the night too long.

✡ ✡ ✡

شبِ شراب نیرزد به بامدادخمار *F. T.* The night's carousal is not worth next morning's hangover.

✡ ✡ ✡

شب گربه سمور مینماید *T.* At night the cat looks like a sable.

E. E. When the candle is away, all cats are grey.

Note. Although the above E. has been usually accepted as an equivalent of the P. pvb., common usage makes this pvb. approach the sense conveyed by the E. phrase "To buy a pig in a poke".

✡ ✡ ✡

شبه در بازار جوهریان جوی نیرزد [سعدی] *F. T.* Glass beads have

no value at all in the jewelers' market. *Cf.* چراغ پیش آفتاب *etc.*

✡ ✡ ✡

شپش در کلاه کسی انداختن *T.* To throw a louse in some one's hat (*i. e.* to give him cause for suspicion).

✡ ✡ ✡

شپشش منیژه خانم است *E. E.* (a) He thinks his fart as sweet as musk. (b) He farts frankincense.
T. His louse (*or freely* flea) is Lady *Manizheh.*

✡ ✡ ✡

شتاب زدگی کار شیطان است (*Same as* العجلة من الشیطان)

✡ ✡ ✡

شتر بار میبرد و خار میخورد *T.* The camel carries loads and eats thorns. {Referring to people who, by their stoic nature, live on scanty means and yet suffer the hardships of life.

✡ ✡ ✡

شتر در خواب بیند پنبه دانه گهی لپ لپ خورد گه دانه دانه
F. T. The camel dreams of eating cotton-seeds sometimes greedily and sometimes one by one.
E. E. (a) The cat dreams of mice. (b) A lover dreams of his mistress.

✡ ✡ ✡

شتر دیدی ؟ نه *F. T.* Say that you did not see the camel, and relieve yourself of all commitments. (*Lit.*) " Did you see a camel ? " " No ". (*See the following anecdote and the Notes appended thereto*).

A wise man, popularly identified with the famous poet *Sa'di* , was crossing the desert. On seeing the footprints of a camel, he knew that a camel had been passing before him. Further on, when he came to a lucern-field, he noticed that only one side of the field had been grazed, and guessed that the camel must have been blind in one eye. In the vicinity also he saw the trace of a camel's kneeling-place, as well as the footprints of a woman, which made him think that the rider, who had been a woman, must have caused the camel to kneel in that spot for a rest.•

• The anecdote has been, and is capable of being, expanded by other details dealing with traces and conjectures, which contribute nothing subservient to the purpose.

At this juncture a man came up to *Sa'di*, and asked him whether he had seen a camel in the neighbourhood. *Sa'di* furnished the interrogator with all the foregoing signs ane details, whereupon the man, who seemed to be the camel's owner, began to beat the innocent poet, who he thought had stolen the beast and kept the woman. In this way *Sa'di* committed himself by using his perspicacity, whereas if, in reply to the man who asked him whether he had *seen* the camel, he had only said, " No ", he would have been relieved of such a commitment.

Notes. (1) The pvb. is a warning against giving unnecessary or pedantic answers which involve one in difficulties, and goes as far as to recommend the ignoring of certain facts, even if one has witnessed them. (2) A variant form of this pvb. is شتر دیدی ندیدی *i. e.* "(Even if) you have seen the camel, (say) you did not see it". Accordingly, the pvb. is also used as a request for waiving a claim, or forgiving a fault. (3) The reason that the anecdote is connected with *Sa'di* is based on the following verse:

سعدیا چند خوری چوب شتربانان را میتوان گفت ز اول که شتر دیدی نه

i. e. How long dost thou allow to be beaten by the camel-drivers, O *Sa'di*? Thou couldst have ignored the matter from the beginning, and said, " No ", in reply to the question, " Have you seen a camel? "

It would seem as if *Sa'di* had personally experienced the trouble described in the anecdote, but the verse in question seems altogether spurious, and must have been invented by the vulgar to justify the belief that it was *Sa'di* who originated the pvb. At any rate the story is very old.

✡ ✡ ✡

شتر را با کمچه آب دادن *T*. To give a drink to a camel with a ladle. (*Freely*) To feed an elephant with a handful of grass.

✡ ✡ ✡

شتر را گم کرده پی افسارش میگردد *T*. He has lost his camel, and he looks for its bridle. *See also* خر را گم کرده *etc*.

✡ ✡ ✡

شتر سواری ودولا دولا ! or شترسواری و خم خم ! *F. T.* Why ride a camel if one wishes to crouch (*or* hide oneself)?

✡ ✡ ✡

شتر که علف میخواهد گردن دراز میکند *F. T.* A camel, wishing to eat grass, stretches its neck.

E. E. (*Same as for* نابرده رنج *etc.*)

Note. A variant form of this pvb. replaces علف by نواله " mess or morsel ".

✡ ✡ ✡

شتر مرغ است نه می‌پرد نه بار می‌برد *F. T.* He is like the ostrich, which neither flies nor carries burdens. *See* بشترمرغ گفتند *etc. and the Note appended thereto.*

✡ ✡ ✡

شتر نقـاره خانـه است – چشم وگوشش از ایـن صدا هـا پـر است *F. T.* He is like the camel which bears the kettledrums; he has too often heard these sounds to be frightened by them. { *From a versified story by Mowlavi, which runs as follows* }:

A peasant child was beating a small drum in a field in order to keep birds away. It happened that a king was passing by, and one of the camels, which followed the royal retinue, and on which the kettledrums used to be beaten, was let loose, and allowed to graze in the field.

The child continued to beat his drum, this time to drive away the camel. An old peasant, who knew that it was this camel on which kettledrums were beaten day and night, said to the child, " Don't waste your effort, for this is the camel which bears the kettledrums, and which has too often heard similar sounds to be frightened by them ".

E. E. He has lived too near a wood to be frightened by owls.

Note. A variant form reads شتره نقار خانه است ازاین صداها دَم نمیکند the last part of which means " He is not scared by such sounds ".

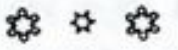
✡ ✡ ✡

شجاعتِ آدمی صبر است *F. T.* Bravery in a human being means patience (*or* fortitude).

شخصی همه شب بر سرِ بیمار گریست

چون صبح شد او بمرد و بیمار بزیست [سعدی] *F. T.* Some one was weeping all night over a sick person; but when morning came the weeper died and the patient recovered.

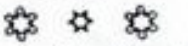
Cf. اجل کشته میرد *etc.*



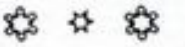
شد غلامی که آب جو آرد آب جو آمد و غلام ببرد [سعدی]

F. T. The servant went to the stream for water, but was carried away by the water.

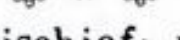
E. E. (a) He went for wool, but came home shorn. (b) Many go out for wool, but come home shorn. (c) The fox is taken when he comes to take.



شراب مفت را قاضی هم میخورد *F. T.* Wine that is given gratis is drunk even by the *Cadi* (*or* judge).



شربت از دست دلارام چه شیرین و چه تلخ [سعدی] *F. T.* So long as it is given by a beauty, it makes no difference whether the drink is sweet or bitter.



شرِّ خفته بلا دور *F. T.* No mischief, no calamity (*or* evil).

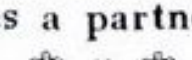
E. E. Let sleeping dogs lie.

شرف المکان بالمکین (A.) *E. E.* (a) It is thou must honour the place, not the place thee. (b) "Men grace the places".

F. T. The seat is honoured by him who takes it.

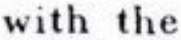
شریك اگر خوب بود خدا هم می گرفت *F. T.* Were partnership a good thing, even God would have a partner.

Cf. the E. He who takes a partner takes a master.



شریكِ دزد ورفیق قافله *T.* A partner of the robber and a companion of the caravan.

E. E. (a) One who runs with the hare and hunts with the hounds. (b) Jack-on-both-sides.



شغال بیشهٔ مازندران را نگیرد جز سگ مازندرانی *F. T.* Only the

dog of *Mazandaran* can catch a *Mazandaran* jackal.
E. E. Set a thief to catch a thief.

✡ ✡ ✡

شغال که از باغ قهر میکند مفت (چنگ) باغبان *F. T.* If the jackal leaves the garden in a huff, so much the better for the gardener.

Note. قهر کردن also means " to sulk ", and " to break off relations ". Thus, when we say با هم قهر هستند it means " They are not in speaking terms with each other ".

✡ ✡ ✡

شغالی که مرغ میگیرد بیخ گوشش زرد است *F. T.* The jackal which carries away chickens has a yellow spot at the root of its ear (*i. e.* Not every one is fitted for every work).
Cf. مرغی که انجیر میخورد *etc.*

✡ ✡ ✡

شفا بایدت داروی تلخ نوش {سعدی} *E. E.* Bitter pills may have wholesome effects.
F. T. If you want to be cured, take bitter physic (*lit.* drugs).

Note. The first hemistich to this is

چه خوش گفت آن پیر دارو فروش

i. e. Well said the old druggist.

✡ ✡ ✡

شکار که سر تیر آمد باید زد *F. T.* The game should be shot when it perches on the pole.

✡ ✡ ✡

شکر به خوزستان بردن *T.* To carry cane-sugar to *Khoozestan*.
E. E. (*Same as for* زیره بکرمان بردن).

✡ ✡ ✡

شکر مازندران و شکر هندوستان
هر دو شیرین است اما این کجا و آن کجا

F. T. The sugar from *Mazandaran* and that from India are both sweet; but the one has nothing to do with the other. { Said of two things which are substantially different, though there is an outward similarity between them }.
Cf. دانهٔ فلفل *etc.*

Note. The sugar known as شکر مازندران is muscovado or unrefined sugar.

شکستنش با تبراست ، هنش با هیزم شکن *F. T.* It is the *rope* that hauls the anchor, but the *sailor* cries, "Heave ho!" (*Lit.*) It is the axe that breaks, but the woodcutter utters the cry.

✡ ✡ ✡

شکسته استخوان داند بهای مومیائی را *See under* جدائی تا نیفتد *etc.*

✡ ✡ ✡

شکسته بال‌تر از من میان مرغان نیست
دلم خوش است که نامم کبوتر حرم است [حالتی]

F. T. There is no other bird that is so unfortunate as I am on account of my broken wings; yet I flatter myself that I am a pigeon of the Sanctuary. *Cf.* دلم خوش است زن بیگم *etc.*

Note. By "the Sanctuary" is meant the holy place in Mecca where pilgrims perform their ceremonies, and the pigeons thereof are immune from being killed, or hit by stones. Nevertheless, the pigeon referred to in the verse seems to prefer freedom, which makes life really happy, to such immunity. One might freely say, "Freedom before safety".

✡ ✡ ✡

شکمِ روان به از مادرِ مهربان *F. T.* Healthy bowels are better (for a child) than a tender mother.

Note. Since the original meaning of روان is "running or flowing", شکم روان is a state of health in which one is not constipated.

✡ ✡ ✡

شکم زیر دست است بهرچه بدهی مست است *F. T.* The belly is a subordinate organ, and is satisfied with anything which it receives.

✡ ✡ ✡

شکم سیر از شکم گرسنه خبر ندارد *Same as* سیر از گرسنه *etc.*

✡ ✡ ✡

شکم گرسنه و گوز فندقی ! *E. E.* (a) Great boast little toast. (b) He robs his belly to cover his back.

✡ ✡ ✡

شمشیر نیك ز آهن بد چون کند کس
ناکس به تربیت نشود ای حکیم کس [سعدی]

F. T. How can one make a good sword from bad iron?

The ignoble will not become noble by training, O sage! *Cf.* زناپاك زاده *etc.*

✡ ✡ ✡

شمع در هنگام مردن خانه روشن میکند *F. T.* The candle lightens the house just before it goes out.

E. E. It is a lightening before death. *Cf.* خانه روشن کرده است

✡ ✡ ✡

شنیدن کی بو َدمانند ِ دیدن *F. T.* Hearing of a thing is never like seeing it.

E. E. Seeing is believing.

✡ ✡ ✡

شنیده‌ای کـه زن آبستن ِگل میخورد امـا نمیدانـی چـه گلی است *T.* You have heard that pregnant women eat clay, but you do not know what kind of clay it is. { Used in cases when confusion is caused by imperfect knowledge }.

Notes. (1) The clay that pregnant women sometimes fancy is either گل داغستانی *Silicas aluminis*, or گل سرشوی. The latter, which literally means "clay with which one washes one's head", is a kind of clay which, according to British scientific authorities, of whose finding the author was informed during his stay in London, consists principally of montmorillonite. Some Iranian women still use it for cleansing their hair. (2) The pvb. is susceptible of grammatical changes. Thus, one might say شنیده است etc. *i. e.* such a one has heard, etc.

✡ ✡ ✡

شوخی شوخی آخرش جدّی میشود *F. T.* Starting with a jest, in the end one will find oneself to be in earnest.

Notes. (1) A variant form replaces جدی میشود by بجدی میکشد. (2) This saying is a caution against making jokes, but there also exists the jocular saying چه شوخی‌ای که نصف بیشترش جدی نباشد *q. v.*

✡ ✡ ✡

شوهر کـردم وسمه کنم نـه وصله کنم *F. T.* I have married in order to tidy myself, not my room. { Said by a woman who thinks about adorning herself, rather than doing house work }.

Notes. (1) وسمه is woad or indigo with which women

dyed their eyebrows. (2) وصله کردن is to patch up garments. (3) The resemblance between the words وسمه and وصله which produce a sort of "assonance", gives some beauty to the P. saying.

✡ ✡ ✡

شوهرم برود کاروانسرا نانش بیایدحرم سرا *F. T.* So long as my husband earns bread, I don't mind where he works. (*Lit.*) Let my husband go to the caravanserai, (but) let his bread come to the harem, i. e. the women's apartment.

Note. The vulgar pronunciation of کاروانسرا is '*karom-sara*', which rimes with حرم سرا '*haramsara*'.

✡ ✡ ✡

شوهرم شغال باشد نانم تو تغار باشد *F. T.* I don't mind if my husband is a jackal, so long as my bin is full of bread.

Note. It is again the assonance between the words شغال and تغار (*See* شوهر کردم وسمه کنم *etc.*), which gives a proverbial shape to the P.; otherwise the thought expressed by it seems to have been greatly exaggerated.

✡ ✡ ✡

شوی زن زشت روی نابینا به [سعدی] *F. T.* An ugly woman's husband should better be blind.

Note. Dehkhoda gives a variant which replaces نابینا by نازیبا "ugly", in which case the quotation would mean "An ugly woman is fit for an ugly man." But then it does not suit the context in the story from *Sa'di*, which goes as follows:- A very ugly woman was married to a blindman. An eye-doctor in those days claimed to be able to cure blindness, but the woman's father was unwilling to have his son-in-law cured, and said, in reply to those who asked him the reason, "I fear lest my daughter be divorced if her husband is cured".

✡ ✡ ✡

شیر آدمی در بهتر که پادشاه ستمگر *F. T.* A man-devouring lion is better than a tyrant king.

✡ ✡ ✡

شیر از مورچه میگریزد *F. T.* A lion may avoid (*or* run away from) an ant.

✡ ✡ ✡

شیر بی دُم وسر واشکم که دید [مولوی] *F. T.* No one has ever seen a lion having no tail, head, and belly. [This refers not only to

an extraordinary and unimaginable thing, but to an organization which has been greatly tampered with, and consequently robbed of its true nature. The mother story, which has been versified by the poet *Mowlavi*, and which has a somewhat different implication, runs briefly as follows }:

A man from Ghazvin went to a tattoist and asked him to tattoo his body with the figure of a lion. The first punctures, however, caused him to shrink with pain, and he cried, " What are you doing ?" " I am designing a lion on your body, as ordered by yourself ", said the tattoist. " And where have you started from ?" said the man. " From the lion's tail ", was the reply. " Grant for a while ", said the man, " that the lion has no tail, and proceed with another member ".

The tattoist then began to prick in the pigments required for the design of the lion's ear. But this time also the Ghazvini fool was unable to stand the pain. and shouted, " What part of the animal is that ?" " It is the ear ", said the tattoist, " which forms part of the head ". " But let us suppose that the lion has no head ", said the man.

The third time the tattoist proceeded with designing the lion's belly, though it was obvious that the man was no less sensible to the pain. So he cried, " What part of the animal are you working at now ?" " It is the belly", answered the tattoist, who was growing impatient. " Grant now that the model lion had no belly to begin with", said the fool. Whereupon the tattoist dropped his tools, and said in despair, " Has any one ever seen a lion having no tail, head, and belly ?"

✡ ✡ ✡

شیر تاگرسنه نشود شکارنمیکند *F. T.* It is only when hungry that the lion seeks its prey.

✡ ✡ ✡

شیر رابچه همی ماند بدو [مولوی] *T.* The lion's whelp resembles its parent. *Cf.* تره بتخمش میرود *etc.*

E. E. Like father, like son.

✡ ✡ ✡

شیر علم کی بوَد همسه شیر ژیان [خاقانی] *F. T.* No comparison

between the (lifeless) lion of the flag and the (living) formidable lion?

Note. شیر علم *i. e.* the figure of the lion on a (Persian) flag, may be rendered in E. "a man of straw" or "a cardboard cavalier", and is a synonym of رستمِ دمِ حمام *q. v.*

✡ ✡ ✡

شیرِ مرغ *E. E.* (a) Goat's wool. (b) Blue diamond.

T. Hen's milk.

Note. The expressions in both languages refer to things which do not exist, but the P. implies an extremely rare and precious object, whence comes the expression از شیر مرغ تاجان آدمیزاد *i. e.* everything which can possibly be imagined-beginning with 'hen's milk', and ending with 'human soul'.

✡ ✡ ✡

شیری یا روباه؟ *T.* Are you a lion or a fox? {Meaning, "Have you succeeded in doing what you proceeded to do, or in delivering your message, or not?}

✡ ✡ ✡

شیشهٔ بشکسته را پیوند کردن مشکل است *F. T.* Broken glass cannot be mended.

E. E. What is done cannot be undone.

Cf. also چیزی که شود پاره *etc.*

✡ ✡ ✡

شیشه و تبر *T.* Glass and axe. { Referring to things which are incompatible with each other }.

✡ ✡ ✡

شیطان با مخلصان بر نیاید و سلطان بامفلسان [سعدی] *T.* The Devil cannot prevail over sincere devotees, just as the king can do nothing to the indigent.

✡ ✡ ✡

شیطانرا درس میدهد *E. E.* He knows one point more than the Devil.

T. He teaches the Devil.

✡ ✡ ✡

ص

صابونش بجامهٔ همه خورده است *F. T.* He has used his soap for every one's clothes (*i. e.* He has left no one uninjured or undeceived).

Note. همه may be replaced by personal pronouns, such as *me*, *him*, *etc.*

✡ ✡ ✡

صاحبان تریـاق را جرأت بـر تناولِ زهر از روشِ حکمت نیست *F. T.* He is not wise who dares to take poison on the strength of possessing an antidote.

✡ ✡ ✡

صاحبِ خر دنبالِ خر *T.* The owner of the ass walks behind it. { Cited interrogatively or ironically by one who has been denied the full advantage of his property }.

✡ ✡ ✡

صاحب درد باش تابدرمان برسی *F. T.* (1)Unless you have a feeling that there is something wrong, you will not (be able to) remedy it. (2) The pleasure of being cured depends on the possession of illness.

✡ ✡ ✡

صباح خاستم که خضری به بینم با خرس دچار شدم *T.* I rose in the morning to meet Elias, but encountered a bear.

Note. خضر and خرس present a similarity which may be considered a sort of " assonance ".

✡ ✡ ✡

صبح صدایش (یاآوازش) بلند میشود *F. T.* The sound will be heard in the morning (*i. e.* The result will be known in due course). { *From the following anecdote* }:

A certain burglar, finding it difficult to pull out the door of a house, set about sawing its pivot (or, according to some, piercing the door by means of a bow-drill).

The owner of the house was awakened by the noise, but, being unable to discern anything in the dark, asked, "Who are you, and what the hell are you doing?" The man replied, "Being a violinist, I am playing on the violin". "And where is the *sound* of the violin?" asked the owner of the house. "The sound of this violin", said the burglar, "will be heard in the morning".

Notes. (1) *Mowlavi* has a versified story, which must have originated the above anecdote. But his version mentions that the burglar was "undermining the wall of the house", and that "he said he was a drummer, and was now beating his drum". (2) It was really کمانچه "*kamancheh*", the predecessor of the violin to which the burglar of the first version was referring, as the *kamancheh* has a leg which rests on the ground while being played, and the movement of its bow, which is applied to the strings at right angles, resembles that of the bow turning a drill.

✡ ✡ ✡

صبر تلخ است ولیکن بر شیرین دارد[سعدی] *F. T.* Patience is bitter, but its fruit is sweet. *Cf. the next entry.*

✡ ✡ ✡

صبر و ظفر هر دو دوستان قدیمند بر اثر صبر نوبت ظفر آید [حافظ]

F. T. Patience and victory are old friends; the latter follows in the footsteps of the former.

E. E. (a) Patience opens all doors. (b) Everything comes to him who waits. (c) Patience and perseverance won a wife for His Reverence. (d) How poor are they that have no patience (*Shakespeare*).

✡ ✡ ✡

صحبت نیکانت از نیکان کند *F. T.* Good company brings you in the company of the good.

E. E. A man is known by the company he keeps.

✡ ✡ ✡

صدا از یکدست بر نیاید (*Same as* یکدست بیصدا است)

✡ ✡ ✡

صدای دهل از خالی بودن شکم است *F. T.* The drum makes a noise because it is empty.

E. E. Empty vessels make the most noise.

✡ ✡ ✡

صدای مرغ بتخمی نیرزد *T.* The cackling of the hen is not worth (even) an egg.

✡ ✡ ✡

صدای دُهل از دور خوش است *T.* The sound of the drum is pleasant at a distance. *Cf.* آواز دهل *etc.*

E. E. 'Tis the distance that lends enchantment to the wiew (and robs the mountain of its azure blue).

✡ ✡ ✡

صد بار گز کن یکبار ببر *E. E.* Look before you leap.

F. T. Measure a hundred times before you cut once.

Cf. ذرع نکرده *etc.*

Note. A variant form of this pvb. is
صددفعه گز کن یکدفعه پاره کن

✡ ✡ ✡

صد بیمار از لب گور برگشت *F. T.* Many an ill person with one foot in the grave has recovered. *Cf.* اجل کشته میرد *etc.*

✡ ✡ ✡

صد تخم مرغ بشکند یکیش زرده ندارد *F. T.* Out of a hundred eggs that he breaks not a single one has got a yolk. (*See explanation for* صد کوزه بسازد *etc.*).

✡ ✡ ✡

صد جان فدای آنکه دلش با زبان یکیست *F. T.* He whose heart and tongue are one is worth a hundred souls' ransom.

✡ ✡ ✡

صدچاقو بسازد یکیش دسته ندارد *F. T.* Out of a hundred knives that he makes not one has a handle. (*See explanation for* صدکوزه بسازد *etc.*).

✡ ✡ ✡

صد در شود گشاده حو بسته شود دری *E. E.* (a) Where one door shuts, another opens. (b) God never closed one gap that He did not open another.

T. When one door shuts a hundred other doors open.

Cf. خدا گر ببندد *etc.*

✡ ✡ ✡

صد دوست کم است یك دشمن بسیار است *T.* A hundred friends are few; one enemy is too many.

صد دینار جگرك سفره قلمکار نمیخواهد *See under* یك پول جگرك *etc.*

✡ ✡ ✡

صددینار داده‌ام ، فینش‌راهم من بکنم ؟ *F. T.* You are getting 100 *dinars* for wiping my nose; do I have to do the blowing? { *From the following anecdote* }:

A man who was notorious for laziness once offered to pay a hundred *dinars* to any one who would wipe his nose for him. Someone accepted the offer, and, taking hold of the lazy man's nose, said to him, "Blow your nose". "But", said the man, "You are getting a good round sum to do the task; why do you expect me to do the blowing?"

✡ ✡ ✡

صد دینار میگیرد سگ اخته میکند یك عباسی میدهد حمام میرود *F. T.* He receives a penny to take away dirt, and spends twice that sum for taking a bath.

Notes. (1) سگ اخته کردن literally means "to castrate a dog", which ceremonially necessitates taking a bath after the operation. (2) One عباسی (*abbasi*) was equal to 200 "*dinars*", or one-fifth of a *kran*. But nowadays 200 *dinars* equals 2 *rials*.

✡ ✡ ✡

صد رحمت بکفن دزد اولی *See under* رحمت بکفن دزد اولی

✡ ✡ ✡

صد سال گدایی میکند هنوز شب جمعه را نمیداند *T.* He has been a beggar for a hundred years; yet he doesn't know the eve of Friday. { Cited in similar cases }.

Note. Friday being a religious holiday, people are accustomed to give alms on that day.

✡ ✡ ✡

صد سر بیك چغندر است *T.* A hundred heads are worth (only) one beetroot. { Such and such a place is overcrowded. *Cf.* سگ صاحبش را نمی‌شناسد }.

Note. The E. "Where there are too many, life is cheap" may be considered as a near parallel for the P.

✡ ✡ ✡

صد سر را کلاه است و صد کور را عصا *F. T.* He can be a hat for a hundred heads and a stick for a hundred blindmen (*i. e.* He is an extremely clever or helpful person).

صدف را بزرگی فزاید ز گوهر {ادیب صابر} *F. T.* The shell (*or* mother-of-pearl) obtains honour on account of the pearl.

✿ ✲ ✿

صدقه راه بخانهٔ صاحبش می‌برد *F. T.* The reward for charity (*or* alms) goes to the charitable person (*or* almsgiver).
E. E. Virtue is its own reward.

✿ ✲ ✿

صدقه رفع بلااست *T.* Calamities are averted by alms(giving).
E. E. Alms are the golden key that opens the gate of heaven.

✿ ✲ ✿

صد کلاغ را یـك کلوخ بس است *T.* One stone (*lit.* clod of earth) is enough for a hundred crows.
Note. The Turkish has بیرطاش مین‌قار *i. e.* One stone and a thousand crows.

✿ ✲ ✿

صد کوزه بسازد که یکی دسته ندارد *T.* He makes a hundred jugs of which not one has a handle (*i. e.* His statements are all without foundation; you can't believe a single word he says).

✿ ✲ ✿

صد مثل تـرا سر آب (یا رودخانه) میبرد و تشنه بـر می گرداند *F. T.* He leads many a one like you to the river and brings them back thirsty (*i. e.* He is very cunning).

✿ ✲ ✿

صد من گوشت شکار بیك چُس تـازی نمی‌ارزد *F. T.* A hundred pounds of game is not worth smelling the stinking hound.
Note. Dehkhoda's version replaces چُس by ناز which means "airs". The replaced word is, of course, indecent, but I have never heard ناز used in this pvb.

✿ ✲ ✿

صد موش را یك گربه بس است *F. T.* A single cat will suffice for a hundred mice.

✿ ✲ ✿

صفای خـانـه آبست و جـارو ، صفای صورت چشم است و ابـرو *F. T.* The house is made pleasant by sweeping and sprinkling of water, and the face by the eyes and eyebrows. [Note the quasi-rime between جارو "broom or sweeping", and ابرو "eyebrow"].

صفای هر چمن از روی باغبان پیدا است {صائب} *F. T.* The face of the gardener reflects the pleasantness of the garden.

✡ ✡ ✡

صفرایش به لیموئی می‌شکند *F. T.* A single lemon will cure his biliousness (*i. e.* He is not hard to please).

Note. صفرا is bile and, by extension, "biliousness", and anything which is antibilious or serves as a cholagogue is said to be صفرا بُر or صفرا شکن. Hence the use of the verb می‌شکند *i. e.* "breaks".

✡ ✡ ✡

صلاح مملکت خویش خسروان دانند *F. T.* Kings know best what safeguards the interests of their states. { Cited by one who abstains from giving advice to another }.

✡ ✡ ✡

صوت خودش بگوش خودش خوش‌نوا بود *E. E.* Every ass loves to hear himself bray.

F. T. His voice sounds pleasant in his own ear.

✡ ✡ ✡

صورت خود را با سیلی سرخ نگاهداشتن *Same as* با سیلی صورت *etc.*

✡ ✡ ✡

صیاد بی روزی در دجله ماهی نگیرد و ماهی بی‌اجل در خشکی نمیرد { سعدی } *F. T.* An unlucky fisherman (*lit.* one who is deprived by Providence of his daily bread) will not catch fish (even) in the Tigris, and a fish whose time has not come will not die (even) on land.

✡ ✡ ✡

صیاد نه هر بار شغالی ببرد باشد که یکی روز پلنگش بدرد {سعدی} *F. T.* A hunter doesn't always capture a jackal; he may one day be captured by a leopard. *Cf.* دلو همیشه *etc.*

Note. A variant form substitutes شکار "game" for شغال "jackal", in which case the translation would be "A hunter doesn't always carry away game; he may one day be devoured by a leopard".

✡ ✡ ✡

صید را چون اجل آید سوی صیاد رود { جامی } *F. T.* When the hour of the prey comes, it goes to meet the hunter.

E. E. One must die when one's time comes.

✡ ✡ ✡

صید ملخ شیوهٔ شهباز نیست {خواجو} *F. T.* The locust is a prey far beneath the royal falcon.

ض

ضامن روزی بوَد روزی رسان *F. T.* He who has guaranteed to feed His creatures will provide them with their daily bread. *Cf.* هر آنکس که دندان دهد نان دهد *etc.*

✡ ✡ ✡

ضرب‌الحبیب زبیب (A.) *F. T.* A blow from a friend is a boon (*or* blessing).

Note. زبیب is the A. word for موبز , which means " currants ".

✡ ✡ ✡

ضرر بهنگام به ازنفع نابهنگام *Same as* زیان بهنگام *etc.*

✡ ✡ ✡

ضرر را ازهر جا جلوگیری کنی منفعت است *F. T.* To cut a loss is a profit no matter at what stage it is. *Cf.* از نصف ضرر *etc.*

✡ ✡ ✡

ضیافت پای پس هم دارد *E. E.* One good turn deserves another. *F. T.* One entertainment leads to another.

✡ ✡ ✡

ط

طاس اگر راست نشیند همه‌کس نرّاد است *F. T.* Throwing lucky dice makes every one a good player.
E. E. He plays well that wins.

Note. A variant form of this pvb. is مهره کر نیك نشیند where مهره has been used in the sense of همه‌کس نراد است "dice". But in modern usage مهره means "a man or piece" used in the game of backgammons, rather than the dice, which are called طاس

✡ ✡ ✡

طاقت مهمان نداشت خانه بمهمان گذاشت *F. T.* He could not afford the entertainment; so he left the house to the guest.

✡ ✡ ✡

طالع اگر داری برو به پشت بخواب *T.* If you are lucky, go and lie on your back. (*More freely*) A lucky man may do as he likes.

✡ ✡ ✡

طاوس و سرای روستائی ! {انوری} *F. T.* Do you expect to find a peacock in a peasant's house? *Cf.* خانهٔ خرس *etc.*

✡ ✡ ✡

طبل زیر گلیم زدن *T.* To beat a drum under a rug (*i. e.* to try to conceal what is obvious or notorious; also, to waste one's effort).

✡ ✡ ✡

طبیب مهربان از دیدهٔ بیمار می‌افتد *F. T.* A too kind doctor loses credit with his patient.

✡ ✡ ✡

طشت او از بام افتاد *T.* His tub fell down from the house-top (*i. e.* His secrets were divulged and he was put to shame). *Cf.* بتهٔ کسرا *etc.*

Note. Other pronouns may be substituted for "his", as necessitated by the occasion.

طعمهٔ هر مرغکی انجیر نیست {مولوی} *F. T.* Not every little bird can find figs to eat (*i. e.* Not every one is fitted for every work). *Cf.* مرغی که انجیر میخورد *etc.*

✡ ✡ ✡

طلائی کـه پاك است چه محنتش ز خاك است ؟ *F. T.* Dirt does not harm pure gold *or* Pure gold does not care for the earth (in which it is buried). *Cf.* زر پاك *etc.*

E. E. (a) A clear conscience laughs at false accusations (*or* fears no accusers). (b) Be true and fear not. (c) Speak the truth and shame the Devil.

Note. A popular variant substitutes for the last part of this pvb. چه منتش بخاك است ؟ *i. e.* " doesn't need to be beholden to, or reproached by, the earth".

✡ ✡ ✡

طلب تنخواه نمیشود *T.* Sums owing to you are not assets.

✡ ✡ ✡

طمع را نباید کـه چندان کنی کـه صاحب کرم را پشیمان کنی *F. T.* Do not demand too much, lest the giver regret his generous gesture (*or* change his mind).

E. E. All covet, all lose.

✡ ✡ ✡

طمع مدار که گنجشك کار باز کند *T.* Don't expect the sparrow to be (*or* behave) like a hawk.

✡ ✡ ✡

طی نکرده گز نکن *F. T.* Do not measure the cloth before you have settled on the price. *Cf.* ذرع نکرده پاره نکن *etc.*

✡ ✡ ✡

ظ

ظالم از مظلوم بـاشد شکوه چـی *T.* The oppressor complains against the oppressed.
E. E. That is the case of the wolf and the lamb.

✡ ✡ ✡

ظالم پای دیوار خود را میکند *T.* The oppressor undermines his own wall.

✡ ✡ ✡

ظالم سالم است *T.* The oppressor is safe.
Cf. the E. E. given for بادنجان بد *etc.*

✡ ✡ ✡

ظالمی را خفته دیدم نیمروز
گفتم ایـن فتنه است خوابش برده بـه [سعدی] *F. T.* On seeing a cruel man sleeping in midday, I said, "Better leave him like that, for he will start trouble (if he is awakened)."
E. E. Let sleeping dogs lie.

✡ ✡ ✡

ظالمی نیست کـه بظلم ظالمِ دیگر گـرفتار نشود *T.* There is no oppressor who will not suffer at the hand of another oppressor.

✡ ✡ ✡

ظاهر از شیخ و باطن از شیطان *F. T.* A *sheikh* outwardly, and a devil inwardly.

Note. "*Sheikh*", as used here, means a religious leader.

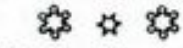
✡ ✡ ✡

ظلمِ بالسویه عدل است *T.* Injustice evenly distributed is justice (*or* General injustice is just).

Note. The E. "Company in distress makes sorrow less" *or* "Company in misery makes it light" may be considered parallels, but are not equivalents.

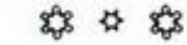
✡ ✡ ✡

ظلم ظالم بر سر اولاد ظالم میرود *E. E.* (a) The fathers have eaten sour grapes, and the children's teeth are set on edge. (b) The sins of the fathers are visited on the children. *F. T.* The tyranny of the tyrant is visited on his children.



ظلم ظالم و برف تموز نمیماند *F. T.* The tyrant's cruelty passes away like snow in summer.

Note. تموز is a Jewish and Syriac month covering partly June and partly July.



ع

عادت طبیعتِ ثانوی است Habit is second nature.

✡ ✡ ✡

عاجل دو بار کار میکند *E. E.* (a) More haste, less speed.
(b) Haste makes waste.
T. He who makes haste does his work twice over.

✡ ✡ ✡

عاشقان را همه گر آب برد خوبرویان همه را خواب برد {ابرج میرزا}
F. T. Even though all lovers were carried away by water, beauties would be deep in slumber.

✡ ✡ ✡

عاشقم لکن تا کنار بام *F. T.* I am in love with you but only as far as the edge of the roof. { Cited in cases when a person who boasts of love is too inconstant to accompany his sweetheart in danger }.

✡ ✡ ✡

عاشقی پیدا است از زاریِ دل {مولوی} *F. T.* One shows he is in love when one seems to be sore-hearted.
Note. The second hemistich to this is
نیست بیماری چو بیماری دل
i. e. There is no sickness like love-sickness.

✡ ✡ ✡

عاشقی راصبر میباید نه لاف *F. T.* To be in love requires patience, not boasting.

✡ ✡ ✡

عاصی‌ای که دست بردارد به از عابدی که کبر در سر دارد { سعدی }
F. T. The sinner who lifts up his hands in prayer is better than the worshipper who is full of pride.

✡ ✡ ✡

عاقبتِ بدگوئی دشمنی است *F. T.* Speaking ill of others leads in the end to enmity.

✡ ✡ ✡

عاقبت جوینده یابنده بوَد{مولوی} *F. T.* Who seeks will find at last.

✡ ✡ ✡

عاقبت گرگ‌زاده گرگ شود گرچه با آدمی بزرگ شود { سعدی }
E. E. What is bred in the bone will come out in the flesh.
F. T. In the end the young of the wolf will turn a wolf, though it grows up with a human being.

✡ ✡ ✡

عاقلانرا اشاره‌ای *E. E.* (a) A word to the wise (is sufficient). (b) A word is enough to the wise. (c) A nod for the wise(, a rod for the fool).
Cf. العاقل یکفیه‌الاشاره *etc.*

✡ ✡ ✡

عاقل بکنار آب تا پل می جست دیوانهٔ پا برهنه از آب گذشت
F. T. While the wise (*or* rational) man was seeking a bridge, the barefooted fool took to the water and crossed the river. *Cf.* تا عاقل پی پل میگشت *etc. and the explanation following same.*

✡ ✡ ✡

عاقل دوبار فریب (یا گول) نمیخورد *T.* The wise man is not deceived twice. *Cf.* اگر یکبار مغبونم کردی *etc.*

✡ ✡ ✡

عالم آنکس بوَد که بد نکند نه بگوید بخلق و خود نکند{سعدی}
F. T. A good preacher (*lit.* a learned man) is he who avoids evil acts, not he who preaches it to others, but practises it not himself.

✡ ✡ ✡

عالم بیعمل بچه ماند ؟ بزنبور بی‌عسل {سعدی} *F. T.* A learned man without (good) deeds is like a bee which gives no honey (but stings).

Notes. (1) The full form of this, as given in the *Golestan*, is یکیرا گفتند عالم بیعمل بچه ماند گفت بزنبور بی‌عسل *i. e.* They asked a certain man, " To what is a learned man without deeds compared?" He answered, "To a bee which gives no honey. " (2) عالم means also, especially in its pl. form علما *olama*, a doctor of theology and sacred law.

✡ ✡ ✡

عالم بیعمل درخت بی‌بر است *T.* A learned man without deeds is a fruitless tree.

✡ ✡ ✡

عالم ناپرهیزگار کوری است مشعله‌دار {سعدی} *T.* An incontinent preacher (*or* theologian) is a blindman holding a torch.

✡ ✡ ✡

عالمی را که گفت باشد و بس هرچه گوید نگیرد اندر کس {سعدی} *F. T.* If a moralist (*or* preacher) has nothing more than mere words, nothing that he says will have effect on others.

✡ ✡ ✡

عبادت بجز خدمت خلق نیست {سعدی} *F. T.* Worship (*or* serving God) is nothing but serving one's fellow-creatures.

✡ ✡ ✡

عدو درچه و دیو در شیشه به *F. T.* Better the Devil confined in a glass and one's enemy imprisoned in a well.

✡ ✡ ✡

عدو شود سبب خیر اگر خدا خواهد *F. T.* The enemy may, if God wills, do good (*or* be a cause of blessing).

✡ ✡ ✡

عروس خیلی خوب بود گر هم درآورد *F. T.* The bride was very beautiful; so she got scabby as well. {Said ironically when a state of affairs, far from being improved, has been aggravated}. *Cf.* بسیار خشبو است *etc.* & سر ناچی کم بود *etc.*

✡ ✡ ✡

عروس که بما رسید شب کوتاه شد *F. T.* When it was my turn to enjoy fruition with the bride, the night became short. {Stressing an unexpected change of fortune}.

✡ ✡ ✡

عروسی کـه مادر تعریفش را بکند بـرای آقـا دائیش خوب است *T.* The bride who is praised by her mother is fit for her (maternal) uncle. *Cf.* دختری که *etc.*

✡ ✡ ✡

عروسی نکرده بچه درگهواره خواباندن *F. T.* To lull one's child to sleep in the cradle before being married.
E. E. To count one's chickens before they are hatched. {Adapted from the usual form "Don't count your chickens before they are hatched". *Cf.* جوجه را در پائیز می‌شمارند}.

✡ ✡ ✡

عزت ز قناعت است و خواری ز طمع
بـا عزت خود بساز و خواری مطلب

F. T. Contentment honour doth breed,
While contempt is caused by greed;
Seek not, therefore, to be contemptible,
And hold in esteem your honour indeed.

Note. This is probably a P. version of the Arabic quotation عزّ من قنع ذلّ من طمع which is atttibuted to Ali, Mohammed's son-in-law, and which means, "Whosoever is contented attains honour, and whosoever is covetous is humiliated. P. poetry has moulded this thought into a quatrain, of which the first two lines are quoted above, and the last two lines are as follows:

از مردم این زمانه یاری مطلب وز شاخ برهنه سایه داری مطلب

i. e. Seek not assistance from the people of the day; nor expect a bare branch to give you shade.

✿ ✿ ✿

عزت هر کس بدست آن کس است *F. T.* Every man is the architect of his own honour. {Adapted from the famous E. quotation "Every man is the architect of his own fortune"}.

✿ ✿ ✿

عسل تلخ باشد ترشروی را *F. T.* To the sour-tempered honey itself is bitter.

✿ ✿ ✿

عسل گوئی دهان شیرین نگردد *F. T.* Saying "Honey" does not sweeten one's mouth. *See* از حلوا حلوا گفتن *etc. and the E. E. given for it.*

✿ ✿ ✿

عسل نیست که (باو) انگشت بزنند *F. T.* If she were honey people might touch her for a taste, but she is not. {This means that there is no fear of this girl or woman being spoiled if she associates with men}.

✿ ✿ ✿

عشق پیری گر بجنبد سر برسوائی زند *F. T.* Should an old man fall in love, it will end in disgrace.

✿ ✿ ✿

عشق و مشك پنهان نمی‌ماند *F. T.* Love and the odour of musk cannot be hidden.

E. E. Love, a cough, and the itch cannot be hid.

✿ ✿ ✿

عطایش را بلقایش بخشیدم {سعدی} *F. T.* I dispensed with his gift on account of his features. { From an anecdote in the book of *Golestan* by *Sa'di*, which is summarized as follows }:

A poor man was advised to appeal to a very rich man who would be sure to give him pecuniary aid, but when he came to the rich man's place, and saw his scowling aspect, he turned back without saying a word. On being asked why he did not ask the rich man for a gift, he replied, "I dispensed with his gift on account of his features."

✡ ✡ ✡

عفو کردن (بر) ظالمان جور است برمظلومان { سعدی } *T.* Forgiving the oppressors is cruelty to the oppressed. *Cf.* ترحم بر *etc.* *E. E.* He hurts the good who spares the bad.

✡ ✡ ✡

عقب یك شپش تا مورچه خورت میرود *T.* He goes as far as *Moorchekhort* to bring back his louse. (*Freely*) He is so mean that he would not lose a louse.

E. E. He won't give away (*or* lose) the droppings of his nose.

✡ ✡ ✡

عقد پسر عمو را با دختر عمو در آسمان بسته‌اند *F. T.* The marriage of cousins is predestinated. *Lit.* The marriage contract of cousins is concluded in heaven. { In Iran the custom of marrying one's cousin is considered to be a good one }.

Note. By "cousin" in this case is meant the son or daughter of one's paternal uncle.

✡ ✡ ✡

عقل بکوچکی و بزرگی نیست *F. T.* Age has nothing to do with wits. *Cf.* بزرگی بعقل است نه بسال

✡ ✡ ✡

عقل چیزدگر ومدرسه چیزی دگراست *F. T.* Intelligence is quite different from knowledge acquired in schools.

✡ ✡ ✡

عقل خودت که این باشد وای بعقل بچه‌هات *F. T.* If your own wits are to that extent, Heaven save us from your children's wits. { Said to one who does a silly act }.

✡ ✡ ✡

عقل روستائی از پس میرسد *F. T.* The wits of a country yokel follow his acts.

✡ ✡ ✡

عقل قوّت گیرد از عقل دگر {مولوی} *F. T.* One's wisdom is strengthened by another's.

E. E. Two heads are better than one.

✡ ✡ ✡

عقل که نیست جان درعذاب است *F. T.* Lack of reason brings torment to the spirit.

✡ ✡ ✡

عقل و دولت قرین یکدگرند {سعدی} *F. T.* Good sense and good fortune are akin.

✡ ✡ ✡

علاج فاسد به افسد محال است *F. T.* The elimination of an evil by a worse evil is an absurdity.

Note. The expression دفع فاسد به افسد where دفع means 'averting or curing' is of frequent usage.

✡ ✡ ✡

علاج واقعه قبل از وقوع باید کرد { سعدی } *F. T.* The remedy should be prepared before the accident.

E. E. An ounce of prevention is worth a pound of cure.

✡ ✡ ✡

علت برود و(لیك) عادت نرود *F. T.* The cause may disappear, but the habit will remain.

✡ ✡ ✡

علت عاشق زعلت هاجدا است {مولوی} *F. T.* Love-sickness is quite different from other diseases.

✡ ✡ ✡

علف باید بدهان بزی خوش (با شیرین) بیاید *F. T.* It is the goat which has to choose the grass it likes.

E. E. (*Same as for* سلیقه ها مختلف است).

Notes. (1) *Dehkhod*a has علف بدهان بزی شیرین میاید which would be a definite assertion that goats find grass to be sweet. Even if the word "goats" were read with emphasis, it would not be quite the same as علف باید بدهن بزی شیرین بیاید (2) The pvb. may mean also that every one is the best judge of his own affairs. (3) بزی is the diminutive for بز and means "little goat", while the word for "kid" is بزغاله

✡ ✡ ✡

علف‌بدی نیست اسفناج *T.* Spinach is not a bad grass.

Note. This saying has different implications. Firstly, it is said to one who is eating anything with great relish, and amounts to saying, "It doesn't fare ill with you", which is ironical for "You are having a very good time with it". Secondly, the originator of this phrase intended perhaps to say, "Spinach is a very good vegetable", but since he had believed, before tasting it, that it was a useless grass, after tasting it he said, in an attempt to save his face, that it was not a *bad grass.*

✡ ✡ ✡

علم از بهر دین پروردن است نـه از بهر دنیا خوردن { سعدی }

F. T. Learning (*or* knowledge) is intended for cultivating religion, not for worldly enjoyments.

✡ ✡ ✡

علم چندانکه بیشتر خوانی چون عمل در تو نیست نادانی { سعدی }

T. However much you acquire learning, so long as you do not practise what you have learned, you are ignorant.

E. E. Action is the proper fruit of knowledge.

✡ ✡ ✡

علی می‌ماند و حوضش *F. T. Ali* will remain alone with his fountain. { *From the following anecdote* }:

A certain preacher was narrating the tradition that on the Judgment Day *Ali*, the Prophet's son-in-law, would cause the righteous people to drink from the water of *Kowsar*—a river (or, for purposes of this anecdote, a fountain) in Paradise. He then began to enumerate a series of sins of commission and omission, which would disqualify a person for drinking the holy water.

When the preacher had finished the sermon, one of the audience, who thought the fulfilment of the qualifying conditions by a human being was impossible, rose and said, "In these circumstances *Ali* will remain alone with his fountain."

Notes. (1) This pvb. is susceptible of grammatical changes; for example, one can say علی ماند و حوضش *i. e.* "Only *Ali* remained there and his fountain", meaning thereby that every one turned away from such and such a person, and he was left alone. (2) All lexicographers tell us

that *Kowsar* is the name of a river in Paradise, while the tradition giving birth to this anecdote calls it حوض کوثر , *i. e.* the pond or pool of *Kowsar*. Steingass writes, "A river in Paradise whence all the other rivers derive their source". To combine these, I have found it necessary to use the word "fountain", especially because it is believed that *Ali* will give the pious to drink from it.

✡ ✡ ✡

عمر اگر خوش گذرد زندگی نوح کم است
ور بناخوش گذرد نیم نفس بسیار است *F. T.* A happy life is never too long, though it is Noah's life; and an unhappy life is ever too long, though it is a moment (*lit.* half a breath).

✡ ✡ ✡

عمر برف است و آفتاب تموز {سعدی} *F. T.* Life is like snow in summer.

Note. تموز is the Jewish and Syriac month, which corresponds to part of June and part of July.

✡ ✡ ✡

عمر دوباره نداده‌اند کسیرا {فرخی} *F. T.* No one has ever been given a second life (*or* No one has lived twice).

Note. This is a regular hemistich from a fragment composed by *Farrokhi*, and I prefer it to the prosaic variant عمر دوباره بکسی نمیدهند

✡ ✡ ✡

عمل بد عاقبت ندارد *F. T.* Ill deeds will not prosper in the end.
E. E. Knavery may serve a turn, but honesty is best is the end.

✡ ✡ ✡

عنان مال خودت را بدست غیر مده
که مال خود طلبیدن کم از گدایی نیست *F. T.* Do not allow others to control your property; for it is nothing less than beggary to ask for one's own.

✡ ✡ ✡

عود بر آتش نهند ومشك بسایند {سعدی} *F. T.* Aloes and musk do not yield their perfume, unless they place the former on fire, and rub down the latter.
E. E. If you heat spice it will smell sweeter.

✡ ✡ ✡

عوض ماست مهتاب می‌لیسد *F. T.* He licks the moonlight when

he cannot taste the yoghurt.

E. E. Many a one kisses the child for love of the mistress.

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عهد نابستن ازآن به که ببندی و نپائی {سعدی} *F. T.* Better not to promise at all than to make a promise and break it.

E. E. Make few promises.

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عیال‌پرستی خداپرستی است *T.* He who worships his wife worships God. (*More freely*) He is pious who is uxorious.

✡ ✡ ✡

عیب خود راکسی نمی‌بیند *T.* No one sees his own faults.

✡ ✡ ✡

عیب مردم فاش کردن بدترین عیبها است { آزاد } *F. T.* It is the worst fault to disclose the faults of others.

✡ ✡ ✡

عیب می جمله بگفتی هنرش نیز بگو {حافظ} *F. T.* Since you have enumerated the faults of wine, it is fair enough to mention its virtues as well.

E. E. Give the devil his due.

✡ ✡ ✡

عید می‌آید عیبها را آشکارمیکند *F. T.* The festival of *Nowrooz* discloses the faults (of the poor classes). { Because they cannot afford the heavy expenditure of the festival}.

Note. This is sometimes shortened to عیدنیست عیب‌است *i. e.* This is not a festival; it is a shame. At any rate it is the similarity between عید and عیب which makes these sayings worthy of insertion.

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عیسی بدین خود موسی بدین خود *F. T.* Every one to his religion.

Note. The original meaning of this phrase is "The followers of Jesus and those of Moses must have liberty of conscience."

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غ

غصهٔ کفگیر بدست را نخورید *F. T.* One need not look after him who serves food at table; such a one is sure to look after himself. (*More freely*) Don't think of the carver; he will get his share.

Note. کفگیر , which is originally a skimmer, is also a shallow, flat-bladed utensil for serving food.

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غضب مرد محك اوست *F. T.* A man's character is tested when he is in anger.

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غلام پیر شود خواجه‌اش کند آزاد *T.* When a slave attains old age, he is emancipated by his master. { There is usually regard for old age }.

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غلط‌مشهور به ازصحیح‌مهجور *F. T.* Better common and erroneous than obsolete and correct.

✡ ✡ ✡

غم برو شادی بیا ، محنت برو روزی بیا

F. T. Hence, sorrow and dread!
Welcome, joy and daily bread!

{ Cited by superstitious people when they trim their nails }.

Note. محنت literally means " affliction or suffering ".

✡ ✡ ✡

غم جدید غم کهنه را برد از یاد *E. E.* One nail drives another.

F. T. An old worry gives way to a new one. *Cf.* سوزنی باید *etc.*

✡ ✡ ✡

غم چند خوری بکارِ نـا آمده پیش ؟ *F. T.* Cease to worry for something which is yet to come.

E. E. (a) Don't fear the worst until you see the worst.

(b) Don't fear the bridges until you come to them.

✡ ✡ ✡

غمخوران را غم دهید و میخورانرا می

F. T. Let him have grief who habitually likes to whine; And let him have a drink who usually drinks wine.

E. E. An opium-smoker will always find opium.

Cf. برای کله ماهی خور *etc.*

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غم زیر دستان بخور زینهار بترس از زبردستی روزگار [سعدی]

F. T. Behold, look after those who are inferior to you, and beware the (fickle) fortune which is superior to you.

See دست بالای دست بسیار است *and the E. E. given for it.*

✡ ✡ ✡

غم فردا نشاید خوردن امروز [سعدی] *F. T.* One should not worry to-day for the trouble that is expected to-morrow.

E. E. Sufficient unto the day is the evil thereof.

✡ ✡ ✡

غم گروهی شادی قومی است *F. T.* What makes one man sad makes another man glad.

E. E. What is one man's meat is another man's poison.

Note. گروه means a group or multitude, and قوم a tribe or nation.

✡ ✡ ✡

غم مرگ برادر را برادر مرده میداند *F. T.* The anguish of one who is bereaved of a brother is understood by one who has had the same plight.

✡ ✡ ✡

غم و شادی بهم است [سعدی] *E. E.* Sadness and gladness succeed each other.

T. Sorrow and joy are linked together.

Note. This is a part of the hemistich کنج ومارو گل وخار وغم و شادی بهم است *q. v.*

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غنیمت دان دمی تایك دمت هست *F. T.* Make the most of the moment. *Cf.* دم غنیمت است

Note. The following quotation is from a translation of *Plutarch's Morals*:

The whole life of man is but a point of time; let us

enjoy it, therefore, while it lasts, and not spend it to no purpose.

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غواص گر اندیشه کند کام نهنگ هرگز نکند در گرانمایه بچنگ[سعدی]

F. T. The diver who fears the jaws of the crocodile will never snatch up the precious pearl. *Cf. the E.* Nothing venture, nothing have.

✡ ✡ ✡

غوره نشده مویز شده است *E. E.* He is trying to run before he has learned to walk (*or* creep).

F. T. He has hardly passed the stage of unripe grapes; yet he has become (*or* wishes to become) a currant.

✡ ✡ ✡

غول در این خانه بند نمیشود *F. T.* Even a *ghoul* will not stay long in this house. { Used in describing a house, which is in a ruined or desolate condition }.

Note. Ghoul, as described in eastern fables, is an ogre which usually lives in the wilderness, or in desolate places.

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ف

فارغ‌گردی چو خامشی پیشه کنی *F. T.* You will have relief if you choose silence.

✡ ✡ ✡

فاطمهٔ زهـرا بـرای شلخته هـا دو رکعت نماز خوانـده است

F. T. The Prophet's daughter has prayed on behalf of the slovenly (*or* untidy) women. { These are usually better off, and more loved by their husbands, than other women }.

Notes. (1) فاطمه (*Fatemah*) is the name of the Prophet's daughter, and زهرا (*Zahra*) is her epithet. (2) رکعت (*rak-at*) is a unit of prayer consisting of three postures: standing, genuflexion, and prostration.

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فال بد بر زبان بدباشد *T.* It is an evil tongue which utters an evil omen.

✡ ✡ ✡

فتنه در خواب است بیدارش مکن *E. E.* Let sleeping dogs lie.

F. T. Do not awaken the sleeping mischief.

✡ ✡ ✡

فراوان خزینه فراوان غم است { نظامی } *T.* He who has a great treasure has a great many sorrows. *Cf.* آسوده کسیکه *etc.*

E. E. Much coin, much care.

✡ ✡ ✡

فردا را کسی ندیده است *E. E.* No one knows what the future will bring forth.

T. No one has seen the morrow. *Cf.* سحر تاچه زاید *etc.*

Note. A variant form is فردا را که دیده است *i. e.* Who has ever seen the morrow?

✡ ✡ ✡

فرزند اگر چه عیب نـاك است در پیش پدر ز عیب پاك است

F. T. The child is full of defects; yet his father considers him free of them. *Cf.* بوزینه *etc.*

E. E. The owl thinks all her young beauties.

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فرزند حلال زاده بدائی(یا بخاله) میرود *Same as* بچهٔ حلالزاده *etc.*

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فرشته‌ای که وکیل است بر خزائن باد
چه غم خورد که بمیرد چراغ پیره زنی { سعدی } *F. T.* The angel entrusted with the distribution of the winds cares nothing if the poor old woman's lamp is extinguished.

Cf. خدا کشتی آنجا *etc.*

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فرشش زمین است لحافش آسمان *T.* The earth is his carpet and the sky his quilt (*i. e.* he is indigent).

Cf. the E. 'sky-clad' which, facetiously, means 'naked'.

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فرصت غنیمت است نباید ز دست داد *F. T.* One should not let opportunity slip (*or* one should make the most of his opportunity). *Cf.* دم غنیمت است

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فرض ِمحال‌محال نیست *F. T.* It is not impossible to grant (*or* imagine) an impossibility.

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فریادِ شغال وَ بال شغال است *F. T.* The howling of the jackal involves it in trouble.

✡ ✡ ✡

فریب جهان قصهٔ روشن است {حافظ} *F. T.* The world's deceit is a well-known story.

E. E. No deceit like the world's.

Note. The second hemistich to this is سحر تاچه زاید شب آبستن است *q. v.*

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فصل کردن میتوان پیوند کردن مشکل است *F. T.* It is difficult to unite, but easy to disunite.

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فضول را بردند به جهنم گفت هیزمش تر است *F. T.* Mr. "Know-All", even if he went to hell, would say the fuel was damp.

Note. The original meaning of فضول is "meddling". But in modern colloquial P. it means "a meddler or

blabber", or adjectivally, "meddlesome or officious". However, in the pvb. in question, "know-all" is considered to suit the context best.

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فعل هر کس باصل اوست دلیل [مکتبی] *F. T.* A man's nature is known by his acts.

E. E. (*Same as for* از کوزه برون *etc.*)

Note. The poet has apparently translated the A. pvb. فعل المرء یدلّ علی اصله, which is to the same effect, and which is said to belong to *Ali*, the Prophet's son-in-law.

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فقیر در جهنم نشسته است *F. T.* The indigent live next door to hell. [This is due mostly to the fact that they are apt to commit blosphemy or other crimes].

Note. The above explanation is confirmed by *Dehkhoda*. However, the expression در جهنم نشسته است is commonly understood to mean "Such a one is in the habit of repeating the phrase 'What the *hell* do I care?', so often that one might think he is sitting next door to hell". Therefore, the phrase فقیر در جهنم نشسته است may also mean "The indigent person can bear losses with a much greater fortitude than other people, and is disposed to say, "What the hell do I care?" Cf. the E. expression "sanguinary language", which is so-called because the word 'bloody' is often used in it.

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فکر نان بکن خربزه آب است

F. T. Think of the bread which is the staple food;
Melons are water, and do you no good.

[Said to a person who thinks about trifles, or who idles about and follows no useful occupation].

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فلفل به هندوستان بردن *T.* To carry pepper to India.

Cf. زیره بکرمان بردن

E. E. To carry coals to Newcastle.

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فلفل مبین که ریز است بشکن ببین چه تیز است

F. T. Pepper, though only a tiny thing,
Bites with a truly gigantic sting.

(*Lit.*) Don't take notice of the small size of the pepper; break it and see how biting it is.
E. E. (a) Still waters run deep. (b) A little body has often a great soul.

Note. A variant form of this pvb. substitutes چه ریز است "how small it is" for که ریز است "that (it) is small".

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فوّاره چون بلند شود سرنگون شود *E. E.* When the pot boils over, it cools itself.
T. When the fountain has risen to its height, it falls again.

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فی‌التاخیر آفات (A.) *T.* There are calamities in delaying. (*Freely*) Delay (*or* postponement) causes many troubles. *E. E.* (a) Delays are dangerous. (b) After a delay comes a stay.

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فیل خوابی می‌بیند، فیلبان خوابی *F. T.* The elephant dreams of one thing, the elephant-driver of another.
Cf. شتر در خواب بیند *etc.*

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فیل زنده‌اش صد تومان است مرده‌اش هم صد تومان
F. T. The elephant is valuable, whether alive or dead.

Note. (1) A variant form of this pvb. is فیل زنده و مرده ندارد *i. e.* An elephant is an elephant, whether alive or dead. (2) Some replace صد تومان by هزار تومان 1000 *tomans*, which nowadays is equal to 10,000 *rials*.

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فیل و فنجان ! *F. T.* Giving an elephant to drink by a cup!
E. E. What is a crab in a cow's mouth? Cf. also "A handful of grass for an elephant's stomach", which is of foreign origin.

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فیل یاد هندوستان کرده است *T.* The elephant has remembered India. { Cited in cases when a person feels homesick, or cannot stay long in a new environment }.

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فینش را هم من بکنم ؟ *See under* صد دینار دادمام *etc.*

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ق

قاچ زین را (محکم) بگیر اسب سواری پیشکشت *F. T.* Till you know how to mount, we won't consider your horsemanship.

Notes. (1) The first part of the pvb. literally means "Hold the pommel (firmly). (2) A variant form of قاچ is قاش

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قاضی که برشوَت بخورد پنج خیار
ثابت کند از بهر تو صد خربـزه زار { سعدی } *T.* The judge who takes bribe of five cucumbers will prove that you own ten melon-plots. *Cf. the Spannish pvb.* "Like the judges of Galicia, who for half a dozen chickens will dispense with a dozen penal statutes."

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قاطر را گفتند پدرت کیست گفت اسب آقا دائیم است *T.* When asked who his father was, the mule said, "The horse is my maternal uncle." { An evasive answer given to conceal one's low ancestry }.

Note. A variant form of this pvb. gives for the last part گفت خاله‌ام مادیان‌است *i. e.* He said, "My maternal aunt is a mare."

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قالی‌را تا بزنی گرد در میاید ، رعیت را تابزنی پول *F. T.* The more you beat a carpet, the more dust comes out of it, and the more you beat a countryman, the more money you can get out of him. { Said by those who believe peasants conceal their wealth, and only pretend to be poor }.

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قبا سفید فرشته است انگور میوه‌بهشت است‌فرش‌تخت است و کفش بخت *T.* White-robes are angels, grapes are a symbol of paradisaical fruits, carpets mean accession to the throne, and shoes augur being married to a man. { A series of dreams

and their interpretations according to the vulgar belief }.

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قبای بعد ازعید برای ِگل منار خوب است *F. T.* When the festival is over, a new suit loses its value. (*Lit.*) A robe coming to hand after the festival is worthy of being hung on to a minaret.

Note. By عید (festival) is usually meant the *Nowrooz*, or the New Year's Day.

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قبر آقا (یا بابا) از این ُچس و پس ها بسته نمیشود *F. T.* Father's tomb will not be built with trifles (*i. e.* The accomplishment of every end requires proper means). { From the anecdote of the two brothers who were trying to repair their father's tomb by making use of brick-bats, rubble, and the like, but who did not succeed in finishing the job, until the elder brother concluded that they would have to resort to proper means, such as the use of bricks and other substantial materials }.

Note. Dehkhoda has for this the phrase قبر آقا گچ میخواهدوآجر *i. e.* The tomb of His Excellency (*or* Eminence) needs bricks and " gatch " (Iranian plaster).

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قبل از قاضی بمنبر رفتن *F. T.* To ascend the pulpit before the judge (*i. e.* to prejudge).

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قحبهٔ پیر از نابکاری چکند که توبه نکند {سعدی} *T.* " What can an old harlot do but repent of her misdeeds? "

E. E. The Devil grew sick and a monk he would be.

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قدر بابا آن زمان دانی که خود بابا شوی *F. T.* One will never appreciate having a father until one becomes a father.

Cf. the next entry.

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قدر زر زرگر شناسد قدر گوهر گوهری *T.* The goldsmith knows the value of gold, and the jewel-merchant that of jewels.

Cf. خر چه داند *etc.*

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قدر عافیت کسی داند کـه بمصیبتی گرفتار آیـد { سعدی }

E. E. (a) Misfortunes tell us what fortune is. (b) We

never know the worth of water until the well runs dry. (c) Health is not valued till sickness comes. (d) Blessings are not valued till they are gone.

F. T. He knows the value of prosperity who has suffered an adversity. { From an anecdote, which is to be found in the *Golestan* of *Sa'di*, and which may be summarized as follows }:

A king was once travelling in a ship, accompanied by his slave, who had never before experienced the inconvenience of a ship, and who was, therefore, weeping and showing signs of restlessness. As they could by no means quiet the slave, one of the passengers, who was a wise man, offered to remedy the situation, if the king would allow him to do so. When the king had expressed his anticipated thanks to him, the wise man ordered the slave to be cast into the sea. After he had suffered successive immersions, the slave was seized by the hair and brought toward the ship's rudder, which he held fast with both hands. On being brought on board, the slave ever after held his peace, and sat quietly in a corner.

When asked by the king what the secret of the matter was, the wise man said, " The slave had never suffered the agony of drowning; so now he values the safety of the ship ".

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قدر لوزینه خر کجا داند ؟ *F. T.* An ass will never know the value of almond-cakes. *Cf.* خر چه داند *etc.*

E. E. Do not cast pearls before swine.

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قدر نانرا گرسنه میداند *T.* The hungry man knows the value of bread.

E. E. (*Same as for* قدر عافیت *etc.*)

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قدر نعمت بعد زوال *E. E.* Blessings are not valued till they are gone. *See also under* قدر نعمت *etc.*

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قدّم الخروج قبل الولوج (A.) *F. T.* [سعدی] Make sure of the exit before you enter.

E. E. Look before you leap.

قرآن برسر زبان است و زر در میان جان [سعدی] *F. T.* The Koran is a matter of reciting words, while gold is a matter of life and death. (*Lit.*) The Koran is on the tip of one's tongue; while gold is tied up to one's life. [From the following anecdote by *Sa'di*]:

The son of a wealthy miser fell ill. His well-wishers advised him to read the Koran through, or else to offer up a sacrifice in order to effect the recovery of his son. After thinking for a moment, the miser said, "The first alternative is preferable, for at present the flocks are out of reach". A wise man, being informed of the circumstances, said, "The reason he chose to read the Koran through is that it was merely a matter of reciting words, while the other alternative involved the spending of money, which was a matter of life and death".

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قربان برم خدا را یك بام ودو هوا را *F. T.* Good Heavens! How can there be two kinds of weather over one roof? (*Freely*) Two atmospheres for the same sphere! [Cited in cases when a person gives two different opinions on a matter under equal circumstances. From the following anecdote]:

A woman once invited to her house her married daughter with her husband, and her married son with his wife. After supper the invitees had to sleep on the house-top on two separate beds placed apart from each other.

In the middle of the night the hostess got up to spy upon the couples. On approaching the bed on which the daughter and her husband were sleeping, she noticed that the couple were sleeping apart; so she awakened them and said, "The weather is rather cold; so you would better hug each other more closely."

She next went to the other end of the roof and noticed that her daughter-in-law was being closely hugged by her husband. So she approached the couple and said, "The weather is not yet cold enough to allow you to sleep like that; you should better sleep apart from each other". Whereupon her daughter-in-law, who had been awake all this time, and had heard what had been said on the other end of the roof, exclaimed, "Good Heavens! How can

there be two kinds of weather over the same roof?"

Notes. (1) برم is a vulgar contraction of بردم and better suits the rythm of the pvb. (2) Sometimes the pvb. is extended thus:

قربان برم خدا را ، یك بام و دو هوا را

آن سر بوم سرما را این سر بوم گرما را ؛

where the extension means, "Cold weather at one end of the roof, and hot weather at the other end." (Here بوم is a vulgar form of بام "house-top or roof").

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قربان خودم که خر ندارم از کاه و جوَش خبر ندارم

F. T. Thanks God I do not possess an ass, or I should have to provide it with straw and barley.

E. E. Much coin, much care.

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قرض خانه را خدا میدهد (یا میرساند) *F. T.* Money borrowed for the purchase of a house will be repaid by the aid of God.

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قرض عروسی را خدا میدهد (یا میرساند) *F. T.* Money borrowed for marrying purposes will be repaid by the aid of God. [A common belief which encourages marrying].

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قرض که رسید بصد تومان هر شب بخور قیمه پلو *F. T.* When your debts amount to 100 *tomans* (nowadays 1000 *rials*), you may have every night delicious dishes for supper.

E. E. (a) In for a penny, in for a pound. (b) The deeper in debt, the more reckless.

Note. قیمه پلو is a rice dish containing chiefly minced meat and split peas.

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قرض وسیلهٔ خدا است *T.* A loan is a means provided by God.

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قسمت رابه بینم یادُم خروس را؟ *F. T.* Which shall I base myself on—your oath or the cock's tail? [*From the following anecdote*]:

A man was running away with a cock which he had stolen from a house, when he was overtaken and stopped by the owner of the cock. When told to return the bird, he swore that he had not stolen it, whereas the cock's tail

was visible from under his coat, and could be seen by the claimant. So the latter said, "Which shall I base myself on—your oath or the cock's tail?"

The pvb. is cited when a person makes a denial which can be refuted by good evidence.

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قسمت کن یا مغبون است یا ملعون (*This is a P. version of* القاسم مغبون او ملعون *q. v.*).

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قسمتِ کس کس نخورَد *F. T.* No man can take (*lit.* eat) another's portion. {A predestinarian belief}.

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قصاب پاشد سگ جاش نشست *T.* The butcher got up and the dog sat in his place. {Referring to a place or position occupied by a poor substitute}.

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قضا دگر نشود گرهزار ناله وآه بشکر یا بشکایت برآید از دهنی {سعدی}

F. T. Destiny will not change, even though one utters a thousand cries and sighs in thankfulness or in complaint. *Cf.* فرشته‌ای که وکیل است *etc.*

E. E. No use striving against Fate.

Note. In view of the fact that "cries and sighs" do not logically suit the idea of "thankfulness", I believe *Sa'di* must have used some other word, serving as a synonym of شکایت "complaint", and شکر must be a misreading of the unknown word.

✡ ✡ ✡

قضای نبشته نشاید سترد {فردوسی} *F. T.* The decree written by Fate cannot be wiped out.

E. E. No use striving against Fate.

✡ ✡ ✡

قطره بدریا (یا بعمان) بردن *T.* To carry a drop to the sea (*or* the Sea of Oman).

E. E. (*Same as for* زیره بکرمان بردن).

✡ ✡ ✡

قطره قطره جمع گردد وانگهی دریا شود { ناصر خسرو }

E. E. (a) Many a little (*or* pickle) makes a mickle. (b) Penny and penny laid up will make many. (c) Little drops make a shower. *Cf.* اندك اندك *etc.*

F. T. Drop by drop makes a sea.

✡ ✡ ✡

قفل محك حلالزاده وحرامزاده است *T.* The padlock is a test whereby the legitimate and the illegitimate are known from each other. { It is only the virtuous who will abstain from stealing, for a padlock can be broken by any one }.

✡ ✡ ✡

قلم در کف دشمن است {سعدی} *E. E.* (a) The Devil is not half so black as he is painted. (b) The lion is not half so fierce as he is painted.

T. The pen is in the enemy's hand. { From a versified anecdote in Sa'di's *Boostan*, which is summarized as follows}:

A certain man saw the Devil in his dream, and seeing that he had a shining aspect and comely features, he approached him with the question, " Why do people generally describe you as an ugly and hideous being, whereas I notice you are so different from their description ?" " The way I am depicted by your kind ", answered the Devil, " does not represent my true nature, but it cannot be helped, because the pen (*or* hair-brush) is in the hand of the enemy. As I have driven the human beings from Paradise, they are now trying to revenge themselves on me by their contrary description. "

✡ ✡ ✡

قناعت توانگر کند مرد را {سعدی} *E. E.* (a) A man is only as rich as he is contented. (b) The contented man is a rich man. (c) The greatest wealth is contentment with a little. (d) To be poor and contented is riches enough.

T. Contentment makes a man rich.

✡ ✡ ✡

قوز بالا قوز *T.* One hump on top of another (*i. e.* one difficulty added to another). {*From the following anecdote*}:

One night a humpback entered a public bath, where he saw a number of genii dancing and making merry on the occasion of a marriage ceremony. Rather than being frightened by the sight of the superhuman beings, he, too, began to dance, and pretended that he was sharing their joy. The genii were pleased with his behaviour, and compensated him by removing from his back the hump, which

they afterwards put on a shelf.

The next day the rumour was spread in the town, and another humpback, who wished to be relieved of the protuberance on his back, entered on another night the same public bath. This time the genii were having a mourning party, but the humpback took no notice of it, and springing in the centre of the party, began to dance. The mournful genii were enraged by this untimely behaviour, and punished the man by putting on top of his hump the one that had been reserved by them on the previous occasion.

✡ ✡ ✡

قول مرد یکیست (*Same as* حرف مرد یکیست)

✡ ✡ ✡

قول و بولش یکیست (*Same as* بول و قولش یکیست)

✡ ✡ ✡

قول و فعلش یکیست *E. E.* (a) He is a man of his word. (b) He abides by his word.
T. His word and act are one.

✡ ✡ ✡

قوم و خویش (اگر) گوشت هم را بخورند استخوان هم را دور نمی‌اندازند *F. T.* Relatives may eat one another's flesh, but will not discard the bones. {Stressing the sympathetic feelings between relatives}.

✡ ✡ ✡

قیمت زعفران چه داند خر ؟ *E. E.* Do not cast pearls before swine.
F. T. The ass will never know the value of saffron.
Cf. خر چه داند *etc.*

✡ ✡ ✡

قیصریه را برای دستمالی آتش زدن *T.* To set fire to a trading centre for the sake of a handkerchief (*i. e.* to commit a gross crime on trivial motives, or for the sake of a small personal gain). {*From the following anecdote*}:

A haberdasher had a shop boy who had fallen in love with a woman. One afternoon when he was about to close the shop, the woman appeared, and, seeing no one in the shop except her boy friend, pointed to a silk handkerchief, which was hung on the wall, and asked him whether she could have it on his account. The shop boy could not

refuse the woman's request, and gave her the handkerchief free of cost.

After the departure of the woman, the shop boy regretted what he had done, for he was sure he would be asked to pay for it, though he could not afford to do so on account of his insignificant wages. After much reflection, the thought of burning down the whole shop occurred to him, so he closed the shop after having left a live coal among the haberdashery. In an hour or so, of course, not only the haberdasher's shop, but the whole arcade, in which the shop was situated, was a victim of fire.

Note. قیصریه was a name given to a trading centre in some of the towns of Iran, such as Tehran, Kashan, Shiraz, etc. It means literally "Caesarea", but it is doubtful whether there is any connection between the two names.•

✡ ✡ ✡

قیمت شکر نه از نی است بلکه آن خاصیت وی است { سعدی }

T. It is not the cane that gives value to the sugar, but the propery of the sugar itself.

✡ ✡ ✡

• This proverbial phrase has been given with a slight difference on page 64, but the Note given there should be amended on the basis of the one given here.

ک

کاچی به از هیچی است *E. E.* (a) Half a loaf is better than no bread. (b) Half an egg is better than an empty shell. *T. Kachi* (a dish of flour, sugar, fat, and spices, given to parturient women) is better than nothing.

Note. هیچی is a contraction by the vulgar of هیچ چیز

✡ ✡ ✡

کار از محکم کاری عیب نمیکند *F. T.* There is no harm in being overcautious.

Notes. (1) A variant form replaces محکم‌کاری by قایم‌کاری but both of these words mean precautious or preventive measures. (2) محکم & قایم in colloquial P. mean "fast or firm". *Cf. the E. pvb.* "Fast bind, fast find", which has a slightly different implication.

✡ ✡ ✡

کار از کار ابزار پیش میرود *F. T.* Work requires tools. {Referring to means and ends }.

✡ ✡ ✡

کارِ امروز بفردا مفکن *E. E.* Never put off till to-morrow what you can do to-day.

T. Don't put off to-day's work till to-morrow.

✡ ✡ ✡

کار باید نشود *F. T.* What has happened should not have happened at all (*i. e.* One should not grieve over the past). *Cf.* برگذشته حسرت آوردن خطا است *and the E.* Let bygones be bygones.

✡ ✡ ✡

کار بکارخانه گرانتر است *F. T.* The product is dearer in the factory. *Cf.* بار در بارخانه گران است *which is commoner.*

E. E. Eggs are dearer in the country.

کار بوزینه نیست نجاری *E. E.* (a) Every man to his trade. (*or* job). (b) Let the cobbler stick to his last. (c) A sow to a fiddle!

T. An ape cannot do carpentry.

✡ ✡ ✡

کار پاکان را قیاس از خود مگیر { مولوی } *F. T.* Don't compare yourself to the pious. { Said to one who makes false comparisons }.

Cf. the E. to measure other people's corn with one's own bushel.

✡ ✡ ✡

کاردبه استخوان رسیده است *T.* The knife has reached the bone (*i. e.* I have, or such a one has, been driven to extremities).

✡ ✡ ✡

کارد دستهٔ خودش را نمی‌بُرد *E. E.* There is honour among thieves.

T. The knife does not cut its own handle.

Note. Some people think this pvb. is connected with کوزه‌گر از کوزه شکسته آب میخورد or چراغ پیش پای خودش را نمی‌بیند which means "The shoemaker's wife goes the worst shod".

✡ ✡ ✡

کاردش بزنی خونش درنمی‌آید *F. T.* You will not make him bleed even by stabbing. { Said of a very angry person or one who is much upset about something }.

✡ ✡ ✡

کارکار دل است or کار دل است *F. T.* It is a matter that concerns the heart. *Cf.* دلی است که دل میکشد

E. E. Love is mad (*or* blind).

✡ ✡ ✡

کار را بکاردان باید سپرد *F. T.* Entrust the work to the workman who is qualified for it. *Cf. also* کار بوزینه نیست نجاری

E. E. Every man to his job (*or* trade).

✡ ✡ ✡

کار را که کرد؟ آنکه تمام کرد *T.* Who has done the work? He who has finished it. { Meaning that the person who finishes the work gets the credit }.

E. E. The end crowns all.

✡ ✡ ✡

کار عار نیست *T.* There is no shame in work(ing).

✡ ✡ ✡

کارکردنِ خر خوردنِ یابو *F. T.* The work is done by the ass, and the pack-horse eats the grass. { This refers to cases when a man drudges for the benefit of another}.

✡ ✡ ✡

کارنشد ندارد *F. T.* There is nothing that is impossible.
Cf. the Fr. L'impossible n'existe pas.
Note. نشد originally means " It could not (*or* cannot) be done ", but colloquial language gives it the meaning of " impossibility " or " the impossible ".

✡ ✡ ✡

کارِ نیکو کردن از پُر کردن است *E. E.* Practice makes perfect.
F. T. To do a thing well necessitates repeating it frequently.

✡ ✡ ✡

کار ها بصبر برآیدو مستعجل بسر درآید {سعدی} *T.* Affairs succeed (*or* Ends are attained) by patience, and the hasty person falls headlong.
E. E. (*Same as for* صبر و ظفر *etc.*).

✡ ✡ ✡

کار ها نیکو شود اما بصبر *T.* Affairs will turn well but by patience. *Cf. the preceding entry.*

✡ ✡ ✡

کارهر بز نیست خرمن کوفتن گاو نر میخواهد و مرد کهن
F. T. Not every goat is used to thresh in the harvest;
It's an ox and an old hardy man who'll do that best.
E. E. (a) ' Tis not for every one to catch a salmon.
(b) Every man to his trade (*or* job).

✡ ✡ ✡

کاری بکن بهر ثواب نه سیخ بسوزد نه کباب
F. T. In doing a pious act, ensure that neither the spit is burnt nor the roast meat (*i. e.* take care to harm no one).
Cf. the E. Run with the hare and hunt with the hounds.

✡ ✡ ✡

کاری بکن که پدرت میکرد *E. E.* As the old cock crows, so does the young one.
T. Do what your father used to do.

✡ ✡ ✡

کاریکه‌چشم میکند ابرو نمیکند *T.* The eyebrows will not do what the eyes can.

E. E. Every man to his trade (*or* job).

Note. The first hemistich to this, which seems to be unconnected with it in meaning, is سگ استخوان سوخته رابو نمیکند *i. e.* A dog will not smell a burnt bone.

✡ ✡ ✡

کاسب حبیب‌خدا است *T.* A business-man is loved by God.

✡ ✡ ✡

کاسهٔ از آش گرمتر *T.* A bowl hotter than the soup it contains.

Cf. دایهٔ مهربانتر از مادر

E. E. (a) More Catholic than the Pope. (b) More royalistic than the king.

Note. A variant form of this metaphor is کاسهٔ گرمتر از آش

✡ ✡ ✡

کاسه‌ای که بی‌بی بشکند صدا ندارد *F. T.* If the mistress of the house breaks a bowl, it makes no noise (*i. e.* it doesn't matter). *Cf.* دستی که حاکم ببرد *etc.*

✡ ✡ ✡

کاسه بچین بردن *T.* To carry bowls to China.

E. E. (*Same as for* زیره بکرمان بردن)

✡ ✡ ✡

کاسه جایی رود که (باز) آرد قدح *E. E.* (a) One good turn deserves another. (b) He that asketh a courtesy promiseth a kindness.

T. The bowl goes where it can fetch a larger one.

✡ ✡ ✡

کاسهٔ چینی که صدا میکند خود صفت خویش ادا میکند

F. T. The sound of a china (*or* porcelaine) bowl shows its quality. *Cf.* از کوزه برون *etc. and see the E. E. given for it.*

✡ ✡ ✡

کاسه را کاشی می‌شکند تاوانش را قمی میدهد *F. T.* The man from *Kashan* breaks the bowl, but the man from *Ghom* makes good the damages. [Referring to a state of affairs where injustice and confusion prevail].

✡ ✡ ✡

کاسهٔ همسایه شکم را سیر نمیکند محبت را زیاد میکند *F. T.* The dish

sent by a neighbour does not satisfy you, but increases good will.
E. E. Small presents keep up friendship.

✡ ✡ ✡

کاشان کپه با فعله است *See Note under* کپه با فعله است ؛

✡ ✡ ✡

کاغذ نصفهٔ دیدار است *F. T.* A letter is half as good as seeing the sender.

✡ ✡ ✡

کافر همه را بکیش خود پندارد *F. T.* The infidel thinks every one else is an infidel. { Cited in all cases when men fancy others to be of their opinions, or to share their circumstances. For example, we may cite this pvb. when we wish to say, "He who is warm thinks all are so." }.

✡ ✡ ✡

کالای بد بریش صاحبش *F. T.* Bad ware (*or* poor merchandise) comes back to the merchant .

✡ ✡ ✡

کال بما رسیده بهتراز رسیدهٔ بما نرسیده *F. T.* An unripe fruit in hand is better than a ripe one out of reach.
Cf. سر کهٔ نقد *etc.*

Note. The beauty of the P. lies in the pun on the word رسیده which has the double meaning of "ripe" and "reached", the idea being that you can hardly say a thing is *ripe* unless it has *reached* you.

✡ ✡ ✡

کاه از تو (اگر) نیست کاهدان از تست *T.* The corn-bin is yours, though the corn is not (*i. e.* The stomach is yours, though the food is your host's). { A statement against over-eating }.

Note. کاهدان literally means a straw-rick.

✡ ✡ ✡

کاهل را یك کار فرما صد پند بشنو *F. T.* Bid the lazy man to do a single piece of work, and he will give you a hundred pieces of advice. { This advice is to show that what he is told to do needs not he done }.

✡ ✡ ✡

کاهلی کافری است *T.* Laziness is infidelity (*or* impiety).

(*Freely*) Being idle is as bad as worshipping an idol.

✡ ✡ ✡

کباب پخته نگردد مگر بگردیدن *F. T.* The meat on the spit will not be cooked unless it is turned. { Alluding to travelling which makes a person experienced}. *Cf.* بسیار سفر *etc.*

Note. پخته means literally "cooked", and figuratively " experienced ".

✡ ✡ ✡

کبر زشت و از گدایان زشت تر {مولوی} *F. T.* Pride is detestable, and more so if it is displayed by a beggar.

E. E. (a) Poor and proud? Fy, fy! (b) Pride and poverty are ill met, yet often together.

✡ ✡ ✡

کبك سرش را زیر برف میکند بخیال اینکه دیگران او را نمی بینند

E. E. (a) The cat shuts its eyes while it steals cream. (b) The ostrich hides its head in the sand.

T. The partridge hides its head in the snow in the belief that others will not see it.

✡ ✡ ✡

کبوتر با کبوتر باز با باز {نظامی} *E. E.* (a) Birds of a feather flock together. (b) The goose goes with geese. (c) Like likes like.

T. The pigeon flies with pigeons, and the hawk with hawks.

Note. The second (or, according to some texts, the first) hemistich to this is کند همجنس باهمجنس پرواز *i. e.* Birds of the same kind fly together.

✡ ✡ ✡

کبوتر صددیناری یاکریم نمیخواند *F. T.* A bird worth only a few pence is not expected to utter " *yakareem* ".

Notes. (1) صد دینار (100 *dinars*) is now equivalent to one *rial*, but before the present monetary system came into use, it amounted to one-tenth of a *kran*, which has now been replaced by *rial*. (2) یاکریم means " O Great *or* Generous (God) ", and it is supposed that pigeons of a certain breed utter a cry resembling this phrase.

✡ ✡ ✡

کپه با فعله است؟ *T.* Must the labourer bring his own tools (*lit.* mortar-board)? {Cited in similar cases or when a person is expected to do a piece of work, in addition to what

is required by his proper duty }.

Notes. (1) Some people think that the custom of requiring a labourer to bring his own tools was introduced in *Kashan*, which explains the reason why *Dehkhoda* has an item reading کاشان فعله باکپه است. (2) فعله is originally the plural of فاعل " doer or agent ", but in modern colloquial P. it has come to mean menial labour employed in building work. It is also used as singular.

✡ ✡ ✡

کجا خوش است ؟ آنجا که دل خوش است *T.* What is a happy place? That in which one is happy. (*More freely*) It is a pleasant place which pleases (*or* gladdens) the heart.

✡ ✡ ✡

کج دار و مریز *T.* Tilt (the cup) but don't spill its contents. { Phrase often used as an adverb or adjective meaning " in a middling position; so-so; also, within judicious bounds ".

✡ ✡ ✡

کچلیش کم آوازش *F. T.* His good voice makes up for his bald head. *See explanation of* کچلی *on page 155.*

✡ ✡ ✡

کدخدای ده را ببین ده را بچاپ *F. T.* Oil the headman's palm, and plunder the village.

Note. کسیرا دیدن (*or* دم کسیرا دیدن) means figuratively " to grease or oil some one's palm ".

✡ ✡ ✡

کرایه نشین خوش نشین *E. E.* (a) The owner has one house, the renter has a thousand. (b) Rent a house and have no responsibility.

T. The renter is (like) a colonist.

✡ ✡ ✡

کرد را اگر راه بدهند با چارقش میاید *E. E.* Give him an inch, and he'll take an ell.

F. T. Allow a *Kurd* to enter, and he will come in with his shoes. *Cf.* دوستانی را که دو بدهی *etc.*

Notes. (1) A *Kurd* is a native of *Kurdistan*, a western province of Iran. (2) چارق is a kind of shoe consisting of a piece of hide and a few thongs—something

like a moccasin. (3) It was not polite for one to enter a room with his shoes on.

✡ ✡ ✡

کرده پشیمان نکرده آرمان *F. T.* He regrets who has done it, while he who has not done it yearns to do it. {Cited in similar cases, and especially, though in jest, in speaking of marriage}.

E. E. It is like a cage; the birds without yearn to come in, those within desire to escape.

✡ ✡ ✡

کردهٔ خویش آید پیش *E. E.* As you sow, so shall you reap.

F. T. Your deed goes before you.

✡ ✡ ✡

کرم درخت از خود درخت است *F. T.* It is the (rotten) tree itself that gives birth to the worm (*i. e.* We are shot with our own arrow). *Cf.* از ماست که برماست

Note. A variant form of this pvb. is کرم‌از(خود)درخت‌است

✡ ✡ ✡

کرمی بکفم به زکلنگی بهوا *E. E.* A bird in the hand is worth two in the bush. *Cf.* خولی بکفم *etc.* *and* سرکهٔ نقد *etc.*

T. A worm in my hand is better than a crane in the air.

✡ ✡ ✡

کرّه خر از خریت پیشاپیش مادر میرود *T.* It is from asininity that the ass's foal goes before its mother. {The fool proudly occupies the seat of honour}.

✡ ✡ ✡

کرّه دادن وشتر خواستن *E. E.* To throw a sprat to catch a mackerel (herring, whale).

T. To offer a foal and ask for a camel.

✡ ✡ ✡

کریمان را بدست اندر درم نیست
خداوندان نعمت را کرم نیست {سعدی}

F. T. Those who are generous have no money, while those who are rich have no generosity.

✡ ✡ ✡

کژدم را گفتند چرا بزمستان در نیایی گفت بتابستانم چه حرمت است
که بزمستان نیز بیرون آیم {سعدی}

F. T. The scorpion was asked, "Why don't you appear in

winter?" He said, "What honour do I receive in summer, that I should come out in winter also?"

✡ ✡ ✡

کسانی که بد را پسندیده‌اند ندانم ز نیکی چه بد دیده‌اند

F. T. I know not what harm has been found in doing good by those who have chosen to do evil!

✡ ✡ ✡

کس از پیش بینی نه‌بیند گزند {نظامی} *F. T.* None has ever been harmed by foresight (*or* anticipation).

✡ ✡ ✡

کس بیکسان خدا است *F. T.* God befriends those who are forlorn.

✡ ✡ ✡

کس چه داند که پس پرده که خوب‌است و که زشت؟ *F. T.* Who knows who is beautiful, and who ugly, behind a curtain?

✡ ✡ ✡

کس را وقوف نیست که انجام کار چیست *T.* No one knows what the end will be.

✡ ✡ ✡

کس نتواندگرفت دامن دولت بزور {سعدی} *T.* "No one can seize fortune's skirt by force."

E. E. No use striving against Fate.

Note. The second hemistich to this is

کوشش بیفایده است وسمه بر ابروی کور *q. v.*

✡ ✡ ✡

کس نخارد پشت من جز ناخن انگشت من

F. T. None will scratch my back better than (*lit.* except) my own finger-nails. { Stressing independence and self-reliance }.

Note. The poet *Sa'di* has put this thought in the following verse:

بغمخوارگی چون سرانگشت من نخاردکس اندر جهان پشت من

i. e. No one who pretends to look after me will ever scratch my back like my own finger-tips.

✡ ✡ ✡

کس نکند درد نهان از طبیب *T.* No one will conceal his ailment from the physician. { It is most advisable to make a clean chest of it }.

✡ ✡ ✡

کس نگوید که دوغ من ترش است {نظامی} *E. E.* (a) Every cook praises his own broth. (b) No fish-seller cries stinking fish.

Note. دوغ is indeed churned milk, which is more or less sour.

✡ ✡ ✡

کس نگیرد جای پدر یا به شود یا بتر *F. T.* No son is his father over again; he is either better or worse.

✡ ✡ ✡

کس نیارد ز پس تو پیش فرست {سعدی} *T.* No one will bring (the provision) after you; send it in advance yourself. {Referring to good deeds who pave the way to the other world}.

Note. The first hemistich to this is

برگ عیشی بگور خویش فرست

i. e. Send forth to your grave some provision for the futurity.

✡ ✡ ✡

کس نیاموخت علم تیر از من که مرا عاقبت نشانه نکرد {سعدی}

T. No one learned archery from me, who in the end did not make a target of me.

E. E. I taught you to swim, and now you'd drown me.

✡ ✡ ✡

کس نیاید بجنگ افتاده {سعدی} *T.* No one makes war against the meek (*or* lowly).

Note. The first hemistich to this is

سعدی افتاده‌ایست آزاده

i. e. Sa'di is lowly (and) free from care.

✡ ✡ ✡

کس نیاید بزیر سایهٔ بوم ورهمای از جهان شود معدوم {سعدی}

F. T. No one would seek the shadow of the owl, even if the *homay* vanished from the earth.

Note. بوم or in modern P. جغد is the owl, which was regarded as a bird of ill omen. The *homay*, on the contrary, which some translators have identified with the osprey (or مرغ استخوان خوار), but which seems to be altogether fabulous, was considered to be a bird of good omen.

✡ ✡ ✡

کسی از دل کسی خبر ندارد *E. E.* No one knows the weight of another's burden. *Cf. also* Every one knows best where

his shoe pinches.

✡ ✡ ✡

کسی غصهٔ مردن زن را میخورد که خواهر زن نداشته باشد

F. T. He grieves most at the death of his wife who has no sister-in-law.

Note. In Iran when a man's wife dies the sister of the deceased is considered to be the best replacement.

✡ ✡ ✡

کسیکه از شیر سوخت دوغ را پف کرده میخورد *T.* He who has been burnt by boiled milk, blows the *doogh* before drinking it. *See* دوغ (*doogh*) *under* کس نکوید *etc.*

E. E. (*Same as for* مارگزیده *etc.*)

✡ ✡ ✡

کسیکه با مادر خود زنا کند با دیگران چها کند ؟ *T.* If a man commits adultery with his mother, imagine what he would do to others!

✡ ✡ ✡

کسیکه رفت بخرابات از کلفت و نازکش نمیترسد *F. T.* He who enters a tavern must expect to be fleeced. *Cf. the E. expression* to count the cost.

✡ ✡ ✡

کسیکه گل میخواهد باید منت خار را بکشد *F. T.* He who wants to have a rose must put up with (the reproach of) the thorn.

E. E. No pains, no gains.

✡ ✡ ✡

کسیکه منار میدزدد اول چاهش را میکند *T.* He who steals the minaret must first dig a pit to hide it in. *Cf.* اول چاه را *etc.*

E. E. You are a fool to steal, if you can't conceal.

✡ ✡ ✡

کفش بینه دوز پاشنه ندارد *T.* The cobbler's shoes have no heels.

E. E. (*Same as for* کوزه گر از کوزه شکسته *etc.*)

✡ ✡ ✡

کفشهات جفت حرفهات مفت *F. T.* I don't want your presence, and I won't stand your nonsense.

Note. کفشهات جفت originally means "Your shoes are put together in readiness for you to wear them." The expression کفش های کسیرا جفت کردن is very common, and means "to show

some one the door".

✡ ✡ ✡

کفن دزد شب از مردگان نمی ترسد روز از زندگان میترسد

F. T. The shroud-snatcher, though he is not frightened at night at the sight of the dead, is afraid in daytime of the living.

✡ ✡ ✡

کلاغ از وقتی که بچه‌دارشد یك شکم سیر بخود ندید *F. T.* Since the crow had young ones, she never ate her fill of any food.

✡ ✡ ✡

کلاغ برایم خبر آورد *E. E.* A little bird told me so.

T. The crow gave me the information (*lit.* brought the news to me).

✡ ✡ ✡

کلاغ خواست راه رفتن کبك را یاد بگیرد راه رفتن خودش را هم فراموش کرد *F. T.* In an attempt to learn the strutting of the partridge the crow forgot its own manner of walking.

E. E. Every man to his trade.

Note. A variant form of this pvb. is

کلاغ آمد چریدن یاد بگیرد پریدن هم از یادش رفت

i. e. In an attempt to learn grazing the crow forgot how to fly.

✡ ✡ ✡

کلاغ روده‌اش درآمده بود میگفت جراحم *F. T.* The crow was claiming to be a surgeon, while its guts were fallen out of its belly.

E. E. (*Same as for* کل اگر طبیب بودی *etc.*)

✡ ✡ ✡

کلاغ سر لانهٔ خودش قارقار نمیکند *T.* The crow does not caw on top of its own nest (*i. e.* One should not, or does not, curse one's relatives).

✡ ✡ ✡

کل اگر طبیب بودی سر خود دوا نمودی *E. E.* Physician, heal thyself.

T. Were the bald man a physician, he would cure his own head.

✡ ✡ ✡

كلام‌الملوك ملوك‌الكلام (A.) *T.* The words of kings are the kings of words (*or* Kings' words are king-words).

✡ ✡ ✡

كلاه تقی را سر نقی گذاشتن *E. E.* To rob Peter to pay Paul. *T.* To put *Taghi*'s hat on *Naghi*'s head.

✡ ✡ ✡

كلاه خود را پیش خود قاضی کردن *F. T.* To make a judge of one's hat (*i. e.* to talk to oneself; judge for oneself).

✡ ✡ ✡

كلاه کچل را آب برد گفت برای سرم گشاد بود *T.* The bald man's hat was carried away by water; so he said that it was too big for his head. *Cf.* گربه دستش بکوشت *etc.*

✡ ✡ ✡

كلّ شیئی یرجع الی اصله (A.) *Same as* هرچیز باصل‌خود بازگردد *q.v.*

✡ ✡ ✡

كلّ طویل احمق (A.) *F. T.* A tall man has short wits. (*Lit.*) Every tall man is a fool.

Note. This is part of the tradition

کل طویل احمق الا عمر وکل قصیر فتنه الا علی

which is believed to have been descended from the Prophet, and which means "All tall men are fools except *Omar*, and all short men are seditious except *Ali*."

✡ ✡ ✡

كل قصیر فتنه *See Note under* کل طویل احمق

✡ ✡ ✡

كلوخ انداز را پاداش سنگ است [سعدی] *T.* He who throws clods of earth deserves to be hit with stones. *Cf.* As you sow, so shall you reap, *and also* Tit for tat.

✡ ✡ ✡

كله‌ات بوی قرمه سبزی میدهد *E. E.* The gallows groans for you. *T.* Your head smells of "*ghormeh-sabzi*"— kind of stew with vegetables, eaten with boiled rice.

✡ ✡ ✡

كله پز پاشد سگ جاش نشست {Same as قصاب پاشد *etc.*, except that قصاب "butcher" has been replaced by کله پز "one who prepares and sells sheep's head and trotters").

✡ ✡ ✡

كله پز که ور میشکند دکان رنگ میکند *T.* When the *kallepaz*

goes bankrupt, he paints his shop. (*See* بز کله *in the preceding entry*).

E. E. (a) The deeper in debt, the more reckless. (b) In for a penny, in for a pound.

✡ ✡ ✡

کله ماهی خور هرجا برود کله ماهی قسمتش میشود *F. T.* He who habitually eats the head of fish will find it everywhere.

E. E. The opium-smoker will always find opium.

Note. A variant form of this pvb. is

کله ماهی خور کله ماهی خور است

✡ ✡ ✡

کمال‌الجود بذل‌الموجود (A.) *F. T.* It is most generous to be generous with what one has.

✡ ✡ ✡

کمال همنشین‌در من اثر کرد وگرنه من‌همان خاکم که هستم [سعدی] *T.* The companion's virtue took effect on me; otherwise I am the very clay that I was.

E. E. A man is known by the company he keeps.

✡ ✡ ✡

کم بخور همیشه بخور *F. T.* Eat little and you will eat long.

✡ ✡ ✡

کم بود جنّ و پری یکی‌هم از دیوار پرید There were few genii and fairies (*ironical*), so another spirit jumped down from the wall. *Cf.* سرناچی کم بود *etc.*

✡ ✡ ✡

کم خور و کم گوی و کم آزار باش *T.* Eat little, say little, and do little harm.

✡ ✡ ✡

کم گوی و گزیده گوی چون دُر [نظامی] *F. T.* Let your words be few and select as unique pearls.

✡ ✡ ✡

کند همجنس با همجنس پرواز *See under* کبوتر با کبوتر *etc.*

✡ ✡ ✡

کوتاه خردمند به از نادان بلند [سعدی] *T.* Better short and wise than tall and foolish.

E. E. Precious goods are contained in small parcels.

✡ ✡ ✡

کوچه روشن کن و خانه تاریك کن *E. E.* He who hangs up his

fiddle when he comes home.

T. He who darkens his house and brightens the streets. *See* ای آقای کمر باریك *etc. and the Note appended thereto.*

✡ ✡ ✡

کور از خدا چه میخواهد ؟ دو چشم روشن (یا بینا) *T.* What does the blind man desire from God? Two clear eyes. { A platitude referring to a self-evident wish }.

✡ ✡ ✡

کور ببازار کچل بحمام *T.* Blind in the market-place, and scald-headed in the public bath. { Said of one who is disgraced and hated by all }.

✡ ✡ ✡

کور بکار خود بینا است *T.* The blindman is clear-sighted about his own affairs.

✡ ✡ ✡

کور خود و بینای مردم *F. T.* (One) who is blind about his own affairs, but can see those of others. *Cf.* کل اگر طبیب *etc.*

✡ ✡ ✡

کور را بچراغ چه حاجت ؟ *T.* A blind man does not need a lamp. *Cf.* آینه داری درمجلس کوران *etc. Cf. the E.* A blind man will not thank you for a looking-glass.

✡ ✡ ✡

کور شود دکانداری که مشتری خود را نشناسد

E. E. A wool-seller knows a wool-buyer.

T. May the shopkeeper become blind who does not know his customer.

Note. A variant form of this pvb. is کور شود حریفی که حریف خود را نشناسد where حریف means " person with whom one has to deal. "

✡ ✡ ✡

کور کور را پیدا میکند آب گودال را *T.* The blind (naturally) find the blind, as water finds a ditch. *Cf.* کبوتر با کبوتر *etc.*

E. E. (a) Birds of a feather flock together.

(b) Like likes like.

(c) The goose goes with geese.

✡ ✡ ✡

کور گمان میکند که بینا دو دستی میخورد *F. T.* The blindman thinks that he who can see is eating with both hands. { Cited in cases when one ignorantly imagines that others are trampling on his rights }.

کـور هـرچه در چنته دارد گمان میکند در چنتهٔ رفیقش هم هست
T. The blindman thinks others have in their sacks what he has in his own.

✡ ✡ ✡

کوری به از نادانی *T.* Blindness is better than ignorance.

✡ ✡ ✡

کوری دگـر عصاکش کوری دگـر بوَد *F. T.* It is the blind leading the blind.

Note. A variant form of this pvb. reads
کوری نگر (یا ببین) عصاکش کور دگر بود
i. e. See how one blind man is leading another.

✡ ✡ ✡

کوزه‌گر از کوزه شکسته آب میخورد *E. E.* (a) The shoemaker's wife (*or* the cobbler's family) goes the worst shod.
(b) The tailor's wife goes the worst clad.
T. The potter drinks from a broken jug.

✡ ✡ ✡

کوزهٔ نو دو روز آب را سرد نگاه میدارد *T.* A new jug keeps water cool (only) for two days. *Cf.* هر آسیاب نوی *etc.*
E. E. A new broom sweeps clean.

✡ ✡ ✡

کوس نادری برگردهٔ ما خورده *E. E.* I have lived too near a wood to be frightened by owls.
T. Royal drums (*lit.* drums of *Nader-Shah*) have been beaten on my back. { From an anecdote similar to that given for شتر نقاره خانه است etc. on page 277 }.

✡ ✡ ✡

کوسه پی ریش رفت سبیلش را هم ازدست داد *T.* The thin-bearded man went to get a beard, but lost his moustache.
Cf. رفت ریش بیارد *etc. and See the E. E. given for* شد غلامی *etc.*

✡ ✡ ✡

کوسه و ریش پهن ! *T.* A thin-bearded man with a bushy beard! { Referring to contraries or paradoxes}
E. E. Contraries do not meet.

✡ ✡ ✡

کوشش بیفایده است وسمه بر ابروی کور [سعدی] *T.* It is a vain effort to apply indigo to the eyebrows of a blind person.
Note. The first hemistich to this is
کس نتواند گرفت دامن دولت بزور *q. v.*

کوشش چه سود چون نکند بخت یاوری ؟ *T.* No use taking an effort when fortune does not befriend one.

Cf. اگر بهر سر مویت *etc.*

E. E. It is better to be lucky than wise.

✡ ✡ ✡

کوفته را نان تهی کوفته است [سعدی] *T.* Dry bread is (as good as) pounded meat for one who is knocked up.

E. E. Hunger is the best sauce, and fatigue the best pillow.

Notes. (1) نان تهی which literally means " empty bread ", and which has here been rendered " dry bread ", is used in P. literature to mean " bread with nothing else to eat it with ". In modern colloquial P. this would be نان خالی or نان بی‌قاتق , as قاتق (Turkish word) is anything that is eaten with bread, irrespective of cooked food, or what the Americans call " spread ". (2) There is a pun on the word کوفته which, in the above hemistich, means once a *knocked-up* person, and the second time *pounded* meat made into balls. *Cf. the E.* word " rissole ".

✡ ✡ ✡

کوفتهٔ همسایه تخم قاز دارد *F. T.* The dish of a neighbour has got goose eggs in it. [کوفته has been explained in the preceding entry]. *Cf.* مرغ همسایه *etc.*

✡ ✡ ✡

کوه بکوه نمیرسد آدم به آدم میرسد *F. T.* It is the mountains that do not move to help one another; but one man surely comes to the help of another.

✡ ✡ ✡

کوه راکی در رباید باد تند ؟ [مولوی] *F. T.* Can a hurricane ever move a mountain?

✡ ✡ ✡

کوه کندن و موش برآوردن *T.* To dig a mountain and produce a mouse.

E. E. The mountain was in labour, and brought forth a mouse.

✡ ✡ ✡

کرا را بخت برگشت مردی چه سود ؟ *F. T.* Manly vigour is of no use to him whose fortune is reversed.

Cf. کوشش چه سود *etc. and* اگر بهر سر مویت *etc.*

✡ ✡ ✡

کهر کم از کبود نیست *T.* The bay is no worse than the grey (*i. e.* One is no less than the other).

✡ ✡ ✡

کهن جامهٔ خویش پیراستن به از جامهٔ عاریت خواستن [سعدی]
F. T. Better mend up one's own ragged clothes than borrow others' garments.
E. E. (There is) nothing like leather.

✡ ✡ ✡

زناپاکزاده *etc.* *See under* (که) زنگی بشستن نگردد سفید

✡ ✡ ✡

کی توان بر بطزدن در پیش کر [مولوی] *E. E.* It is useless to play the lute to a deaf man.
F. T. One can never play a harp to a deaf man.

✡ ✡ ✡

کی زنگوله را بگردن گربه می‌بندد ؟ *F. T.* Who will bell the cat? {From the famous fable of the mouse that proposed the fastening of a bell round the cat's neck}.

✡ ✡ ✡

کی کار شیطان است *F. T.* "When?" is a question of the Devil. {Said in reply to one who asks "When will such and such a thing be done?" and intended to mean "Things will be done in due course"}.

✡ ✡ ✡

کیك در تنبان داشتن *T.* To have a flea in one's breeches (*i. e.* to have an apprehension or disquietude).

✡ ✡ ✡

کی مُرد که تو عزیز شدی ؟ *F. T.* Who has died that you haveT become dear? {Said to a person who unduly considers himself honourable}.

✡ ✡ ✡

کیمیاگر ز غصه مرده و رنج ابله اندر خرابه یافته گنج [سعدی]
T. The alchemist dies of grief and pain; (while) the fool finds a treasure in a ruin.

✡ ✡ ✡

گ

گا زرگرو خویش بدکان دارد *F. T.* In leaving your linen with the washer-man, you have already given him a pledge.

✡ ✡ ✡

گاوان و خران باربردار به زادمیان مردم آزار [سعدی]

T. Oxen and asses which bear loads are better than men who torment their fellows.

✡ ✡ ✡

گاو با گاو جنگ میکند گوساله از میان میرود *F. T.* Oxen and cows, fighting with each other, cause only the calves to perish. { Children are in danger when parents quarrel }.

✡ ✡ ✡

گاو بی شاخ و دُم *T.* A cow without horns and tail (*i. e.* a fool). { Also غول بی شاخ و دم }.

✡ ✡ ✡

گاو پیشانی سفید *T.* The cow with a white forehead.

E. E. (A person) as well-known as the village-pump.

✡ ✡ ✡

گاوخوش علف *F. T.* A cow which eats every grass (*i. e.* One who likes everything which is edible, or who eats the good with the bad indiscriminately).

✡ ✡ ✡

گاو را از خر فرق نگذاشتن *E. E.* Not to know a B from a bull's foot.

T. Not to know a cow and an ass apart.

Note. A variant from of this pvb. is خر و گاو را از هم تمیز ندادن

✡ ✡ ✡

گاومان زائیده است *T.* Our cow has had a calf (*i. e.* we have been faced with a new trouble or expenditure).

Note. This phrase is susceptible of grammatical

changes; thus, one may say گاوش زائیده است .

✡ ✡ ✡

گاو مُرد گوساله برید *F. T.* The cow being dead, the calf severs its relation (*i. e.* The death of a relation severs a relationship by marriage).

✡ ✡ ✡

گاوی است نیك شیر ولیکن لگدزن است { انوری } *F. T.* The cow gives good milk, but kicks over the pail. { Said of a person who has taken pains on a piece of work, but brings it to a bad conclusion }.

✡ ✡ ✡

گاه باشد که کودکی نادان بغلط برهدف زند تیری {سعدی}

E. E. A blindman may sometimes shoot a crow.

T. A stupid boy may happen to hit at random a target with his arrow. { From the following anecdote in the book of *Golestan*, which is refashioned as follows }:

A certain king possessed a ring in which there was a very precious stone. One day when he had gone out for an excursion in the country, he came to a mausoleum surmounted by a dome. He ordered his men to put the ring on the top of the dome, whereafter he proclaimed that whoever should put an arrow through the circle of the ring, the costly ornament should be his. The sharpshooters, who were in attendance on the king, discharged their arrows, but they all missed.

At this juncture a little boy was shooting arrows in all directions on the roof of a caravanserai, and it so happened that one of his arrows was carried by the wind through the circle of the ring. He received a robe of honour, as well as the promised ring, but soon after he burnt his bow and arrow. When asked why he had done this, the boy replied, "In order that the initial honour may remain intact".

✡ ✡ ✡

گاهی بادا گاهی باصول گاهی بخدا گاهی برسول

F. T. Now singing, now dancing; now appealing to God, now invoking the Prophet.

E. E. By hook or by crook; by fair means or foul.

Note. ادا derived from the A. ادا، "performance", means originally the performance of a musical composition، and اصول which literally means "elements"، is a kind of tune designed for dancing. But ادا and اصول have come to mean، in modern colloquial Persian، mimicry ، and ادا و اصول درآوردن means to make grimaces or pull a wry face.

✡ ✡ ✡

گاهی از دروازه بیرون نمیرود گاهی از چشمهٔ سوزن بیرون میرود

T. Sometimes he passes through a needle's eye، and sometimes he does not pass through the town-gate.

E. E. He strains at a gnat and swallows a camel.

Note. The "eye" of a needle is also called چشم سوزن ، کون سوزن & ته سوزن

✡ ✡ ✡

گدا بگدا رحمت به خدا *F. T.* When a beggar begs of another، God pity him!

Note. The word به seems to have been improperly used here for از . But folklore has actually used it، and there is no tampering with folklore.

✡ ✡ ✡

گدا داند که‌ممسك کیست {سعدی} *T.* The beggar knows who the miser is.

✡ ✡ ✡

گدا تا نان در سفره دارد خوابش نمیبرد *T.* So long as there is bread before the beggar، he can't get to sleep. {This is because he is so greedy that he wants to eat all he has}.

✡ ✡ ✡

گدا را که رو دادی صاحبخانه میشود *E. E.* Give him an inch and he will take an ell.

F. T. If you give the beggar too much freedom ، he will become your landlord. *Cf.* روستائی را که رو دادی *etc.*

Note. A variant form of this pvb. replaces صاحبخانه by خویش *i. e.* a relative.

✡ ✡ ✡

گدا را گفتند خوش آمد توبره را کشید پیش آمد *Same as* بگدا گفتند *etc.*

✡ ✡ ✡

گدا ها را میگیرند *F. T.* They are collecting (*or* arresting) the beggars. {Said to one who has vain hopes، and intended

to mean "There is no hope"}.

✡ ✡ ✡

گدای نیك انجام به از پادشاه بد فرجام [سعدی] *T.* The beggar who makes a good end is better then a king who finishes ill.

✡ ✡ ✡

گدایی کار بیمایه است *T.* Begging needs no capital (*or* requires no investment of capital). {Said to a beggar, or in reply to one who shows surprise as to why a person begs}.

✡ ✡ ✡

گذر پوست بدباغ خانه می‌افتد *F. T.* The hide will one day happen to visit the tannery. {You may expect to get (*or* fall) into my clutches some day}.

Note. گذر may be replaced by گذار which is more literary or bookish.

✡ ✡ ✡

گذشت آنکه عرب طعنه برعجم میزد *T.* The days are past when the Arabs taunted the Persians.

E. E. (a) That is all past and done with.

(b) It is quite another story now.

✡ ✡ ✡

گذشت برگشت ندارد *T.* There is no revocation of a concession. {One should not call back what one has granted (*or* conceded)}.

✡ ✡ ✡

گذشتهٔ مرد معرّف مرد است *T.* One's past records introduce him (best).

✡ ✡ ✡

گر از بسیط زمین عقل منعدم گردد
بخود گمان نبرد هیچکس که نادانم [سعدی]

F. T. If intellect itself disappeared from the earth's wide surface, no one would think himself a fool.

✡ ✡ ✡

گران است پای ملخ پیش مور *T.* The leg of a locust is a heavy burden for the ant.

✡ ✡ ✡

گر بدولت برسی مست نگردی مردی *T.* If you are not above yourself when you come upon fortune, then you are a true man.

گربه دستش بگوشت نمیرسد میگوید بو میدهد *E. E.* Foxes, when they cannot reach the grapes, say they are sour.
T. The cat, when it cannot reach the meat, says it stinks.

✡ ✡ ✡

گربه را هر طور بیندازند روی چهار دست و پا پائین می‌آید
T. No matter which way you fling a cat, it will light on its four legs.
E. E. He is like a cat; fling him which way you will, and he will light on his legs.
Note. This pvb. is often extended by saying, گربهٔ مرتاش علی است etc.; *i. e.* he is like *Mortaz-Ali*'s cat, etc., مرتاش علی being a typical name.

✡ ✡ ✡

گربه شیر است درگرفتن موش لیك موش است درمصاف پلنگ [سعدی]
T. The cat is a lion in catching a mouse, but she is a mouse when confronted with a leopard. *Cf.* دست بالای دست *etc.*
E. E. Every rogue is at length outrogued.

✡ ✡ ✡

گربهٔ گرسنه پیه در خواب می‌بیند *T.* The hungry cat dreams of fat (*lit.* suet).
E. E. (*Same as for* شتر در خواب بیند *etc.*)

✡ ✡ ✡

گربهٔ مسکین اگر پر داشتی تخم گنجشك از جهان برداشتی [سعدی]
T. If the lowly cat had wings, she would root out the breed (*or* seed) of sparrows from the earth.
Cf. آن دو شاخ گاو *etc.*

✡ ✡ ✡

گربه هفت بار جای بچه‌هایش را عوض میکند *T.* The cat changes her young ones' nests seven times.

✡ ✡ ✡

گربه هفت جان دارد *E. E.* Cats have nine lives.
T. A cat has seven lives.

✡ ✡ ✡

گربه همه شب بخواب بیند دنبه *T.* The cat dreans all night of fat (*lit.* the sheep's fat tail).
E. E. (*Same as for* شتر در خواب بیند پنبه دانه *etc.*)

✡ ✡ ✡

گرت از دست برآید دهنی شیرین کن
مردی آن نیست که مشتی بزنی بر دهنی [سعدی]

T. If you find it possible, make some one's mouth sweet; it is no manliness to strike a blow at one's mouth.

گر تو بهتر میزنی بستان بزن *E. E.* I defy any one to do as much.
F. T. If you can play better, take the instrument and proceed with playing.

گرچه سیم و زر ز سنگ آید همی
در همه سنگی نباشد زر و سیم [سعدی]

T. Though silver and gold come from the rock, yet it is not every rock that yields silver and gold.

گرچه کس بی‌اجل نخواهد مرد تو مرو در دهان اژدرها [سعدی]

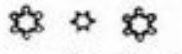
T. Though no one will die before his appointed time, go you not into the dragon's jaws. *Cf.* رزق هرچند *etc.*

گر حکم شود که مست گیرند در شهر هر آنچه هست گیرند

T. Should the order go forth to arrest drunkards, they have to arrest the whole town.

گردد کده ویران چو کدیور دو شود [مسعود سعد]

T. A village having two headmen is sure to be ruined.
E. E. (*Same as for* ماماچه که دوتا میشود *etc.*)

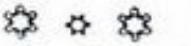


گر در همه شهر یك سر نیشتر است
در پای کسی رود که درویشتر است [سعدی]

F. T. Should there be a single lancet in the town, it will prick the foot of him who is the most defenceless.
Cf. سنگ بدر بسته میخورد

گرد نام پدر چه میگردی پدر خویش باش اگر مردی [سعدی]

F. T. Rely not on your father's fame; be your own father, if you are a true man.



گردن بیطمع بلند بود [سعدی] *F. T.* He who does not covet (*or* demand) anything can hold his head up.

گر ز آئین و کیش بر گردی به که از قول خویش بر گردی

T. It is better to change one's religion than to forfeit one's word.

✡ ✡ ✡

گرز به خورند پهلوان است *E. E.* (a) God tempers the wind to the shorn lamb. (b) God sends cold after clothes.

T. The mace is fit for the hero (*or* champion).

✡ ✡ ✡

گر زر داری بزور محتاج نئی [سعدی] *T.* If you have money, you have no need of force.

E. E. Money makes the mare go.

Note. The first hemistich to this is

بی زر نتوانی که کنی بر کس زور

i. e. Without money you cannot use force on any one.

✡ ✡ ✡

گرزمین را به آسمان دوزی ندهندت زیاده از روزی

{A versified variant of the pvb. at the bottom of page 247}.

✡ ✡ ✡

گرسرِ آزار داری بهانه بسیار داری *E. E.* Give a dog a bad name and hang him.

F. T. He who intends to harm will find plenty of excuses.

✡ ✡ ✡

گر سنگ همه لعل بدخشان بودی

پس قیمت سنگ و لعل یکسان بودی [سعدی]

T. If stones were all rubies of *Badakhshan*, the value of a stone and of a ruby would be the same.

Note. بدخشان (*Badakhshan*) is a place between *Khorassan* and India, noted for its rubies.

✡ ✡ ✡

گرسنگی نخوردی که عاشقی از سرت بیرون برود *F. T.* Love goes away when hunger appears.

✡ ✡ ✡

گر صبر کنی ز غوره حلوا سازی *T.* By using patience you may make sweetmeat from unripe grapes.

E. E. (*Same as for* صبر و ظفر *etc.*)

Note. Some people have extended this pvb. to read

گر صبر کنی بکار ها نشتابی روزی آید ز غوره حلوا سازی

i. e. By using patience and avoiding haste, the day will

come when you can make sweetmeat from unripe grapes. But the extended variant is not to be preferred, as it has neither rime nor beauty.

✡ ✡ ✡

گر کسی بار کشد بار نگاری باری *F. T.* If one is ready to bear a burden, why not bear that of a beauty?

✡ ✡ ✡

گر کسی خاك مرده باز کند نشناسد توانگر از درویش {سعدی} *T.* If one were to open up the ashes of the dead, he would not (be able to) distinguish the rich man from the poor. *E. E.* Death and the grave make no distinctions of persons.

✡ ✡ ✡

گرگِ باران دیده *T.* A wolf which has (often) been drenched by rain.

i. e. (a) One who is tried by experience and inured to hardships. (b) A cunning rogue. (c) An old fox who understands a trap.

✡ ✡ ✡

گر گدا پیشروِ لشکر اسلام بوَد
کافر از بیم توقع برود تا در چین {سعدی}

T. Were a beggar to lead the army of Islam, the infidels would flee as far as China through fear of his soliciting something.

✡ ✡ ✡

گر گدا کاهل بوَد تقصیر صاحبخانه چیست؟ *F. T.* If the beggar gets nothing through laziness, that is no fault of the house - holder.

✡ ✡ ✡

گرگ در لباس میش (a) Wolf in sheep's clothing.
(b) A wolf in the lamb's skin. [The original has "ewe" for sheep or lamb.].

✡ ✡ ✡

گرگِ دهن آلوده ویوسف ندریده {سعدی} *T.* The wolf whose mouth is tainted with blood, but who has not devoured Joseph (*i. e.* a guiltless person suspected because of an evil appearance).

Note. This pvb. alludes to the tradition that Joseph's brothers told Jacob that Joseph had been devoured by a wolf.

گرگ دیدن مبارك است ندیدن مبارکتر *T.* It is auspicious to see a wolf•, but more auspicious to avoid seeing it.

✡ ✡ ✡

گرگ و میش از یك جا آب میخورند *T.* The wolf and the lamb (*lit.* ewe) drink at the same place. {Cited at a specified period when absolute peace prevails}.

✡ ✡ ✡

گرگ همیشه گرسنه است *T.* The wolf is always famished. (*Freely*) The greedy is always needy.

✡ ✡ ✡

گرمادرخویش دوست داری دشنام مده بمادر من *T.* If you love your mother, do not abuse mine (*i. e.* Do not do to others what you would not have others do to you).

✡ ✡ ✡

گر ملك اینست و چنین روزگار
زین ده و ویران دهمت صد هزار {نظامی}

T. If such is the king and such the state of affairs, I will give thee a hundred thousand ruined villages such as this. {From a versified story by *Nezami*, which may be summarized as follows}:

A male owl, who was seeking the hand of a female one in marriage, was told by the latter's parents that he had to settle upon the bride a landed estate consisting of a ruined village. The male, who was aware of the tyranny of the reigning king, answered, "If such is the king, and such the ruinous state of affairs, I will give you a hundred thousand ruined villages." {The injustice and tyranny of the king caused the villages to be ruined}.

✡ ✡ ✡

گر نباشد بیم مردن زندگی دشوار نیست {وحید قزوینی} *T.* If it were not for the fear of dying, life would not be difficult.

✡ ✡ ✡

گر نبودی چوب تر فرمان نبردی گاو و خر *See under* تا نباشد چوب تر *etc.*

✡ ✡ ✡

گر نه بیند بروز شبپره چشم حشمهٔ آفتاب را چه گناه {سعدی}

T. If the (eye of the) bat cannot see in the day-time,

• an old superstition

that is no fault of the sun.

✡ ✡ ✡

گر نشیند فرشته‌ای با دیو وحشت آموزد و خیانت و ریو {سعدی}

T. An angel, associating with a fiend, will learn ferocity, treachery, and fraud.

E. E. (a) Who keeps company with a wolf will learn to howl. (b) He that lies down with dogs must expect to rise with fleas. (c) Evil communications corrupt good manners.

✡ ✡ ✡

گروزیر از خدای ترسیدی همچنان کز ملك ملك بودی {سعدی}

T. If the minister feared God as he does the king, he would be an angel.

Note. The beauty of the P. lies in the word ملك, which, when pronounced *malek*, means "king", and when pronounced *malak*, means " angel ".

✡ ✡ ✡

گرهنری داری و هفتاد عیب دوست نه‌بیند بجز آن یك هنر {سعدی}

T. If you have one virtue and seventy defects, he who loves you will see nothing but that one virtue.

E. E. Faults are thick where love is thin.

✡ ✡ ✡

گرهی را که با دست بازمیشود چرا باید با دندان باز کرد ؟

T. Why undo a knot with the teeth, when it can be undone by the hand?

Cf. the E. Gentle means are best *and* Don't look for difficulties where there are none.

Note. This has also been fashioned into a regular hemistich, thus:

گره کز دست بکشاید چرا آزار دندانرا

which means " Why should one injure one's teeth, when a knot can be undone by one's hand? "

✡ ✡ ✡

گریار اهل است کار سهل است {اوحدی کازرونی} *F. T.* When the party with whom one has to deal is amenable, the affair is easy.

Note. The metreless variant یار اهل باشد کار سهل است is of frequent usage.

✡ ✡ ✡

گریه بر هر درد بیدرمان دواست {مولوی} *T.* Tears remedy every irremediable ailment.

✡ ✡ ✡

گریهٔ بموقع بهتر از خندهٔبیموقع است *T.* Tears in season are better than laughter out of season.

✡ ✡ ✡

گریه را سوزی میخواهد و خنده را سازی *F. T.* Weeping is not occasioned but by a heartache, and laughter but by a song.

Note. ساز originally means a musical instrument, especially a stringed one, and by extension, a musical performance.

✡ ✡ ✡

گریهٔ زن مکر زن است *F. T.* A woman's trick is her tears.

Note. A variant form of this pvb. replaces مکر by دام *i. e.* "snare".

✡ ✡ ✡

گفت پیغمبر که گر کوبی دری
عاقبت زان در برون آید سری { مولوی

T. Said the Prophet, "Should you knock at a door, some one's head will finally come out of that door.

E. E. (*Same as for* از تو حرکت *etc.*)

✡ ✡ ✡

گفت عالم بگوش جان بشنو ور نماندبگفتنش کردار {سعدی}

F. T. Listen eagerly to what a learned doctor says, though his acts be not like his words.

E. E. Do as the priest says, not as he does.

✡ ✡ ✡

گل از خار است و ابراهیم از آذر {سعدی} *T.* The rose comes from the thorn, and Abraham springs from Azar. *Cf.* قیمت شکر *etc.*

Note. Azar is the name of Abraham's father, according to the Mohammedans, although the Biblical name is *Terach*. However, the two names are believed by some to have a common linguistic origin.

✡ ✡ ✡

گل با گلدان شرف دارد *F. T.* The flower is more comely when it goes with the vase.

✡ ✡ ✡

گل بی‌خار جهان مردم صاحب هنرند {سعدی} *T.* Ingenious (*or* talented) people, are world's thornless roses.

گل بیخار نیست There is no rose without a thorn.

✡ ✡ ✡

گل بی‌عیب خدا است *T.* The perfect rose is God. *Cf.* بی‌عیب‌خدا است.

✡ ✡ ✡

گل پشت و رو ندارد *F. T.* The rose-leaf looks the same on both sides. { Complimentary remark to one who sits with his back to another, and who apologizes on that account }.

✡ ✡ ✡

گل‌زن وشوهر را دریك تغار سرشته‌اند *F. T.* A man and wife are made of the same clay. (*Lit.*) The clay of a man and his wife has been mixed in the same bin. *Cf.* خدا نجار نیست *etc.*

Notes. (1) A variant form of this pvb. reads

گل زن وشوهر را از یك تغار برداشته‌اند

i. e. The clay of a man and wife has been taken out of the same bin. (2) تغار means originally a kneading-trough, and hence we might freely say, "A man and wife have been kneaded together (or in the same vessel)."

✡ ✡ ✡

گل سر سبد *E. E.* The pick of the basket.

T. The flower on top of the basket.

✡ ✡ ✡

گل نمدیده راآبی‌تمام‌است {شاهد صادق} *T.* Clay which has already been soaked will be broken up loose by a sprinkle of water. { Stressing lack of resistance on the part of weak or afflicted persons }.

✡ ✡ ✡

گله‌هات بسرم عروسی پسرم *F. T.* I admit of your complaints, and promise to make up for my shortcoming when my son marries. { Said to a friend who complains why he has not been invited to a certain party }.

Note. گله which means "a mild or friendly complaint" has a similarity with گیله 'an ornamental veil, which the bride wears on her head'. It seems, therefore, that it was originally the bride who gave the reply to the complaining friend, and that the reply was equivocal, meaning in addition " Let your veils cover my head, etc. "

✡ ✡ ✡

گمان میکند علی آباد شهری است *T.* He thinks *Ali-Abad* is a city. { Said of a conceited person }.

Note. علی‌آباد is the name of several villages in Iran.

✡ ✡ ✡

گمنامی به‌ازبدنامی *T.* Want of fame is better than a bad name.

✡ ✡ ✡

گناه ازکوچك است و بخشش از بزرگ *F. T.* Inferiors sin, and superiors forgive.

Cf. the E. To err is human, to forgive divine.

✡ ✡ ✡

گناه بی‌بی بگردن کنیز است *F. T.* The maid has to blame for the fault of the mistress.

Cf. کاسه‌ای که بی بی بشکند *etc.*

✡ ✡ ✡

گناه کردن پنهان به از عبادت فاش [سعدی] *T.* To sin in secret is better than to pray (*or* worship) in public.

✡ ✡ ✡

گناهی میکنی باری کبیره *E. E.* As well be hanged for a sheep as for a lamb.

T. If you commit a crime, let it be a capital one.

Note. کبیره is a mortal sin or capital crime, and its antonym is صغیره 'a venial sin'.

✡ ✡ ✡

گنجشك امسالی پارسالی را میخواهد درس بدهد ! *T.* The sparrow hatched this year wishes to give lessons to the one hatched last year.

E. E. (a) Old foxes want no tutors. (b) An old fox needs learn no craft. *Cf. also* Don't teach your grandmothers to suck eggs.

✡ ✡ ✡

گنجشك نقد به از طاوس نسیه *T.* A sparrow in the hand is better than a peacock which is yet to come.

E. E. (*Same as for* سر کهٔ نقد *etc.*)

✡ ✡ ✡

گنجشکی در دست به که بازی در هوا *T.* A sparrow in the hand is better than a hawk in the air.

E. E. (*Same as for* سر کهٔ نقد *etc.*)

✡ ✡ ✡

گنج و مار و گل و خار و غم و شادی بهم است [سعدی]

F. T. The treasure has its serpent, and the rose has its thorn; and joy and sorrow are ever linked.

E. E. (a) No rose without a thorn.
(b) Sadness and gladness succeed each other.

✡ ✡ ✡

گندم ازگندم بروید جو زجو [مولوی] *See under* ازمکافات عمل *etc.*

✡ ✡ ✡

گنه را عذر شوید جامه را آب [ویس ورامین] *T.* Sins are washed by apology, as clothes are by water.

✡ ✡ ✡

گنهکار اندیشه ناك از خدای بسی بهتر از عابد خودنمای [سعدی]
F. T. The sinful man who fears God is better than the hypocritical worshipper.

✡ ✡ ✡

گنه کرد در بلخ آهنگری به ششتر زدند گردن مسگری
T. A blacksmith transgressed in *Balkh*, and a coppersmith was beheaded in *Shushtar*. {Injustice prevailed everywhere}. *Cf.* کاسه را کاشی *etc.*

Note. This verse has neither a sound rythm nor a good rime.

✡ ✡ ✡

گنه کنند گاوان کدخدا دهد تاوان *T.* The cattle have transgressed, and the headman of the village pays the penalty. { Those at the head of affairs are responsible for the transgressions of the public }.

✡ ✡ ✡

گنه یکتن ویرانی یکشهر بوَد[فرخی] *T.* The sin of one man will lay waste a whole city.

✡ ✡ ✡

گواه عاشق صادق در آستین باشد *F. T.* The sincere lover has always a ready witness. (*Lit.*) The testimony of a true lover is in his sleeve.

✡ ✡ ✡

گورش کجا است که کفنش باشد؟ *F. T.* Why think of a winding-sheet for him, when he has no tomb to begin with?

✡ ✡ ✡

گوز پامال کردن *F. T.* To try to conceal what is too manifest. { From the following anecdote, which will show the literal meaning of the indecent phrase }:—

Once a minister who was in attendance on a king, broke wind beyond his control. In an attempt to conceal

the rude act, he started to trample on the ground, and produce a shrill noise from his boot, which he rubbed against the stone-paved floor.

The king, who was aware of the cause of the minister's restless condition, asked one of his courtiers, "What is that minister doing?" "He is trampling a fart", was the witty reply. *Cf.* آفتاب را بگل *etc.*

✡ ✡ ✡

گوز چه کار دارد به شقیقه ! *T.* What connection is there between a fart and one's temples? *Cf.* آسمان و ریسمان

✡ ✡ ✡

گوز داده تاوان هم میخواهد ! *T.* He has broken wind and he is claiming a penalty! {Said of one who has committed a fault, and far from confessing it, puts forward a claim}.

✡ ✡ ✡

گوز کدبانو صدا ندارد *T.* When the mistress breaks wind, it makes no noise. *Cf.* کاسه‌ای که بی بی بشکند *etc.*

✡ ✡ ✡

گوساله به نردبان و اشتر بقفس ! *F. T.* It is like a calf on a ladder, and a camel in a cage! {Referring to queer and inconsistent acts}.

✡ ✡ ✡

گوسالهٔ من پیر شد وگاو نشد *T.* My calf grew old, but did not become a cow. {Referring to a man who has childish acts}.

✡ ✡ ✡

گوسفند امام رضا را تا چاشت نمیچراند *F. T.* He will leave off tending *Emam-Reza*'s sheep before it is noon. {Said of an unreliable or unfaithful servant, or, according to *Dehkhoda*, of one who is not constant in his friendship. Others believe it refers to one who does a charitable act half-heartedly, inasmuch as the sheep belong to *Emam-Reza* (the eighth Imam of the Shiites), whose sheep it is pious to tend.

Note. چاشت (*chasht*) is the middle hour of the forenoon, and means also an early lunch.

✡ ✡ ✡

گوسفند در فکر جان‌است قصاب در فکر دنبه *T.* The sheep worries

about its life, the butcher about the fat.
Cf. بز را غم جان *etc.*

✡ ✡ ✡

گوسفند را آخر کار باسلاخ خانه‌است *T.* The end of every sheep is in the slaughter - house.
E. E. Every fox must pay his own skin at the flayer's.

✡ ✡ ✡

گوش باشد گوشواره بسیار است *F. T.* Given the ear, one can always find earrings. *Cf.* سر باشد *etc.*

✡ ✡ ✡

گوشت بدست گربه سپردن *E. E.* To set the fox to watch the geese.
T. To entrust the cat with the meat.

✡ ✡ ✡

گوشت خر دندان سگ *T.* The ass's flesh is fit for the dog's teeth.

✡ ✡ ✡

گوشت را باید از بغل گاو برید *F. T.* The meat should be cut off from whichever animal is fatter. { It is unjust to exploit poor people }.

Note. (1) بغل (*baghal*) means " armpit, bosom, or breast ". (2) The original has 'cow' for animal. The use of the latter word would necessitate the use of 'beef', rather than 'meat'.

✡ ✡ ✡

گوش تو دو دادند و زبان تو یکی {بابا افضل کاشی} *T.* They have given you two ears and (only) one tongue (*i. e.* we should talk less and listen more).

✡ ✡ ✡

گوشت هرگز از ناخن جدا نمیشود *T.* The flesh will never be separated from the finger - nail. { Relatives are as closely attached to one another as the finger - nail to the flesh }.

✡ ✡ ✡

گوشتِ هم را بخورند استخوانِ هم را دور نمی اندازند (*See under* قوم و خویش *etc.*).

✡ ✡ ✡

گوشش باین حرفها بدهکار نیست *E. E.* He doesn't care for these remarks; also, he turns a deaf ear to these words.

T. His ears are not indebted to these remarks.

✡ ✡ ✡

گوش عزیز است گوشواره‌اش هم عزیز است *F. T.* To him who endears the ear, the earring, too, should be dear.
E. E. Love me, love my dog.

✡ ✡ ✡

گوشواره عزیز است گوش عزیزتر است *T.* The earring is dear; yet the ears are dearer.
E. E. Near is my shirt, but nearer is my skin.

✡ ✡ ✡

گوهر اگر درخلاب افتد همچنان نفیس است وغبار اگر برفلك رود همچنان خسیس { سعدی } *T.* If a jewel should fall into mire, it would still be precious, and if dust should ascend to the sky, it would be still be mean. *Cf.* اصل بد نیکو نگردد *etc.*

✡ ✡ ✡

گوهر بعمان بردن *T.* To carry pearls to the Sea of Oman.
E. E. { *Same as for* زیره بکرمان بردن }.

✡ ✡ ✡

گویم مشکل وگر نگویم مشکل *F. T.* It is hard for me to say it, but equally hard to conceal it.

✡ ✡ ✡

گه بصورت آدم مالیدن و آئینه بدستش دادن *F. T.* To sully a person's face with filth, and hold out a mirror to him (*i. e.* to disgrace him and remind him of it).

✡ ✡ ✡

گه کم بود سنده هم از دیوار افتاد *F. T.* Was the dirt really insufficient that it was increased by further abomination? *Cf.* سرناجی *etc.*

Note. گه (*goh*) is excrement, and in its solid state is called سنده (*sendeh*). Both words are indecent to use.

✡ ✡ ✡

گهی پشت بر زین گهی زین به‌پشت (*See under* چنین است *etc.*)

✡ ✡ ✡

گیرم پدر تو بود فاضل از فضل پدر ترا چه حاصل؟
T. Granted that your father was learned, of what avail is that to you?

✡ ✡ ✡

ل

لا ادری نصف‌العلم (A.) *T.* Saying, "I do not know", is half the knowledge. *Cf.* آنکس که بداند *etc.* & تا بدانجا رسید *etc.*
E. E. Who knows he knows nothing knows much.

✿ ✿ ✿

لاشهٔ خر را بتازی چه نسبت ؟ *T.* What comparison between the dead ass and the greyhound?

✿ ✿ ✿

لاف از سخن، چو دُر توان زد
آن خشت بوَد که پر توان زد [نظامی]
F. T. Few and precious words are pearls
Of which one may rightly boast;
Too many words are cheap as dirt,
Or like the shells along the coast.
Note. The word خشت is applied to bricks, which are made of clay moulded by hand, and left in the sun to dry. As a great number of such bricks can be made within a short time, to these the poet is comparing profuse words.

✿ ✿ ✿

لاف در غربت ، آواز در بازار مسگر ها *T.* Bragging in a strange country and shouting in the coppersmiths' market. [Just as one's voice is drowned in a place where many coppersmiths hammer their vessels, a man away from his country may say anything about himself without meeting a refutal].

✿ ✿ ✿

لالائی میدانی چرا خوابت نمی‌برد ؟ *T.* It you know the lullaby, why can't you get to sleep?
Cf. اگر دانی که نان خوردن *etc.*
E. E. He tells me my way but does not know his own.

✿ ✿ ✿

لایق آب ریختن بدست او نیست *T.* He is not worthy enough to pour water on his hand.

E. E. He is not fit to tie his shoe-laces.

Notes. (1) A variant form of this expression is لایق جفت کردن کفش او نیست *i. e.* He is not worthy enough to place his shoes together. (2) It was the duty of a servant to pour water on the hands of his master before and after a meal, or to place his master's shoes together in readiness for him to wear them.

✡ ✡ ✡

لایق هر خر نباشد افسری *T.* Not every ass is worthy of its bridle.

Notes. (1) افسر seems to be a contraction of افسار, though it now has two meanings: "crown" and "officer". (2) The version of the pvb., as given here, is exactly the same as that given in my text of جامع‌التمثیل *Jame-ot-tamseel*, a book on Persian proverbs. *Dehkhoda*, though quoting from the same source, gives لایق هرسر نباشد افسری which is intended to mean "Not every head is worthy of the crown". I believe, however, that this is not logically correct, and should better read لایق افسر نباشد هر سری

✡ ✡ ✡

لایق هر خر نباشد زعفران *F. T.* One does not give saffron to every ass. (*Lit.*) Not every ass is worthy of saffron.
Cf. خر چه داند *etc.*
E. E. Do not cast pearls before swine.

✡ ✡ ✡

لباس بعد از عید برای گل منار خوب است (*See* قبای بعد ازعید *etc.*).

✡ ✡ ✡

لب بود که دندان آمد *T.* The lips came before the teeth. {Such a thing is prior to, or more essential than, such other thing}.

✡ ✡ ✡

لبش بوی شیر میدهد (*Same as* دهنش بوی شیر میدهد)

✡ ✡ ✡

لحن داود و کر ما در زاد{سنائی} *T.* David's melody and one who is born deaf.
E. E. To play a lyre to a deaf man.

✡ ✡ ✡

لذت انگور زن بیوه داند نه خداوند میوه { سعدی } *T.* It is the (poor) widow who appreciates the sweetness of the grapes, not the owner of the vineyard.

لذتِ یافتن از یافته به [جامی] *F. T.* The fact that something is found gives more delight than the very thing found.

✡ ✡ ✡

لرنرود ببازار بازار میگندد (*Same as* اگر لر *etc.*)

✡ ✡ ✡

لعنت بدکانداری که مشتری خودش را نشناسد *T.* Curse upon the shopkeeper who does not know his customer. *Cf.* کورشود *etc.*

✡ ✡ ✡

لقای خلیل شفای علیل است *F. T.* The meeting of a friend is as good as a cure (*lit.* cures the infirm or invalid).

✡ ✡ ✡

لقمان را حکمت آموختن غلط است (*Same as* حکمت بلقمان *etc.*)

✡ ✡ ✡

لقمانرا گفتند ادب ازکه آموختی گفت ازبی‌ادبان که هرچه از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم [سعدی] *T.* They asked *Loghman*, "Of whom didst thou learn manners?" He said, "Of the ill-mannered, inasmuch as I avoided any act on their part which seemed to me indecent". (*See Note on* لقمان *on page 76*).

E. E. (a) By others' faults wise men correct their own. (b) If thou seest aught amiss in another, mend it in thyself.

✡ ✡ ✡

لقمانرا گفتند حکمت ازکه آموختی گفت از نابینایان که تا جای نه‌بینند پای ننهند [سعدی] *T.* They asked *Loghman*, "Of whom didst thou learn wisdom?" "Of the blind"; he said, "for they do not tread on any ground until they have tried (*lit.* seen) it".

✡ ✡ ✡

لقمهٔ از حوصله بیشتر برداشتن *T.* To take up a morsel too large for one's mouth (*lit.* crop). *Cf. the next entry.*

✡ ✡ ✡

لقمهٔ باندازهٔ دهانت بردار *T.* Take up a morsel which is not too large for your mouth. [This is often a caution against marrying one who is of a higher social rank].

✡ ✡ ✡

لقمه را از پشت سردر دهن گذاشتن *T.* To eat food from behind one's neck. *Cf.* اکل از قفا کردن

✡ ✡ ✡

لکلّ مقال مقام (A.) *T.* There is a season for every speech. *Cf.* هر سخن جائی *etc.*

لنگ بخر کور بخر پیرمخر *F. T.* Buy a lame or a blind ass, if you want, but don't buy an old one.

✡ ✡ ✡

لنگ ملانصرالدین *T.* The loin-cloth of *Molla-Nassreddin* (*i. e.* an article which serves a number of purposes). [*From the following anecdote*]:

Once *Molla-Nassreddin* complained to the magistrate that his loin-cloth, coverlet, carpet, and turban, had been stolen. When the thief was arrested, it was found that he had stolen from *Molla*'s house nothing more than a loin-cloth. When asked why he had asserted that so many things had been stolen, *Molla* answered that though the stolen goods was primarily a loin-cloth, it had served him as his coverlet, carpet, and turban as well.

✡ ✡ ✡

لوزینه بگاو دادن *T.* To give almond-cakes to a cow.
E. E. To cast pearls before swine.

✡ ✡ ✡

لولئینش خیلی آب برمیدارد (یا میگیرد) *T.* His ewer holds much water (*i. e.* he is a man of great influence.

✡ ✡ ✡

لولئین و آفتابه هر دویك کار می کنند ولی در گرو گذاشتن قدر هر کدام معلوم میشود *T.* An earthen ewer and a copper *aiguière* both serve the same purpose, but the real value of each is known when they are pawned.

Note. لولئین is generally supposed to be cheaper than آفتابه (*aftabeh*), the former being made either of earthenware, or of tinnned iron, while the latter is usually made of copper.

✡ ✡ ✡

لیس علی المریض حرج (A.) The sick man has no liability (*i. e.* he is exempt from performing certain religious duties).

✡ ✡ ✡

لیس للانسان الا ماسعی [قرآن کریم] (A.) *T.* Man will have nothing but what he has obtained by his effort.
E. E. Who never tries cannot win the prize.

✡ ✡ ✡

م

ماآردخودرابیختیم(یابیختهایم) *E. E.* We have sown our wild oats. *T.* We have sifted our flour.

Note. Sometimes this is extended by adding to it و الك آنرا آویخته‌ایم *i. e.* "and have hung up the sieve".

✡ ✡ ✡

ماتم زده را بنوحه‌گر حاجت نیست [عطار] *F. T.* The bereaved need not hire a mourner. *Cf.* تو مادر مرده را *etc.*

✡ ✡ ✡

ما خیك را ول کردیم خیك ما را ول نمیکند *F. T.* I am willing to let loose the skin, but the skin will not let me go. [*From the following anecdote*]:

A bear was once driven downstream by a torrent, with its head bent toward the water. One of the men standing on the shore thought it was a skin-churn which had been allowed to drift, so he jumped into the water to bring it ashore. But the bear firmly seized the covetous man, who now had to grapple with the animal only to save his life. When the men on the shore shouted to him, "Let the skin float, if you cannot bring it", he shouted back, "I am too glad to let the skin go, but the skin will not let me go".

Another version of the story, according to *Dehkhoda*, who has quoted it from a book called *Feehema'feeh*, makes the bear look like a fur cloak, which is coveted by a thinly-clothed mendicant.

Note. The story refers to cases when people are involved, from covetous motives, in difficulties which they are too glad to get rid of, rather than derive the benefits coveted by them.

✡ ✡ ✡

مادرباسم بچه میخورد قند وکلوچه *F. T.* The mother eats of the sugar and cake pretended to be meant for the child.
Cf. بهانهٔ بچه *etc.* & بنام ما بکام تو

✡ ✡ ✡

مادر را دل سوزد دایه را دامن *F. T.* Of the mother it is the heartstrings, while of the nurse it is only the garments, that are torn.

Note. The P. has "The mother's heart burns", which figuratively means, "She feels a great sympathy for, or greatly pities, her child", and the idea of burning suits nicely the nurse's garments.

✡ ✡ ✡

مادر عاشق بیعار است (*See* پدر و مادر عاشق بیعارند)

✡ ✡ ✡

مادرکه نیست با زن پدر باید ساخت *T.* One who has no mother should put up with his step-mother.

✡ ✡ ✡

مادهٔ سگ بلانه شیرِنر است *T.* A bitch is a lion in her own kennel. *Cf.* سگ در خانهٔ صاحبش *etc.*

✡ ✡ ✡

ما را چه از این قصه که گاو آمد و خر رفت *F. T.* Little avails us the story of the cow that came in and the ass that went out. { Cited in similar instances }.

✡ ✡ ✡

ما را هم‌از این نمد کلاهی (*Same as* از این نمد *etc.*)

✡ ✡ ✡

مار از پودنه بدش میاید درِ لانه‌اش هم سبز میشود
T. Much as the snake hates the penny-royal, the herb grows always by its hole. { Cited in cases when things go contrariwise }.

✡ ✡ ✡

مار بد به از یار بد {خواجه عبدالله انصاری} *F. T.* A poisonous snake is better than a bad companion.

✡ ✡ ✡

مار پوست وِل‌میکندخوی‌خود را وِل‌نمیکند *T.* The serpent casts off its skin, but doesn't throw off its habit.
Cf. خوی بد در طبیعتی که نشست *etc.*

✡ ✡ ✡

مار تا راست نشود بسوراخ نمیرود (*Same as* تا مار *etc.*)

✡ ✡ ✡

مار که پیر شد قورباغه سوارش میشود *E. E.* Little birds pick at the dead lion.

T. When the serpent grows old, the frog rides on its back.

✡ ✡ ✡

مارگزیده ازریسمان سیاه (و سفید) میترسد *E. E.* (a) A burnt child dreads the fire. (b) A scalded cat fears cold water. (c) Once bit, twice shy. (d) He who has been bitten by a snake is afraid of an eel.

T. He who has been bitten by a snake is afraid of a black (and white) thread. *Cf.* افعی گزیده *etc.*

✡ ✡ ✡

مار هر جا کج برود در لانهٔ خود راست میرود *T.* No matter how crooked a serpent is wherever it goes, it goes straight into its hole. {Wicked people are wise about their own affairs}.

✡ ✡ ✡

مافات مضی و ما سیئتیك فاین قم فاغتنم الفرصة بین العدمین (A.)

F. T. What is gone is past, and what is about to come is not present . Up, therefore, and make the most of the moment between the two non-existent times.

E. E. Trust no future, howe'er pleasant;
Let the dead Past bury its dead.
Act, act in the living present;
Heart within, and God o'erhead.

✡ ✡ ✡

ما که در جهنم هستیم یك پله هم پائین تر *E. E.* (a) As well be hanged for a sheep as for a lamb. (b) In for a penny, in for a pound.

F. T. Since we are already in hell, what matters if we go one stage farther down?

✡ ✡ ✡

ما که رسوای جهانیم غم عالم پشم است *F. T.* He who has been disgraced before all men should not worry about a whole world of other troubles.

Note. پشم which literally means "wool", figuratively stands for anything which is not worth worrying. Thus, the phrase پشمش بدان which is in frequent use, means " Nevermind " or " Don't care ".

ما که کافریم کافرتر *F. T.* Since we are (reputed to be) infidel, we might as well be more so. *Cf.* ما که در جهنم هستیم *etc.*

✡ ✡ ✡

ما که خوردیم اما نگوئید لُره خر بود *F. T.* True, we have eaten the dish, but don't flatter yourself that the *Lur* was a fool. [*Quotation from the following story*]:

One of the natives of *Isfahan*, who had travelled to *Bakhtiari*, was talking one day about the delicious dishes prepared by the inhabitants of *Isfahan*, among them *kalleh-pacheh* (dish of sheep's head and trotters). One of the audience travelled shortly after to *Isfahan*, and fancied the much-praised dish. While in search for a shop where it would be sold, he happened to pass by a cobbler's shop, where he saw an earthen tub filled with water, in which the cobbler had soaked some pieces of leather. Taking this for the dish he was searching, he gave some money to the cobbler and asked to be served with a portion of *kalleh-pacheh*.

The cobbler, taking advantage of the stranger's stupidity, granted his request, and he began to dip his bread in the dirty water and eat it. He even put a piece of leather in his mouth, but had to swallow it quickly, finding that it could not be chewed. He then left the remainder, which he could no more eat, before the cobbler, and on his departure from the shop, said, " It is true that I have eaten the dish, but don't flatter yourself that I was a nincompoop ".

Notes. (1) The above quotation is often cited by one who has been deceived, and who after discovering it, tries to join in the laugh. It amounts to saying, " I have found out, or knew beforehand, your deceitful intention". (2) The inhabitants of *Bakhtiari*, and those of *Luristan*, are called *Lurs*, and these are regarded, for no good or specific reason, as simpletons.

✡ ✡ ✡

ما که رفتیم اما این رسم خانه‌داری نیست *F. T.* I am leaving the house (in disappointment), but this is not proper household management. [From the anecdote of the thief who had entered a poor man's house, and could not find anything

which was worth carrying away, and on leaving, cried out to the owner of the house, "I am leaving the house, etc. etc."

Notes. (1) The quotation is usually, though jestingly, cited as a reproof of people who do not properly look after household management or domestic establishment. (2) Some people expand the anecdote by relating that the thief had spread a large cloth wrapper on the ground, in order to wrap in it the stolen goods, and that while he was on search, the poor man and his wife were awakened by the noise, and seeing the wrapper, used it as their carpet, as they had been lying on the bare ground—an incident which aggravated the thief's disappointment.

✿ ✿ ✿

مال از بهر آسایش عمر است نه عمر از بهر گرد کردن مال [سعدی]
T. "Riches are for the comfort of life, not life for the sake of amassing riches".

✿ ✿ ✿

مال است نه جان است که آسان بتوان داد *F. T.* It is money (or property); it is not life that one could easily part with. {This is what a miser would say when required to give money for some purpose}. *Cf.* پول است *etc.*

✿ ✿ ✿

مال بد بیخ ریش صاحبش *F. T.* Bad ware comes back to its owner (*lit.* to its owner's beard). *Cf.* سکهٔ شاه ولایت *etc.*

✿ ✿ ✿

مالت را سفت نگاهدار همسایه‌ات را دزد مکن *T.* Keep your property safely, and do not make a thief of your neighbour. *E. E.* Better a lock than doubt.

✿ ✿ ✿

مال حرام بود براه حرام رفت *T.* It was property gained illegitimately; so it was spent for an illegitimate purpose. *Cf.* پول حرام بهای *etc.*

✿ ✿ ✿

مال خانه بصاحب خانه میرود (*Same as* اسباب خانه *etc.*)

✿ ✿ ✿

مال خودم مال خودم مال مردم هم مال خودم *T.* My own property is mine; others' properties are mine, too. {This is how a covetous person thinks}.

مال دنیا بدنیا می‌ماند *F. T.* Worldly wealth will remain in the world (*i. e.* Man will die, leaving his wealth behind him and, therefore, there is no point in accumulating wealth).

✡ ✡ ✡

مال دنیا وبال آخرت است *T.* The wealth of the present world is a source of trouble for the future world.

✡ ✡ ✡

مال را هر کسی بدست آرد رنجش اندر نگاهداشتن است

T. Any one can acquire wealth (*or* earn money); the difficulty lies in keeping it. *Cf.* پول پیدا کردن *etc.*

✡ ✡ ✡

مال علی و اصل علی *F. T.* Ali's property will come to him (*i. e.* The rightful party will in the end enjoy his right).

Note. Such is *Debkhoda*'s version, which seems to be correct in view of the explanation given. But what I have heard from the mouth of the public is مال علی بوصال‌علی which would mean "Ali's property (or money) should be spent for meeting him".

✡ ✡ ✡

مال ما گل منار است مال مردم زیر تغار *T.* Ours are hung on to a minaret; others' are under the tub (*i. e.* People conceal their own faults, but reveal ours).

✡ ✡ ✡

مال مردم را با مردم باید خورد *F. T.* What we get from others we should share with others.

✡ ✡ ✡

مال مرده وفا ندارد *F. T.* What is bequeathed by a person does not last long.

Note. A variant form of this saying replaces وفا ندارد by عقب مرده میرود *i. e.* "goes after the dead".

✡ ✡ ✡

مال مفت از عسل شیرین تر است *T.* Property acquired free of cost is sweeter than honey.

✡ ✡ ✡

مال همه مال‌است مال من بیت‌المال! *T.* Every one else's property is a (private) property, but mine is common property! (*i. e.* Every one tries to appropriate my property, as if it belongs to the community, while he believes that his

property is privately-owned, and should not be appropriated by others).

Note. بیت‌المال (*beytolmal*) is an obsolete Islamic term meaning " public treasury ".

✡ ✡ ✡

مال یکجا میرود گمان هزار جا *T.* Stolen property is taken to one spot, but suspicions (regarding the thief) are directed to many places.

Note. A variant form of this pvb. replaces گمان by ایمان which means " faith " — the idea being that where there is an unjust suspicion, the faith of the suspected shall belong to the suspector.

✡ ✡ ✡

ماما(چه) که دوتا شد سر بچه کج درمیاید *E. E.* (a) Too many cooks spoil the broth. (b) Two captains sink the ship. *Cf.* گردد کده ویران *etc.*

T. Where there are two midwives, the child's head does not come out in the normal way.

✡ ✡ ✡

ماما دید زائیدن یادش آمد *F. T.* The sight of the midwife suggested the birth. [Referring to one who shows no initiative for doing a specified act, or does not remember to do it, until he sees others do it].

✡ ✡ ✡

مامور دولت است حقش را باید داد *T.* He is a government official, and must be given his due. [*Quotation from the following story*]:

One winter night when the weather was intensely cold the governor of a certain town, who was seriously ill, ordered his men to fetch a physician from a neighbouring village. The physician came in time and wrote out a prescription, but, far from being given any fees for his troubles, on his way back he was stopped short by one of the governor's servants, who demanded from him a tip.

The unlucky physician was forced to return to the governor's residence and set forth his complaint against the servant. However, on hearing his case the governor said, "Yes, he is a government official, and must be given his due ". [The story reflects a state of affairs when absolute

injustice and despotism prevail }.

✡ ✡ ✡

مأمور معذور است (*Same as* المأمور معذور).

✡ ✡ ✡

ماهتاب گز کردن (یا پیمودن) *E. E.* To carry water in a sieve (*or* draw water with a sieve). *Cf.* آب در هاون سائیدن
T. To measure the moonlight.

✡ ✡ ✡

ماهتاب نرخ ماست را می‌شکند *T.* The moonlight depreciates the yoghurt. { There is no comparison between that which is natural (*or* genuine) and that which is artificial}.

Note. A variant form replaces ماست by کرباس which means "canvas or tent-cloth".

✡ ✡ ✡

ماه همیشه زیر ابر نمی ماند *F. T.* The moon will not always be hidden by clouds.
E. E. In the long run truth will out.

✡ ✡ ✡

ماهی از سر گنده گردد نی ز دُم [مولوی] *T.* A fish begins to stink at the head, not at the tail (*i. e.* It is those at the top of affairs who are responsible for their deterioration).

✡ ✡ ✡

ماهی بدُمش رسیده است *F. T.* We have now reached the tail of the fish (*i. e.* The worst is over).

✡ ✡ ✡

ماهی بگندش نمی ارزد *T.* The fish is not worth its stink. { Said when the disadvantages of a thing outweigh its advantages }.

✡ ✡ ✡

ماهی را نمیخواهی دُمش را بگیر *T.* When you don't want the fish, catch at its tail. {Said to one who searches something, though he is not really very fond of it }.

✡ ✡ ✡

ماهی را هر وقت ازآب بگیری (یا بگیرند) تازه است *F. T.* The fish is fresh whenever caught (*i. e.* Such and such a thing can be done at any time).

✡ ✡ ✡

ماهی و ماست ! عزرائیل میگوید بازهم تقصیر ماست ؟ *F. T.* When fish and yoghurt are eaten together, the Angel of Death

says, " Am I to blame ? "

Note. It is commonly believed that fish and yoghurt, when eaten together, are physiologically injurious to the system, although modern medicine has not yet confirmed this. However, it is chiefly the pun on the word ماست " yoghurt ", which gives some beauty to the saying. At the end of the sentence this word is a contraction of ما "we" or "us" and است " is ", the phrase meaning, " Is it again *our* fault ? "

✡ ✡ ✡

مـایهٔ نه من شیر *T.* A starter good enough to ferment nine " mans " of milk (*i. e.* a very seditious person).

Notes. (1) Nine " mans " would roughly be equal to 27 litres. (2) مایه when used in baking bread is yeast or leaven.

✡ ✡ ✡

مبارك خوشگل بود آبله هم درآورد *F. T.* The black man was beautiful (*ironical*), and then caught small-pox. { Cited when a state of affairs goes from bad to worse }.

Note. مبارك is a proper name by which some negroes or black slaves are called. It literally means " blessed " or " auspicious ".

✡ ✡ ✡

مبرزگه پر شدگنده تز میشود *T.* It is a full cesspool that stinks most. { Referring to mean people who are carried away by pride when they become rich }.

✡ ✡ ✡

میسند بکس آنچه بخود نپسندی (*Same as* آنچه بخود *etc.*)

✡ ✡ ✡

مترس از جوانان شمشیر زن حـذر کن ز پیران بسیار فن [سعدی]
F. T. Fear not young swordsmen, but beware of old men full of knowledge and experience.

✡ ✡ ✡

متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد [سعدی] *T.* Unless a speaker is criticized, his speech will not improve.

✡ ✡ ✡

مته بخشخاش (یا بغل خشخاش) گذاشتن *T.* To apply the bow-drill to a poppy-seed (*i. e.* to split hairs or to be over-scrupulous). *Cf. also the E.* To put a rope to the eye of a needle.

مثقال نمك است خروار هم نمك (است) [Apply انگشت نمك است etc. changing انگشت "*finger*" *to* مثقال (*mesghal*), unit of weight *nearly equal to 5 grammes*].

✡ ✡ ✡

مثنوی هفتاد من کاغذ شود [مولوی] *F. T.* The epic would become too weighty (*i. e.* the description would become too long; also, we will have to speak volumes for it).

Note. مثنوی (*masnavi*) originally means "couplet-poems", or verses consisting of distichs riming between themselves. The word is particularly applied to the famous couplet-poems of the poet *Jalaleddin-Roomi*.

✡ ✡ ✡

محال (عقل) است اگر ریگ بیابان دُر شود چشم گدایان پرشود [سعدی] *T.* It is inconsistent with reason to believe that the beggar will be satisfied even if all the sands of the desert become pearls.

✡ ✡ ✡

محبت دو سر دارد *F. T.* Love must be on two sides.
Cf. چه خوش بی مهربانی *etc.*
E. E. Love on one side only means misery on both sides.

✡ ✡ ✡

محتسب در بازار است نه در خانه *F. T.* The police superintendent controls the markets, not the private houses. *Cf. the next entry and the Note appended thereto.*

✡ ✡ ✡

محتسب را درون خانه چکار ؟ [سعدی] *T.* What business has the police superintendent within the house?

Note. To quote from a translation of *Golestan* by Platts, "محتسب (*mohtaseb*) is properly the inspector of the markets and of the weights and measures, etc.; to him is also assigned the duty of preventing riotous and disorderly conduct, or public wrong-doing of any kind".

✡ ✡ ✡

محتسب گرمی خورد معذور دارد مست را [سعدی] *T.* The police superintendent who drinks wine will excuse the drunkard. *See Note on the preceding entry.*

✡ ✡ ✡

محك داند که زر چیست و گدا داند که ممسك کیست [سعدی] *T.* It is the touchstone that discovers the gold, and the beggar

who recognizes the miser.

✡ ✡ ✡

محنت زده را ز هر طرف سنگ آید *F. T.* He who is afflicted is hit by stones from all directions. *Cf. the E.* A low hedge is easily leaped over.

✡ ✡ ✡

مدح خود کردن پنبه جاویدن است (*Same as* تعریف خود کردن *etc.*)

✡ ✡ ✡

مرا بخیر تو امید نیست شر مرسان [سعدی] *T.* I don't expect good from you, (but at least) do me no harm.

✡ ✡ ✡

مرا بعلت بیگانگی ز خویش مران
که دوستان وفا دار بهتر از خویشند [سعدی]
(*See under* دوستان وفا دار *etc.*)

✡ ✡ ✡

مرا بگور شما نمی‌گذارند *T.* They will not bury me in your tomb (*i. e.* My sins will not be laid against you).

✡ ✡ ✡

مرا دردی است اندر دل که گر گویم زبان سوزد
وگر پنهان کنم ترسم که مغز استخوان سوزد

F. T. I have a heart-ache, which if expressed, will burn the tongue, and if kept inside, will, I am afraid, consume the marrow in my bones.

✡ ✡ ✡

مرد آخر بین مبارك بنده ایست (*See under* از پس هر گریه *etc.*)

✡ ✡ ✡

مرد آنست که لب بندد و بازو بگشاید *F. T.* The true man is he who closes his mouth and opens his arms. *Cf.* دوصد گفته *etc.*

✡ ✡ ✡

مردان نزنند لاف مردی *T.* True men do not boast of their manliness.

✡ ✡ ✡

مرد باید که در کشاکش دهر سنگ زیرین آسیا باشد [سعدی]
F. T. The true man must, in the struggles of the world, be like the lower stone in the mill.

✡ ✡ ✡

مرد باید که گیرد اندر گوش ور نوشته است پند بر دیوار [سعدی]
T. A man should hearken advice, though it may be written on the wall.

E. E. (a) If the counsel be good, no matter who gave it. (b) Do as the friar saith, not as he doeth. {*From Spannish origin*}.

✡ ✡ ✡

مرد خردمند هنر پیشه را عمر دو بایست در این روزگار
تا بیکی تجربه آموختن با دگری تجربه بردن بکار

F. T. A wise, ingenious person must live two lives in this world, in order that during the first he may acquire experience and during the second he may apply the experience so acquired.

✡ ✡ ✡

مرد خودبین خدای بین نبود *T.* A conceited person is not godly (*or* cannot discern the truth). *Cf.* خدا بینی *etc.*

✡ ✡ ✡

مرد در زیر سخن پنهان است *T.* A man is hidden beneath his words (*i. e.* until he has spoken, his faults and virtues remain hidden). *Cf.* تا مرد سخن نگفته باشد *etc.*

✡ ✡ ✡

مرد که تنبانش دو تا شد بفکر زن نو می افتد (*Same as* تنبان مرد که دو تا شد *etc.*)

✡ ✡ ✡

مردن بعزت به از زندگانی بمذلت {سعدی} *T.* To die honourably is better than to live in ignominy.

E. E. (a) Either die, or live with honour. (b) An honourable death is better than an inglorious life (*Socrates*).

✡ ✡ ✡

مرده آنست که نامش بنکوئی نبرند {سعدی} *T.* He is dead whose name is not mentioned in connection with a good act.

Note. The first hemistich to this is

سعدیا مرد نکو نام نمیرد هرگز

i. e. O Sa'di, he never dies who has a good reputation.

✡ ✡ ✡

مرده ای را پاك شستن *T.* To wash the body of a dead person clean (*i. e.* to give full measure; to perform a duty faithfully).

Note. This proverbial expression is mostly used in such sentences as هیچ مرده ای را باین پاکی نشسته بود *i. e.* This time he has given full measure.

✡ ✡ ✡

مرده را که احترام کنید توی کفن خودش م ـ د *T.* If you respect the dead, he will defile his winding-sheet.
E. E. (*Same as for* بمرده که رحم میکنند *etc.*)

✡ ✡ ✡

مرده شور پلوی را ببرد که موش مرده روی آن باشد
F. T. Damn the dish, however delicious it may be, which contains a dead mouse! {Cited when something mars one's happiness}.
Note. (1) مرده شور is a colloquialism for مرده شوی which means literally "one who washes the dead". So the phrase . . . مرده شور ببرد literally means "May the 'dead-washer' carry (such a thing or person)". In E. this could be rendered by "Damn it!" or "Confound him!" (2) The pvb. seems to be only in use among the Iranian Jews.

✡ ✡ ✡

مرده شور ضامن بهشت و جهنم نیست *F. T.* He who washes the dead is not concerned as to whether the latter is led to paradise or to hell.

✡ ✡ ✡

مرده شور ضامن کفن نیست *T.* He who washes the dead is not expected (*lit.* does not guarantee) to provide the winding-sheet. {Cited in similar instances}.

✡ ✡ ✡

مرده نمیرود بگور میبرندش بزور *F. T.* The dead man is carried to the grave against his will.

✡ ✡ ✡

مردیت بیا زمای و آنگه زن کن {سعدی} *F. T.* Test (*or* prove) your virility before taking a wife.
E. E. (a) Never seek a wife till ye ken what to do with her (*Scottish*). (b) Look before you leap.

✡ ✡ ✡

مردی که نان ندارد انقدر زبان ندارد *F. T.* A man who cannot earn bread should not have such an unrestrained tongue (*i. e.* he should control his tongue so as not to be rude to his wife).
Note. A variant form of this pvb. replaces انقدر "so much" by یك گز one ell or metre - a long tongue referring figuratively to abusive or rude language.

✡ ✡ ✡

مردی نبوَد فتاده را پای زدن {بوریای ولی} *T.* It is no manliness to

kick at one who is fallen down.

✿ ✿ ✿

مرغ جائی رود که چینه بود نه بجائی رود که چی نبود [سعدی]
F. T. The bird goes where it finds food, not where it finds nothing.

Note. There is a pun on the words چینه بود and چی نبود although the use of the word چی which is a vulgar form of چیز "thing", detracts from the literary weight of the verse.

✿ ✿ ✿

مرغ گرسنه ارزن در خواب می بیند *T.* The hungry fowl dreams of millet.
E. E. (*Same as for* شتر در خواب بیند *etc.*)

✿ ✿ ✿

مرغ هرچه چاق تر باشد دم کونش تنگ تر است *F. T.* The fatter a hen, the narrower the outlet for her eggs. {This means that rich people are less disposed to be charitable}.

Note. Dehkhoda has "the narrower her ovary (تخمدان)", which, does not seem correct enough for conveying the required sense.

✿ ✿ ✿

مرغ همسایه قاز است *T.* The neighbour's hen is a goose (*i. e.* Other people's property is esteemed more than one's own).

✿ ✿ ✿

مرغی را که در هوا است نباید بسیخ کشید *E. E.* (a) Sell not the bear's skin before you have caught him. (b) First catch your hare, then cook him.
T. The bird which is in the air should not be grilled.
Cf. بدشت آهوی *etc.*

✿ ✿ ✿

مرغ یك پا دارد *T.* But one leg to the fowl. {Said when a person is adamant on a point and is not ready to change his mind}.

✿ ✿ ✿

مرغی که انجیر می چیند نوکش کج است *T.* The fig-eater (*or* the bird that eats figs) has a crooked bill (*i. e.* Not every one is fitted for every work).

✿ ✿ ✿

مرگ جهل است و زندگی دانش [ناصرخسرو] *T.* Death is ignorance; life is knowledge.

مرگ خر عروسی سگ (است) *F. T.* The death of the ass makes a feast for the dogs. *Cf. the E.* One man's meat is another man's poison.

✡ ✡ ✡

مرگ حق است برای همسایه *T.* Death is unavoidable (but) for one's neighbour. {Every one knows that death is unavoidable, but scarcely ever thinks that this applies to himself as well}.

Note. I have also frequently heard مرگ خوب است برای همسایه which lays stress on the selfish implication of the saying.

✡ ✡ ✡

مرگ میخواهی برو گیلان *F. T.* You have been given everything you wanted, and you want nothing but death, and for that you have to go to *Guilan*. {Said to one who is insatiable}.

Note. This is perhaps because it was a custom in *Guilan* for the relatives of a dead person to bear the expenses connected with his death; in other words, dying involved no expenses in that province. (*Doubtful*)

✡ ✡ ✡

مرگ و مهمان چاره ندارند *F. T.* Death and the entertainment of visitors are inevitable. {Iranian hospitality requires the entertainment of visitors, though they may be uninvited}.

✡ ✡ ✡

مرگ یك دفعه شیون یك دفعه *F. T.* Let the wailing finish with the death. *Cf.* دزدی که آخر شب *etc.*

E. E. Better face a danger once than be always in danger. *Cf. also the E.* That which may fall out at any time may fall out to-day.

✡ ✡ ✡

مروارید میخوام ارزان باشد غلتان باشد *F. T.* I want a pearl that is both cheap and unique. {Ironical statement made when a combination of good quality and cheapness is expected}.

Notes. (1) میخوام is a colloquial contraction of میخواهم and better suits the rythm of the pvb. (2) غلتان literally means "rolling", and describes a pearl which is round and unbored.

✡ ✡ ✡

مریم رشته و عیسی بافته *T.* Spun by Mary and woven by Jesus.

{Said of something so precious as to be unobtainable}.

✡ ✡ ✡

مزد آن گرفت جان برادر که کار کرد {سعدی} *T.* He earned wages, dear brother, who worked. *Cf.* نابرده رنج *etc.*

E. E. No pains, no gains.

✡ ✡ ✡

مزدِ خر چرانی خر سواری است *F. T.* The wages of driving an ass is riding it (*or* Riding an ass amounts to the wages for driving it).

✡ ✡ ✡

مزن بی تأمل بگفتار دَم نکو گوی اگر دیر گوئی چه غم {سعدی} *F. T.* Breathe not a word inconsiderately;
Speak well; what matters if you speak tardily?

E. E. Think twice before you speak once.

✡ ✡ ✡

مزهٔ لوطی خاك است *F. T.* A "*looti*" is content with dust as a snack after his drink.

Notes. (1) مزه is a morsel taken after an ardent spirit, or even wine. (2) لوطی has various meanings with bad implications, but is often used in colloquial language to mean a person of generous disposition.

✡ ✡ ✡

مستعجل بسر درآید {سعدی} (*See under* کارها بصبر برآید *etc.*)

✡ ✡ ✡

مستمع چون نیست خاموشی به است {مولوی} *T.* Silence is best where there is no audience.

Note. Although مستمع literally means 'one who hears or listens', in the proverbial hemistich given here it means "one who willingly listens in order to learn".

✡ ✡ ✡

مستمع صاحب سخن را برسر کار آورد *F. T.* The willing listener (*or* audience) gives the speaker encouragement to speak.

✡ ✡ ✡

مستی صبح ندارد *F. T.* Drunkenness ends with the morning.

✡ ✡ ✡

مستی و راستی *E. E.* (a) What soberness conceals, drunkenness reveals. (b) When the drink is in, the truth is out.

T. Drunkenness (is) combined with truth.

✡ ✡ ✡

مسجد جای ر ـ ن نیست *T.* A mosque is not to be used as a lavatory. { Cited in similar cases }.

Note. Dehkhoda gives the variant form مسجد جای خر بستن نیست *i. e.* A mosque is not where one could tie a horse. If this variant is preferred, it is due to the indecent wording of مسجد جای ر ـ ن نیست

✡ ✡ ✡

مسکین خر اگر چه بی‌تمیز است چون بار همی برد عزیز است {سعدی} *T.* Though the lowly ass is undiscerning, inasmuch as it carries burdens it is dear(ly esteemed).

✡ ✡ ✡

مسکین خرك آرزوی دُم کرد نا یافته دُم دو گوش گم کرد؟ *T.* The poor little ass desired to have a tail, but before it could find one, it lost both its ears.

Cf. the E. 'He went for wool, but came home shorn' *and* 'The camel going to seek horns lost his ears', *which is of Hebrew origin.*

✡ ✡ ✡

مشت بدرفش زدن *T.* To strike a blow against an awl.

E. E. (a) To run against the point of a spear. (b) To play with edged tools. (c) To kick against the pricks.

✡ ✡ ✡

مشتری آخر شب خونش پای خودش است *F. T.* He who goes to buy something very late at night must expect to be cheated. { The last shops open during the night usually overcharge customers }.

Note. The original P. wording goes so far as to imply that the last customer of the evening may be killed, in which case no one is responsible for his blood.

✡ ✡ ✡

مشت نخورده بمشت خود می‌نازد *F. T.* He who has not received a blow from another boasts of his own fist.

✡ ✡ ✡

مشت نمونهٔ خروار است {سعدی} *E. E.* You may know by a handful the whole sack.

T. The handful is a sample of the *kharvar* (*about 300 kilogrammes*).

✡ ✡ ✡

مشتی که بعد از جنگ یاد آید بر کلهٔ خود باید زد *F. T.* A blow

that is not given till the fight is over may as well be dealt to oneself. (*Lit.*) A blow that is remembered after the fight is over should be given to one's own head.

✡ ✡ ✡

مُشك آنست كه خود ببوید نه (آن) كه عطار بگوید { سعدی }
F. T. The proof of the musk is its own odour, not what the perfumer says about it.
E. E. A good wine needs no bush.

✡ ✡ ✡

مُشك بختن بردن *T.* To carry musk to *Khotan* (*name of a town and province in China*).
E. E. (*Same as for* زیره بکرمان بردن).

✡ ✡ ✡

مَشك خالی و پرهیز آب ! *F. T.* Though the skin is empty, the water-sprinkler says, "Mind the water". *Cf. the E.* An empty gun and "Hands up !"

✡ ✡ ✡

مشكلی نیست كه آسان نشود ؟ *T.* There is nothing difficult that does not become easy.
E. E. It is a long lane that has no turning.
Note. The second hemistich to this is مرد باید كه هراسان نشود
i. e. The true man should not be disappointed (*lit.* frightened).

✡ ✡ ✡

مشورت با هـزار نفر بكن ، راز خود را جـز با یكی مگو *T.* Take counsel with a thousand persons, but disclose your secret to only one.

✡ ✡ ✡

مصیبت بُوَد پیری و نیستی {سعدی} *E. E.* Poverty on an old man's back is a heavy burden.
F. T. Old age and poverty make a tragedy.

✡ ✡ ✡

مضی مامضی (A.) *E. E.* Let bygones be bygones.
T. What is past is past.
Note. This is an A. version of the more frequent P. saying گذشته گذشته است

✡ ✡ ✡

معاملهٔ نقد بوی مُشك میدهد *T.* Cash transactions give out the odour of musk. {Exaggeration praising cash transactions}.

معدهٔ جوان سنگ را آب میکند *F. T.* Young people have the digestion of an ostrich. (*Lit.*) The stomach of a young man melts stone.

✡ ✡ ✡

معرّف مرد گذشتهٔ مرد است (*Same as* گذشتهٔ مرد *etc.*)

✡ ✡ ✡

معشوق خوبروی چه محتاج زیور است ؟ [سعدی] *T.* A beautiful sweetheart needs not be adorned. *Cf.* حاجت مشاطه نیست *etc.*
E. E. Fair faces need no paint.

Note. معشوق is of masculine gender and means properly "a man who is loved by another". The regular word for a female sweetheart or a ladylove is معشوقه

✡ ✡ ✡

معشوق من است آنکه بنزدیك تو زشت است [سعدی] *T.* "That which is ugly in thy eyes is the object of my love".
Cf. the E. One man's meat is another man's poison.

✡ ✡ ✡

معما چو حل گشت آسان شود *T.* A problem solved (*lit.* a riddle guessed) becomes easy.

✡ ✡ ✡

مفت باشد گلولهٔ جفت جفت باشد *T.* I want what is free of cost, even if it is bullets coming in pairs. *Cf.* شراب مفت *etc.* & اسب پیشکشی را *etc.*

✡ ✡ ✡

مفت را چه گفت ؟ *E. E.* One does not (*or* You must never) look a gift horse into the mouth. *Cf.* اسب پیشکشی *etc.*
F. T. What comments need be given on something which one has received free of cost ?

Note. Dehkhoda has مفت را که گفت which would mean "Who says one can obtain a thing free of cost ?" However, the different forms may be regarded as separate proverbs.

✡ ✡ ✡

مفتی و صرافی ؟ *E. E.* (a) Beggars should be no choosers. (b) One does not look a gift horse into the mouth.

Note. مفتی is a vulgarism used for مفت which is both an adjective and an adverb.

✡ ✡ ✡

مفلس درامان خدا است (*P. version of the A.* المفلس فی امان الله *q. v.*)

✡ ✡ ✡

مقامر را دوشش میباید دو یك میاید [سعدی] *T.* The dice-player (*lit.* gambler) wants double sixes, but double aces turn up. *E. E.* No use striving against Fate.

✡ ✡ ✡

مکن بد بکس گر نخواهی بخویش [رودکی] *T.* Do not do an ill turn to another if you do not want it done to yourself. *Cf. the Biblical verse* "Do unto others as thou wouldst others should do unto thee".

✡ ✡ ✡

مکوب درکسی را تا نکوبند درت را *T.* Do not knock at another person's door and others will not knock at your door. *E. E.* As a man sows, so shall he reap.

✡ ✡ ✡

مگس توی ماست می افتد کاری نمیکند دل را چرکین میکند *F. T.* The fly which falls into the bowl does not do much, but disgusts the eater.

Notes. (1) ماست is coagulated sour milk, which is used as food, and for which the Turkish word *yoghurt* is often used by English-speaking people. (2) چرکین literally means "dirty or soiled".

✡ ✡ ✡

ملازم نو تیزرو *T.* A new servant (*lit.* attendant) walks fast. *See the variant* نوکر نو *etc. and the Note appended to it.*

✡ ✡ ✡

ملا شدن چه آسان آدم شدن چه مشکل ! *T.* How easy to be a priest, how difficult to be a man ! *Cf.* آخوند شدن *etc.*

Note. ملا (*mollah*) is one who is versed in theology and sacred law.

✡ ✡ ✡

ملامت دوستان به که شماتت دشمنان *T.* Better be reproached by your friend than see your enemy rejoice at your misfortune.

✡ ✡ ✡

منارهٔ بلند در دامنهٔ (کوه) الوند پست نماید [سعدی] *T.* "A lofty minaret would appear low at the foot of Mount Alvand". *Cf.* چراغ پیش آفتاب *etc.*

✡ ✡ ✡

من آنم که رستم جوانمرد بود *F. T.* I am as brave (w)as *Rostam.*

Note. This is a form of equivocal statement with bad grammar, cited in cases when a person boasts of

bravery, which is not possessed by him, but by another. In the E. translation given here "(w)as" indicates that the sentence may be read with "as" or "was".

✡ ✡ ✡

من آن مورم که در پایم بمالند نه زنبورم که از نیشم بنالند {سعدی}

T. I am the ant, which people tread under their feet, not the bee whose sting causes people to groan. {Pious men prefer to be weak and do no harm than to be powerful and torment others}.

✡ ✡ ✡

من از بیگانگان هرگز ننالم که با من هرچه کرد آن آشنا کرد {حافظ

F. T. I never complain against strangers, for it is my acquaintance who has always done me an ill turn.

Cf. الاقارب کالعقارب

✡ ✡ ✡

من جدّ وجد (A.) *T.* Who seeks (*or* takes pains) will find.

Cf. از تو حرکت از من برکت *and the E. E. given for it.*

✡ ✡ ✡

منزل اول و گدائی ! *T.* The first halting-place and begging ! {Used when a bad result arrives unexpectedly early}.

Cf. اول پیاله وردرد

Note. It seemed that poor people who went on a journey, especially on pilgrimage, and whose money was too insufficient to carry them through the journey, depended on begging in the last stages thereof. Hence the origination of this pvb., which refers to those who would beg at the very first stage of their journey.

✡ ✡ ✡

من سخن از آسمان میگویم او از ریسمان *F. T.* I am talking of chalk, and he is talking of cheese. (*Lit.*) I am talking of the sky, and he is talking of rope. *Cf.* آسمان و ریسمان

✡ ✡ ✡

منع چو بیند حریص تر شود انسان {قاآنی} *E. E.* Forbidden fruit is sweet.

F. T. Man grows greedier to do an act when he is forbidden to do it.

✡ ✡ ✡

من که رسوای جهانم غم عالم پشم است (*Same as* ماکه رسوای *etc.*)

✡ ✡ ✡

من که شدم از دنیا بدر دنیا شود زیر و زبر *E. E.* When I am gone, let happen what may. Après moi le déluge {*French pvb.*}.
T. When I have left this world, let it be turned upside down.

✡ ✡ ✡

من که میخواستم بیفتم تو هم هُلم دادی *T.* I was about to fall, and you gave me a push. {Said in case when a person who is himself disposed to do something is induced or pressed by another to do it}.

✡ ✡ ✡

من میگویم نر است او میگوید بدوش *F. T.* I say, "It it a bull", but he tells me to milk it.

✡ ✡ ✡

مودّت اهل صفا چه در روی و چه در قفا {سعدی} *F. T.* The pure-hearted (*or* the pious) show their attachment equally to one's face as behind one's back.

✡ ✡ ✡

مورچگانرا چو بود اتفاق شیر ژیانرا بدرانند پوست {سعدی}
T. When there is union among ants, they tear off the formidable lion's skin.
E. E. Union is strength.

✡ ✡ ✡

مور در خانهٔ خود حکم سلیمان دارد *T.* The ant is Solomon in its own ant. *Cf.* سگ در خانهٔ *etc.*
E. E. (a) Every cock is a lord on his own dunghill. (b) Every dog is a lion at home.

✡ ✡ ✡

مور گرد آورد بتابستان که فراغت بوَد زمستانش {سعدی}
T. The ant gathers (provisions) in summer, in order that it might have ease in winter.

✡ ✡ ✡

مور همان به که نباشد پرش {سعدی} *T.* An ant is best without wings. *Cf.* گربهٔ مسکین *etc.*

✡ ✡ ✡

موش از دهنش بلغور میدزدد *T.* Mice snatch groats from his mouth (*i. e.* he is so weak and powerless that even mice...).
Note. There are other variants to this phrase, amongst them موش از جیبش بلغور میبرد where دهن is replaced by جیب (pocket).

✡ ✡ ✡

موش به انبان کاری ندارد انبان بموش کار دارد *F. T.* It is the mouse which should worry the sack, but in this case it is the reverse.

Note. A variant form of this pvb. is موش نمیرود سر انبان انبان میرود سر موش

✡ ✡ ✡

موش توی دیگ وسواس می‌افتد *T.* It is into the pot of the fussy that the mouse falls.

✡ ✡ ✡

موش توی سوراخ نمیرفت جاروب هم بدمش بست *T.* The mouse was unable to get into the hole, yet it tied a broom to its tail. {An instance is when a person, though not admitted to a place himself, takes another person along}.

✡ ✡ ✡

موش چیست که کله پاچه‌اش باشد ! *F. T.* A mouse doesn't amount to anything; much less its head and legs.

Note. کله پاچه (*kallepacheh*) is food prepared from sheep's head and trotters.

✡ ✡ ✡

موش زنده به از گربهٔ مرده *T.* A living mouse is better than a dead cat.

✡ ✡ ✡

موش و گربه وقتی با هم بسازند وای بدکان بقال *F. T.* When the mouse and the cat collude with each other, alas for the grocer's shop!

Notes. (1) وای به and وای بحالِ properly mean "Woe betide (such and such a person or thing)". (2) A variant form of this pvb., which is rather bookish, replaces وقتی by چون. Still another variant reads, موش و گربه که بهم ساختند دکان عطاری خراب میشود where the last part means "the grocer's shop will be ruined", or "the grocer will be impoverished".

✡ ✡ ✡

مو لا درزش نمیرود *T.* It does not allow a hair to enter its crack. {This means that such a person is staunch, accurate, impeccable, etc.; also, that such a thing is definite, and admits of no interpretation; also, that there is no margin left}.

✡ ✡ ✡

موی دماغ کسی شد. *T.* To act as a hair in one's nose (*i. e.*

be intrusive to him).
E. E. To play gooseberry.

✡ ✡ ✡

موئی از خرس کندن غنیمت است *T.* It is worth while to pluck a hair from a bear (*i. e.* to take any small sum from the miser).

✡ ✡ ✡

موئی را طناب کردن *E. E.* To make mountains of mole-hills.
T. To make a rope of a hair.

Note. A variant form of this proverbial phrase is یك مو را یك طناب کردن

✡ ✡ ✡

مهتاب را بگل اندودن *T.* To hide moonlight by mud (*i. e.* to try to conceal what is too manifest). *Cf.* آفتابرا بگل *etc.*

✡ ✡ ✡

مهتاب نرخ ماست را می شکند (*Same as* ماهتاب نرخ ماست را می شکند)

✡ ✡ ✡

مه چو لاغر شود انگشت نما میگردد {صائب ؟} *T.* When the moon wanes , they point to it with their fingers. {A man becomes famous as a result of mortification or laborious study} .

Note. انگشت نما has usually a bad implication , as it means " notorious (for something bad) " , and انگشت نما شدن means " to become a by-word " .

✡ ✡ ✡

مهـر درخشنده چـو پنهـان شود شبپره بازیگر میـدان شود
(*Same as* چشمهٔ خورشید چو پنهان شود *etc.*) .

✡ ✡ ✡

مهر کز علتی بود کین است {سنائی} *F. T.* Love based on a motive amounts to hatred.

✡ ✡ ✡

مهرهٔ سوراخ دار بزمین نمی‌ماند *T.* A bead doesn't stay long on the ground on account of its hole. {Girls do not remain unmarried } .

✡ ✡ ✡

مهره گـر نیك نشیند همه کس نرّاد است {*E. E.* He plays well that wins.
F. T. Throwing lucky dice makes every one a good player.
See Note under طاس اکر داست نشیند *etc.*

✡ ✡ ✡

مه فشاند نور و سگ عوعو کند [مولوی] *E. E.* (a) The dog bays the moon. (b) The moon does not heed the barking of dogs. *T.* The moon diffuses light, and the dog bays.

✡ ✡ ✡

مهمان تا سه روز عزیز است *T.* A guest is welcome up to three days.

E. E. Fish and guests stink after three days.

✡ ✡ ✡

مهمان خرِ صاحبخانه است *T.* The guest is obedient to his host. (*Lit.*) The guest is his host's ass. [This means that a guest should not object to, or make any comments on, what is served by the host].

✡ ✡ ✡

مهمان روزی خود را باخود میاورد *T.* The guest brings his own portion. [This is what hospitable and religious-minded people believe]. *Cf.* روزی مهمان پیش از خودش میاید *which is to be preferred to the saying given here.*

✡ ✡ ✡

مهمان منی به آب آنهم لب جو *F. T.* I treat you to the water in the stream. [Cited when one pretends to be hospitable, but offers what costs him little or nothing].

✡ ✡ ✡

مهمان مهمانرا نمی تواند به بیند صاحبخانه هیچکدام را *T.* The guest does not like to see his fellow-guest, but the host does not like to see either of them.

✡ ✡ ✡

مهمان نمیخواهی آب زیرپاش کن *F. T.* If you want your guest to go, sweep under his feet (*lit.* pour water under his feet).

✡ ✡ ✡

مهمان هدیهٔ خدا است *T.* A guest (*or* visitor) is God's gift.

Note. A variant form of this pvb. is مهمان حبیب خدا است *i. e.* A guest is loved by God.

✡ ✡ ✡

میان بلا بودن به از کنار بلا است (*Same as* در بلا بودن *etc.*)

✡ ✡ ✡

میان پیغمبرها جرجیس را انتخاب (یا پیدا) کردی ؟ ! *T.* Why did you choose St. George from amongst all the prophets? (*i. e.* Of all possibilities you have chosen the least likely).

{*From the following anecdote*}.

A fox once snatched a cock and ran away, holding it firmly between his teeth. On the way the cock said, "O fox, since you have made up your mind to eat me, do so at least after mentioning the name of a prophet, or other holy person, so that it may become lawful for you to eat my flesh", intending thereby to obtain an escape in the event of the fox opening his mouth. But the cunning fox only squeezed the victim with greater force, and breathed out in a dragging manner the name "Jer-jee-s" (St. George). "Alas!" said the disappointed bird, "from amongst all the prophets you have chosen Jerjees!"

Note. St. George, the patron saint of England, died as a martyr in the year 303 A. D. in the reign of Diocletian, and was looked upon as a (demi-)prophet by the Mohammedans.

✡ ✡ ✡

میانجی میخورد اندر میان مشت *F. T.* The mediator receives blows from two sides.

Note. The beauty of the P. lies in that the chief element of میانجی (mediator) is میان (middle), which occurs again in the last part of the sentence.

✡ ✡ ✡

میان دعوا حلوا قسمت نمی کنند *E. E.* One can't make war with rose water.

T. They don't distribute sweetmeat in the course of a fight. *Cf*. در جنگ *etc*.

✡ ✡ ✡

میان دعوا نرخ طی کردن *T*. To settle upon a price (یا معین کردن) during a dispute (*i. e.* to take advantage of a dispute and indirectly ascertain a fact).

✡ ✡ ✡

میان دو تن جنگ چون آتش است سخن چین بدبخت هیزم کش است {سعدی}

T. A quarrel between two persons is like a fire, and the wretched tale-bearer has to carry the fuel to feed it.

E. E. Tale-bearers are commonly a sort of half-witted men.

✡ ✡ ✡

میان عاشق و معشوق رمز بسیار است *T*. There are many hints

(*or* mysteries) between a pair of lovers.

✡ ✡ ✡

میان عَرَصات و خر گا ـ ن ! *F. T.* Trying to gratify one's passions amidst the excitements of the Resurrection Day !

Notes. (1) عرصات, which is originally the pl. of عرصه "court; area; battle-field; etc.", means the open space or court where the last judgment is carried on. Hence, by extension, the word has come to mean 'the Resurrection'. (2) On the Resurrection Day every person is on the run, trying to get hold of some one who would intercede for him with God. It would be stupendous, therefore, to imagine some one who would be so unfeeling as to care only for the gratification of his passions on such a day ! (3) A variant form of the pvb. replaces the last word, perhaps because of its indecent nature, by خربگیری *i. e.* the requisitioning of asses (*or* beasts).

✡ ✡ ✡

میان گوشت و ناخن نمی‌توان جدائی انداخت *T.* One cannot bring about separation between the finger-nail and the flesh. {Allusion to ties of relationship}.

✡ ✡ ✡

میان هیرو ویر بیا زیر ابرویم را بگیر *F. T.* In the midst of the to-do she thinks only of having her eyebrows plucked. {Said of one who is self-centred}. *Cf.* میان عرصات *etc.*

Note. هیرو ویر (*hiroveer*) is a slang word meaning "bustle or to-do".

✡ ✡ ✡

می بخـور منبـر بسوزان مـردم آزاری مکـن { همای اصفهانی } *T.* Drink wine and burn down the preacher's pulpit, but avoid inhumanity to mankind (*or* do not torment your fellow-creatures).

✡ ✡ ✡

می بینم و می پرسم ! *F. T.* Why do I ask when I clearly see it ?! {*From the following indecent anecdote*}:-

A man asked a woman at the time of sexual intercourse with her, "What is your name ?" "My name is Lady Wide", said the out-spoken woman. "How stupid I must be !" retorted the man, "I clearly see it, and still put the question".

میخواهد از جوی بگذرد پایش هم تر نشود *T.* He expects to wade the stream without getting his feet wet.
E. E. The cat is fain the fish to eat, but hath no will to wet her feet.

✡ ✡ ✡

میخواهی عزیز شوی یا دور شو یا گور شو *T.* If you wish to become dear, either die or keep aloof from people. *Cf.* دوری و دوستی

✡ ✡ ✡

میدونم کجات میسوزه *F. T.* I know the burning spot in your body (*i. e.* I know where your shoe pinches). {*From the following anecdote*}:

One cold morning the master of a house bade his servant to fetch him a ewer of warm water, which he wanted for use in the W. C. The servant, finding himself in a hurry, filled a ewer with the boiling water from the samovar, and the man, who was not aware of what had been done, poured out the water and burnt himself. On coming out of the W. C. he was so furious that he set on abusing and beating indiscriminately every one with whom he came in contact. But the servant, who knew the real cause of his master's fury, said to him quite calmly, "I know what part of your body is burning".

Notes. (1) It is a religious rite among the Mohammedans and the Jews to purify themselves with water after easing nature. (2) The expression کونش میسوزد is very much used in colloquial Persian, and means, "He is silently angry". (3) میدونم and میسوزه are colloquial forms of میدانم and میسوزد respectively.

✡ ✡ ✡

میراث پدر خواهی علم پدر آموز {سعدی} *T.* Do you want an inheritance from your father? Then acquire your father's knowledge. {*Freely*} The best inheritance is learning (*or* knowledge) handed down by one's father.

✡ ✡ ✡

میراث خرس بکفتار (یا بگرگ) میرسد *T.* The hyena (*or* wolf) comes upon the inheritance of the bear.

Note. A variant form of this pvb. is

میراث گرگ مرده بکفتار میرسد

which is a regular hemistich, and which means. "The

legacy of a dead wolf is acquired by the hyena".

✿ ✿ ✿

میکشد زهر اگر اندك و گر بسیار است *T.* A poison (*or* a snake's venom) is fatal, whether the amount be small or great.

✿ ✿ ✿

میمون را کون سوخت بچه را بزیر گرفت *F. T.* When the monkey could no longer sit on the hot floor, she put down her young and sat upon it. {Referring to a certain monkey who went to a Turkish bath with her young. The floor was getting hotter and hotter with the heat from a furnace underneath, and the monkey managed for some time to stand the heat, clasping her young one in her arms. But the moment came when she could no longer stand the heat, and self-preservation forced her to put the young monkey on the floor and sit upon it}.

✿ ✿ ✿

میمون هرچه زشت‌تر است اداش بیشتر است *E. E.* The worst wheel of the carriage creaks the most.

T. The uglier the monkey, the more its mimicry.

✿ ✿ ✿

میوه از درخت بید نباید جست *T.* One should not expect fruit from the willow. *Cf.* ابر اگر آب زندگی *etc.*

E. E. Figs do not grow on thistles.

✿ ✿ ✿

میوه ز میوه رنگ گیرد {جامی} *T.* One fruit takes its colour from another. *Cf.* آلوچو به آلو *etc.*

E. E. A man is known by the company he keeps.

✿ ✿ ✿

ن

نابرده رنج گنج میسر نمیشود {سعدی} *E. E.* No pains, no gains.
F. T. One cannot have a treasure without taking pains.

✡ ✡ ✡

نابینا بکارخویش بینا است *F. T.* The blindman can see to his own affairs. *Cf. the E.* Every man does his own business best.

✡ ✡ ✡

ناخنك زن (یا ناخنکی) خوش سلیقه میشود *T.* He who habitually pilfers (*or* picks) happens to be a good chooser.

Note. A variant form of this pvb. is خر ناخنکی صاحب سلیقه میشود *i. e.* The ass which habitually pilfers, etc.

✡ ✡ ✡

ناخوانده بخانهٔ خدا نتوان رفت *T.* One cannot go uninvited (even) to the house of the Lord.

✡ ✡ ✡

نادانرا به از خاموشی نیست { سعدی } *T.* For an ignorant person there is nothing better than silence. *Cf.* سخن اگرزر است *etc.*
E. E. (a) Silence is wisdom, when speaking is folly.
(b) Silence is gold.

✡ ✡ ✡

نادان سخن گوید و دانا قیاس کند *F. T.* The wise man draws an inference from what the fool says.

✡ ✡ ✡

نادان نداند و نپرسد (*See under* دانا داند و پرسد)

✡ ✡ ✡

نازش بجهازش است *T.* She puts on airs because of her trousseau (*or* dowry).

Note. This may be generalized to read ناز عروس بجهاز(ش) است *i. e.* The bride puts on airs, etc.

✡ ✡ ✡

نازکش داری نازکن ، نداری پایت را دراز کن *T.* Put on airs if

there is some one who will bear them ; if there is none , stretch your legs.

✡ ✡ ✡

ناکرده کار را نبرید بکار *T.* Do not employ him who has not seen employment (*i. e.* the inexperienced) .

✡ ✡ ✡

ناکس به تربیت نشود ای حکیم کس (*See under* شمشیر نیك *etc.*)

✡ ✡ ✡

نالهٔ آب از ناهمواری زمین است *T.* The water murmurs (*lit.* groans) because of the roughness of the ground. {Referring to grievances occasioned by bad company } .

✡ ✡ ✡

نام بلند به از بام بلند *F. T.* A high reputation is better than a lofty palace. (*Lit.*) A high name is better than a high roof.

✡ ✡ ✡

نامش هست و نشانش نیست *F. T.* What is left of it is only a name , but there is no trace of it. {Cited in similar cases, or when there is no truth in a rumour } .

✡ ✡ ✡

نام نیکو گر بماند زادمی به کز او ماند سرای زرنگار [سعدی]
F. T. Better leave a good name after yourself than a mansion adorned with gold.

✡ ✡ ✡

نان ازبرای کنج عبادت گرفته‌اند صاحبدلان نه کنج عبادت برای نان [سعدی]
T. Pious men want bread to sustain them in their worshipping corner , rather than such a corner for winning bread.
Cf. خوردن برای زیستن *etc.*
E. E. Live not to eat , but eat to live.

✡ ✡ ✡

نان اینجا آب اینجا کجا روم به از اینجا ؟ *T.* Bread and water are both here ; where shall I go then , seeing that there is nowhere better than here ? { Cited in similar cases }

✡ ✡ ✡

نان بده فرمان بده *F. T.* Who would be the head should give bread. (*Lit.*) Who would give commands , etc.

✡ ✡ ✡

نان بهم قرض دادن *T.* To lend each other bread.
E. E. (a) Claw me, and I'll claw you. (b) Swear for me , and I'll do as much for you.

Note. The P. pvb. could be grammatically changed so as to fit in with the E. E., inasmuch as the former has an infinitive, and the latter an imperative, construction.

✡ ✡ ✡

نان پشت شیشه مالیدن *T.* To rub one's bread on the outside of a bottle (containing the cheese). *Cf.* سوداگر پنیر *etc.*

✡ ✡ ✡

نانت را با آب بخور منت آبدوغ مکش *F. T.* Better eat dry bread than be under obligation to sandwich. (*Lit.*) Eat your bread with water, and be under no obligation to a*bdoogh*.

Note. آبدوغ (a*bdoogh*) is yoghurt diluted with water, and is often mixed with cucumber cut up in small bits.

✡ ✡ ✡

نان جو گوش خو *F. T.* Barley bread and a peaceful life.

Note. خو (*khow*) is a provincialism for خواب "sleep", and گوش خو *or* گوش خواب, which literally means "sleeping ears", figuratively means 'a peaceful or tranquil life'.

✡ ✡ ✡

نان خودت را میخوری حرف مردم را چرا میزنی ؟ *T.* Since you earn your own bread, why need you talk about others? {Counsel against flattery, gossip, or backbiting}.

✡ ✡ ✡

نانرا بده به نانوا ولو بسوزاند *F. T.* Give the dough to the baker, even though he may burn the bread (*i. e.* One must trust a professional man).

✡ ✡ ✡

نانرا بنرخ روز میخورد *T.* He eats bread at the ruling market price. {Said of a time-server who has regard for the circumstances}.

✡ ✡ ✡

نانرا به اشتهای مردم نمیشود خورد *T.* One cannot eat bread with another's appetite.

✡ ✡ ✡

نانش توی (یا ترید) روغن است *E. E.* His bread is buttered on both sides.

T. His bread has been dipped in ghee.

Note. ترید (from A. ثرید) is properly broth in which

bread has been crumbled. Cf. the E. "sop".

✡ ✡ ✡

نان کافر میخوری شمشیر بر کافر مزن *F. T.* Do not draw a sword on him who supports you, though he may be an infidel. {Counsel against ingratitude}.

Note. Such is the form of the pvb. as I have heard it, but, though it is a regular hemistich, I do not prefer it to the metreless variant given by *Dehkhoda*, which reads as follows: -

نان کافر را میخورند بالاش شمشیر میزنند

i. e. One who eats the bread of an infidel defends him by his sword.

✡ ✡ ✡

نان گندم درویش مزهٔ جو دارد *T.* The wheaten bread of a poor man tastes like barley bread. {So also the virtues of a poor man seem to be vices}.

✡ ✡ ✡

نان گندم شکم پولادی میخواهد *T.* Wheaten bread needs a steel stomach. {A mean person gets above himself when he comes upon a fortune}.

✡ ✡ ✡

نان نامرد در شکم مرد نمی‌ماند *F. T.* He who has manly qualities returns the bread of an effeminate person. {This is because he scorns to be under obligation to such an ignoble person}.

✡ ✡ ✡

ناید ز دلِ شکسته پیمان درست {رونی} *F. T.* Good faith cannot be expected from a broken heart.

✡ ✡ ✡

نباشد دعای پدر بی اثر {نظام ونا} *T.* A father's blessing is not without its effect.

✡ ✡ ✡

نبرّد رگی تا نخواهد خدا {سعدی} *T.* Not a single blood-vessel will be injured except by God's will. *Cf. the E.* No use striving against Fate.

Note. The first hemistich to this is اگر تیغ عالم بجنبد ز جا *i. e.* If all the swords in the world are drawn, etc. If the two hemistichs were read together, the verb نبرّد (will not cut) could be either transitive or intransitive.

نبرّد قز نرم را تیغ تیز [سعدی] *T.* A sharp sword will not cut soft silk. [Counsel against stubbornness] .

✡ ✡ ✡

نبود شیر ژیان هرکش بود چنگال و ناب [قاآنی] *F. T.* Not every beast is a formidable lion , which has claws and canines.
E. E. All is not gold that glitters .

✡ ✡ ✡

نبینی که چون گربه عاجز شود برآرد بچنگال چشم پلنگ؟ [سعدی]
T. Do you not see that when the cat is brought to bay , it tears out with its claws the eyes of the leopard ?

✡ ✡ ✡

نجستر شود چون نجس تر شود (*See* چون نجس تر شود *etc.*)

✡ ✡ ✡

نخورد شیر نیمخوردهٔ سگ ور بسختی بمیرد اندر غار [سعدی]
T. The lion will not eat the dog's leavings, though he may die of hunger in his lair.

✡ ✡ ✡

نخورده‌ایم نان گندم ، دیده‌ایم (در) دست مردم *F. T.* Though we have not tasted bread , we have at least seen others with it (*i. e.* We know something about it) .

✡ ✡ ✡

نداری است و هزار عیب *F. T.* Poverty means a thousand faults.

✡ ✡ ✡

ندزد و نترس *T.* Steal not and fear not. *Cf.* توباك باش *etc.*
E. E. (a) A clear conscience fears no accusation. (b) Speak the truth and shame the Devil.

✡ ✡ ✡

ندهد نقد را به نسیه کسی *T.* No one will give up the ready for that which is yet to come. *Cf.* سر کهٔ نقد *etc.*

✡ ✡ ✡

ندید بدید وقتی که دید بخود شاشید *F. T.* The parvenu goes so far above himself as to mar his personality. (*Lit.*) He who had not seen fortune , when he happened to see it , spoiled his clothes with his urine.

✡ ✡ ✡

ندیدستی که گاوی در علفزار بیالاید همه گاوان ده را [سعدی]
T. Hast thou not seen that a single ox in a grassland will mar all the cattle of the village ?
E. E. (a) One scabbed sheep can mar the whole flock.
(b) One rotten apple spoils the whole barrel.

Note. Some texts replace ندیدستی by نمی بینی *i. e.* Dost thou not see?

✡ ✡ ✡

نر بزا والآن بزا ! *T.* Bring forth a male child and do it at once ! *E. E.* Good and quickly seldom meet.

✡ ✡ ✡

نردبان پله پله (است) *E. E.* Step by step the ladder is climbed. *T.* A ladder is made up of steps. *Cf.* پایه پایه رفت *etc.*

✡ ✡ ✡

نرود میخ آهنی برسنگ [سعدی] *T.* An iron nail will not penetrate stone (*i. e.* Good advice will have no effect on the hard-hearted).

✡ ✡ ✡

نرو لاس باهم است *T.* The male and the female are together. *E. E.* You must take the fat with the lean.

✡ ✡ ✡

نزد خر خرمهره وگوهر یکی است [مولوی] *T.* To an ass cowries and pearls are the same. *Cf.* خرمهره را بادمُرد *etc.*

Note. The beauty of the P. lies in that the word خر 'ass' occurs in the compound word خرمهره which is usually translated as 'cowry' or 'shell', but which literally means 'ass's bead (*i. e.* large bead)'.

✡ ✡ ✡

نزدیك شترمخواب خواب آشفته مبین *F.T.* Do not lie near a camel and you will not have disturbed dreams. *Cf.* چرا آدم *etc.*

✡ ✡ ✡

نزن در کسیرا تا نزنند درت را *T.* (*Same as* مکوب در *etc.*)

✡ ✡ ✡

نسیه آخر بدعوا رسیه *F. T.* Credit transactions (when repeated too often) end in strife.

Note. رسیه (*rasieh*) is either a provincialism for میرسد or has been coined to rime with نسیه (*nasieh*).

✡ ✡ ✡

نشخوار آدمیزاد حرف است (*Same as* حرف نشخوار *etc.*)

✡ ✡ ✡

نصیحت از دشمن پذیرفتن خطا است ولیکن شنیدن روا است [سعدی] *T.* It is a mistake to take the advice of an enemy, though it is right to listen to it (so that one may do the contrary).

نعمتان مجهولتان الصحة و الامان (A.) *T.* There are two unappreciated blessings : health and security.

Note. مجهول literally means " unknown ".

✡ ✡ ✡

نفاق بینداز و فتح کن *F. T.* Sow discord and reap victory.
E. E. Divide and rule.

Note. The P. is most probably an adoption of the E. thought, and hence sometimes فتح کن is replaced by حکومت کن which is a translation of the E. " rule ".

✡ ✡ ✡

نفس ارباب بهتر از نواله است *T.* The owner's breath is better than fodder (*i. e.* The animal benefits more by its owner's protection and care than merely by what it is given to eat).

✡ ✡ ✡

نفس را وعده دادن بطعام آسانتر است که بقال را بدرم { سعدی } *T.* It is easier to promise food to yourself than money to the grocer. {Counsel advising contentment and avoiding the purchase of things on tick }.

✡ ✡ ✡

نقد را به نسیه نباید داد *F. T.* One should not give away anything which is already in his possession in the expectation of something which is yet to come.

✡ ✡ ✡

نقش از گلیم میرود از دل نمیرود *T.* What is imprinted on a carpet will be obliterated, but what is imprinted on the mind will not.

✡ ✡ ✡

نقش میخواهد و خواب دَمر *F. T.* He needs luck and nothing else but lying with his face to the ground (*i. e.* One may have no activity as long as he is lucky).

✡ ✡ ✡

نقلِ کفر کفر نیست *T.* It is not blasphemous to narrate a blasphemy.

✡ ✡ ✡

نکاشته را درو میکند *T.* He tries to reap what he has not sown (*i. e.* he is too exacting).

✡ ✡ ✡

نکبت نیامده را نباید استقبال کرد *T.* One should not go to meet misfortunes.

E. E. Don't fear the worst until you see the worst.

✡ ✡ ✡

نکرده کار را نبرید بکار *T.* Do not assign work to him who has not done any work (*i. e.* the inexperienced). *Cf.* بنا آزموده *etc.*

✡ ✡ ✡

{سنائی} نکند باز موش مرده شکار *T.* A falcon will not prey on dead mice.

✡ ✡ ✡

{سعدی} نکند گرگ پوستین دوزی *T.* The wolf cannot be expected to do the work of stitching skins.
E. E. Figs do not grow on thistles.

✡ ✡ ✡

{سعدی} نکوئی با بدان کردن چنان است که بدکردن بجای نیکمردان
T. To do good to wicked people amounts to doing an ill turn to the good. *Cf.* ترحم بر پلنگ *etc.*
E. E. He hurts the good who spares the bad.

✡ ✡ ✡

نگاه ترجمان دل است و گواه دوستی و دشمنی *F. T.* A person's looks disclose his inward and bear testimony to his friendly attitude or otherwise.

✡ ✡ ✡

نگاه درویش عین سؤال است *F. T.* When a beggar looks he is virtually begging.

✡ ✡ ✡

{سعدی} نگفته ندارد کسی با تو کار ولیکن چو گفتی دلیلش بیار
F. T. So long as you have not spoken, none can interfere with you; but once you have spoken, you must prove your words.

✡ ✡ ✡

نگنجد دو شمشیر در یك غلاف (Rythmic form of دو شمشیر etc.)

✡ ✡ ✡

{سعدی} نگویند ازسر بازیچه حرفی کزاو پندی نگیرد صاحب هوش
T. There is not a word said in play, but the sensible man will learn a lesson from it.
E. E. (a) There is in the smallest thing a message for us, could we but read it. (b) A wise man will make tools of what comes to hand.

✡ ✡ ✡

نمرده عزا نمی گیرند *T.* They don't mourn where nobody has died. *Cf.* بیش از مرگ *etc.*

✡ ✡ ✡

نمك بر زخم پاشیدن *T.* To apply salt to a wound. *E. E.* (a) To put one's finger in another's sore. (b) To take out to extinguish fire.

✡ ✡ ✡

نمك خوردن و نمکدان شکستن *T.* To eat salt and break the salt-cellar (*i. e.* to be ungrateful to salt eaten with another).

✡ ✡ ✡

نمی بینی که گاوی در علف‌زار بیالاید همه گاوان ده را (*Same as* ندیدستی که *etc.*)

✡ ✡ ✡

نمیتوان (یا نمیشود) باو گفت بالای چشمت ابرو است *T.* You cannot say to him, "There are eyebrows above your eyes". {He takes offence at any remark, though it may be nothing but truth}.

✡ ✡ ✡

نو باشد جل گو باشد *F. T.* So long as it is new, what matters if it is an ox's pad. {Emphasizing the importance of newness of things}. {گو (*gow*) is a provincialism for گاو}

✡ ✡ ✡

نوبت که بما رسید خر زائید *T.* When it was our turn (to ride), the ass foaled. {Referring to bad luck}.

✡ ✡ ✡

نو دیده قبا دیده *F. T.* See the upstart in his new suit!

✡ ✡ ✡

نورِ علی نور *T.* Light upon light {used in the sense of "So much the better"}. {*From the following anecdote*}:

A man once called at the house of an acquaintance whose name was Mrs. Light, and was informed that not Mrs. Light but her daughter, Miss Light, was at home, whereupon he said, "So much the better (as this is light upon light)".

Notes. (1) نوری originally means 'a native of *Noor*- a district in *Mazandaran*', and is often used as a surname. But the connection between this word and نور which means "light", has given birth to the proverbial expression and the anecdote related to it. (2) Another ver-

sion of the anecdote is that they told the man that not only Mrs. Light was at home, but her daughter, Miss Light, was there, too.

✡ ✡ ✡

نوش خواهی نیش میباید چشید *E. E.* No pains, no gains.
T. If you want honey, you must bear the bee's sting.

Notes. نوش in its wide sense means a wholesome drink, a treacle, etc. But it has come to mean honey, as well.

✡ ✡ ✡

نوش با نیش است *E. E.* (a) No joy without alloy. (b) Bees that have honey in their mouths have stings in their tails (*Scottish*).

✡ ✡ ✡

نوشدارو که پس از مردن سهراب دهند *E. E.* (a) After death the doctor. (b) Shutting the stable door after the steed is stolen (*or* after the horse has fled).
T. (Like) the antidote given to *Sohrab* after his death!
Cf. بعد از مردن سهراب *etc.*

✡ ✡ ✡

نوکر باب ششماه چاق است ششماه لاغر *T.* Servants are fat during six months, and thin during six months. {This refers to six months of employment during which they live well, and a semi-annual period of unemployment when they are in straitened circumstances}.

✡ ✡ ✡

نوکر بی‌جیره و مواجب تاج سر آقا است *F. T.* An unpaid servant domineers over his master. (*Lit.*) A servant who has no ration or salary is a crown on his master's head.

✡ ✡ ✡

نوکر من نوکری داشت نوکر او چاکری داشت *T.* My servant had a servant, who had a servant. {Cited in cases when one's servant, instead of doing a thing which he is ordered to do, refers it to another person}.

Note. نوکر — a modern word meaning 'servant', is the same as چاکر which is an older word, and which is now used to mean "a humble servant". In this pvb., however, both words have been used for variety's sake.

✡ ✡ ✡

نوکرِ نوتیز رو *T.* A new servant walks fast.
E. E. A new broom sweeps clean.

Note. Some people say, mostly by way of joke, that the very first syllable of نوکر which is نو (new), suggests the necessity of changing one's servants frequently, and hiring new ones.

✡ ✡ ✡

نو که آمد ببـازار کهنه شود دل آزار *T.* When novelties appear in the bazaar (*or* market-place), old wares become annoying. *Cf.* تازه بتازه نو بنو

Note. I have heard some people replace دل آزار by لاله‌زار (*Lalezar*), which is the name of a street in Tehran, and explain the pvb. thus: When novelties appear, even *Lalezar*, which is the best shopping centre, goes out of fashion. But this replacement is either due to ignorance, or based on a joke.

✡ ✡ ✡

نویسنده داند که در نامه چیست [سعدی] *T.* The writer of the letter (only) knows what its contents are.

✡ ✡ ✡

نه آب بیار نه کوزه بشکن *T.* Neither fetch water, nor break the jug. [Cited in cases when one's service does more harm than good].

✡ ✡ ✡

نه آفتاب از این گرمتر میشود نه غلام از این سیاه‌تر *T.* The sunshine will not become warmer, nor a negro slave blacker, than this (*i. e.* Things have come to the worst).

✡ ✡ ✡

نـه از آن دایره و دنبك زدنت نـه از این زینب و کلـثوم شدنت
F. T. What does it mean-at one time playing the fool, and at another playing the saint?

Notes. (1) دایره is a tambourine and دنبك *or* تنبك (*tombak*) a one-headed long drum used in Iranian orchestras. But people who played on these instruments were usually regarded as buffoons. (2) زینب (*Zeynab*) and کلثوم (contraction of ام کلثوم *Ommekolsoom*) were the sisters of *Emam Hossein*. The second hemistich refers to passion-plays in which tragedians played the parts of religious personages, such as زینب and ام کلثوم. Hence the original sense

of the pvb. is that it seems strange for a person to assume two opposite characters.

✡ ✡ ✡

نه از من جو نه از تو دو بخور کاهی برو راهی *F. T.* Don't expect barley from me, and I won't expect you to run; be content with mere straw, and I shall be content with your walking pace. {This is originally what one may say to a horse, and an instance where it is applicable as a proverb is when an employer is neither willing to pay a good salary to his employee, nor expects good service from him}.

✡ ✡ ✡

نهال تلخ نگردد به تربیت شیرین *F. T.* The bitter almond-tree will not bear sweet almonds through cultivation.
E. E. Crooked by nature is never made straight by education.

✡ ✡ ✡

نهال‌را تا تَر است باید راست کرد *T.* A twig must be straightened only when it is young (*lit.* wet). *Cf.* اسبی را که *etc.*
E. E. It is no use teaching an old dog new tricks.

✡ ✡ ✡

نه به‌آن الفت و گرمیت نه‌باین بی‌صفتیت *F. T.* What does it mean—such a friendly attitude as that, and such an ingratitude as this?! {Referring to extreme courses or sudden changes of attitude}.

Note. الفت is friendship and گرمی, which originally means "heat or warmth", means friendly or hospitable attitude.

✡ ✡ ✡

نه به‌آن شوری شور و نه به‌این بی‌نمکی *T.* Not so highly salted as that, nor so insipid as this (*i. e.* the happy medium is desired).

✡ ✡ ✡

نه بر اشتری سوارم نه چو خر بزیر بارم
نه خداوند رعیت نه غلام شهریارم {سعدی} *T.* I am neither mounted on a camel, nor, like a camel, am under a load; I am neither a lord of the peasants, nor the slave of a king. {Expressing freedom from care}.

✡ ✡ ✡

نه پشت دارد نه مشت دارد *T.* He has neither a support nor a strong fist. {Said of a person who has neither physical

strength nor any one to defend him }.

✡ ✡ ✡

نه پیر را بخر خریدن بفرست نه جوانرا بزن گرفتن (*Same as* پیر را بخر خریدن *etc.*)

✡ ✡ ✡

نه جای آشفته بخواب نه خواب آشفته ببین *F. T.* Do not sleep in a place of confusion, and you will not have disturbed dreams. { *Originally same as* چرا آدم زیر دیوار *etc.* }

✡ ✡ ✡

نه چك زدیم نه چانه عروس آمد تو خانه *T.* We have neither bargained nor haggled, and the bride has been brought home. {Said when one has obtained something, or attained an end, with little or no trouble }.

Note. چك و چانه is a compound word, and, construed with زدن, means to bargain or haggle. It is only in this pvb. that چك and چانه have been split.

✡ ✡ ✡

نه چندان بخور کز دهانت برآید
نه چندان که از ضعف جانت برآید {سعدی} *T.* Neither eat so much that the food may come out of your mouth, nor so little that weakness may cause your life to depart.

✡ ✡ ✡

نه چندان درشتی کن که از تو سیر شوند و نه چندان
نرمی که بر تو دلیر گردند { سعدی } *T.* Neither be so severe as to weary people, nor be so lenient as to make them bold against yourself.

✡ ✡ ✡

نه خود خورد نه کس دهد گنده کند بسگ دهد
T. He eats it not himself, nor gives it to another; he lets it go bad, and then gives it to the dog.
E. E. He plays the dog in the manger.

Note. The P. pvb. is here worded in the third person, but is often worded in the first person, even if cited about other people.

✡ ✡ ✡

نه دزد باش نه دزد زده *F. T.* Neither steal nor allow your property to be stolen.

✡ ✡ ✡

نهد شاخ پر میوه سر بر زمین (*See under* تواضع کند *etc.*)

نه‌سرِ پیازم نه ته پیاز *T.* I am neither the head nor the bottom of an onion (*i. e.* I am not at all concerned in such and such an affair).

✡ ✡ ✡

نه سرم را بشکن نه گردو بدامنم بریز *T.* Neither break my head, nor fill my skirt with nuts.

✡ ✡ ✡

نه سیر بخور نه کندر بسوز *T.* Neither eat garlic, nor burn frankincense.

✡ ✡ ✡

نه شیرِ شتر نه دیدار عرب *T.* Rather no camel's milk than the sight of the Arab. *Cf.* عطایش را بلقایش بخشیدم

✡ ✡ ✡

نه‌صبر در دل عاشق نه‌آب در غربال [سعدی] *F. T.* The lover's heart can no more know patience than the sieve can hold water.

✡ ✡ ✡

نه عجب گر فرو رود نفسش عندلیبی غراب هم قفسش [سعدی] *T.* It is no wonder if the nightingale's note should sound faint when it has a crow for its cage-fellow.

✡ ✡ ✡

نه قم خوب است نه کاشان لعنت بهر دو تا شان *F. T. Ghom* is no better than *Kashan*; curses on both of them. *Cf.* سگ زرد *etc.* *E. E.* Gimmingham, Trimmingham, Knapton, and Trunch; North Repps, and South Repps, are all of a bunch. *Cf. also* It is six of one and half a dozen of the other.

✡ ✡ ✡

نه کور میکند نه شفا میدهد *T.* He neither makes me blind, nor cures me. *See* استخوان لای زخم گذاشتن *and the mother story.*

✡ ✡ ✡

نه ما را این بخت است نه شما را این کرم *T.* We are not so lucky, nor are you so generous. { Cited in similar cases }.

✡ ✡ ✡

نه مال داریم دزد ببرد نه ایمان داریم شیطان ببرد *F. T.* As we have neither wealth nor faith, we need not fear being deprived of the one by thieves, and of the other by Satan. *Cf.* نه بر اشتری سوارم *etc.*

✡ ✡ ✡

نه مال کسیرا خورده ایم نه از دیوار کسی بالا رفته‌ایم *T.* We have neither appropriated the property of any one, nor climbed

up any one's wall. { Said in similar instances }.

✡ ✡ ✡

نه محقق بوَد نه دانشمند چارپایی بر او کتابی چند { سعدی }

T. A quadruped loaded with a number of books is not learned; nor is it a seeker of truth.

✡ ✡ ✡

نه نماز شبگیر کن نه آب توی شیر کن *T.* Neither pray by night, nor water your milk. (*Freely*) If you do not water your milk, you need not say supererogatory prayers by night. {Originally said to the milkman who adulterates his milk with water}.

✡ ✡ ✡

نه‌نه ام بهتر از تو نفرین میکند *T.* My mother can curse better than you. {*From the following ancedote*}:

A peasant complained to the governor against the extortions of the local tax-collector. The governor, on hearing his grievances, rather than take an effective measure, began to curse the exacting collector. Whereupon the peasant, who had greater expectations from the governor, turned away in disappointment, and said, "I am going home to see my mother." "And why?" asked the governor. "Because", answered the peasant, "if it is a matter of cursing, my mother can do that better than you." {Injustice must be dealt with only by effective and severe measures; cursing and the like are no remedy at all}.

✡ ✡ ✡

نه‌نه زه‌زه پستان ـ پستان برود قبرستان *F. T.* "Dearie, don't you want milk?" — "No! To hell with the breast!" (*Lit.*) Let the breast go to the grave(-yard). {*From the following anecdote*}:

A woman was under a vow to breast-feed her son as long as possible, which resulted in the habit remaining in the child even until he attained his adolescence. The day came finally that he was to be married. But, contrary to the expectation of his mother, who believed that he could never be weaned from the habit, the married youth no longer fancied sucking his mother; so she began to be curious about the fact, and walked to the bridal chamber

to find out the reason. But when she asked, "Dearest, don't you want the breast?" "No", said the youth, "To hell with the breast!"

Note. The anecdote alludes to the fact that most men turn ungrateful to, and forget, their mothers when they marry.

✡ ✡ ✡

نه هر آدمیزاده از دد به است که دد زآدمیزادهٔ بد به است { سعدی }

T. Not every human being excels a wild beast; rather, a wild beast is better than a wicked man.

✡ ✡ ✡

نـه هـر آن چیز کـه او زرد بوَد بـاشـد زر { ناصر خسرو }

E. E. All is not gold that glitters.

T. All is not gold that is yellow. *Cf.* هرچه کرد است *etc.*

✡ ✡ ✡

نه هرچ آن بر زبان آید توان گفت { نظامی } *T.* Not every thing that comes to the tongue may be uttered.

E. E. (a) Do not all you can; spend not all you have; believe not all you hear; and tell not all you can.
(b) All truths will not bear telling.
(c) Tell not all you know, nor do all you can (*Italian*).

✡ ✡ ✡

نه هـرچه بقـامت مهتر بقیمت بهتر { سعدی } *F. T.* The greater (*or* taller) is not always the better.

E. E. Precious goods are contained in small parcels.

✡ ✡ ✡

نـه هر کـه بصورت نکـواست سیرت زیبـا در اوست { سعدی }

T. Not every one who is handsome on the outside is possessed of a good character.

E. E. The handsomest flower is not the sweetest.

✡ ✡ ✡

نه هر که آینه سازد سکندری داند { حافظ } *T.* Not every one who makes mirrors knows Alexandrian ways.

Note. Alexander is fabled to have made a mirror in which the world could be seen.

✡ ✡ ✡

نه هر که در مجادله چست در معامله درست *T.* Not every one

who is clever in debating is honest in his dealings.

✡ ✡ ✡

نه همین لباس زیبا است نشان آدمیت {سعدی} *E. E.* (a) It is not the (gay) coat that makes the gentleman. (b) More goes to the making of a fine gentleman than fine clothes.

T. It is not merely fine clothes that distinguish the man.

✡ ✡ ✡

نیارد شاخ بد جز تخم بد بار *F. T.* A bad tree will bring forth only bad fruit. *Cf.* ابر اکر *etc.*

E. E. Figs do not grow on thistles.

✡ ✡ ✡

نیرزد عسل جان من زخم نیش {سعدی} *E. E.* Honey is sweet, but the bee stings.

T. The honey is not worth the bee's sting.

✡ ✡ ✡

نیش عقرب نه از ره کین است اقتضای طبیعتش این است

F. T. Scorpions sting and serpents bite,
From their crooked nature, not out of spite.

T. The scorpion does not sting from spite; this is what its nature demands.

✡ ✡ ✡

نیش قلم تیز به از تیغ دو دَم *T.* The sharp point of a pen is better than a double-edged sword.

✡ ✡ ✡

نیك باشی و بدت گوید خلق به که بد باشی و نیکت بینند {سعدی}

T. If you be good, and men speak ill of you, it is better than that you be bad, and they speak well of you.

✡ ✡ ✡

نیك و بد چون همی بباید مرد خنك آنکس که گوی نیکی برد {سعدی}

T. Since both good and bad must die, happy is he who excels in virtue.

Note. The last part of the verse literally means "Happy is he who carries off the ball of goodness" — a figure taken from the game of polo.

✡ ✡ ✡

نیکی راه بخانهٔ صاحب خود میبرد (*Same as* ثواب راه بخانهٔ *etc.*)

✡ ✡ ✡

نیکی و پرسش ؟ *F. T.* (a) Need one ask to do a good act ?
(b) Why hesitate in doing good or receiving a favour ?

✡ ✡ ✡

نیم حکیم خطر جان نیم ملا خطر ایمان *T.* A half-learned physician is a danger to life, and a half-learned theologian is a danger to faith.

E. E. A little learning is a dangerous thing.

✡ ✡ ✡

و

واکن کیسه بخور هریسه *E. E.* Pay the piper and call the tune. *T.* Loosen your purse and eat porridge.

✡ ✡ ✡

وامانده به که درمانده *T.* It is better to be tired out than insolvent (*or* helpless).

✡ ✡ ✡

واماندهٔ خر بگاو میباید داد *T.* The leavings of the ass should be given to the cow.

✡ ✡ ✡

وای بباغی که کلیدش چوب مو باشد *F. T.* It is a worthless garden the gate of which is left insecurely fastened. (*Lit.*) Woe betide the garden which has a key made of vine wood.

✡ ✡ ✡

وای بحال مرده‌ای که مرده شور برایش گریه کند *F. T.* It is a sad death for which (even) the undertaker mourns. (*Lit.*) Alas for the dead for whom the "dead-washer" weeps!

✡ ✡ ✡

وای بخونی که یك‌شب از رویش بگذرد *F. T.* Bloodshed which is left unsued for one night will remain unavenged for ever.

✡ ✡ ✡

وای بوقتی که بگندد نمك *F. T.* What can be done if the salt loses its savour?

Note. The first hemistich to this is هرچه بگندد نمکش میزنند *i. e.* Whatever is being putrefied is cured by salt.

✡ ✡ ✡

وای بوقتی که چاروادار راهدار شود *F. T.* God help us when the carrier becomes a toll-man! {This is because carriers of goods know all the ways of smuggling}.

Note. A variant form of this pvb. is

وای بوقتی که قاچاقچی گمرکچی شود

i. e. God help us when the smuggler becomes a Cus-

toms official.

✡ ✡ ✡

وجود مردم دانا مثال زرّ طلا است
بهـر کجـا کـه رود قـدر و قیمتش دانـد { سعدی }

F. T. A learned man is like pure gold; since wherever he goes people will appreciate his value.

Notes. (1) وجود usually means "existence", which would make no sense in the verse in question. The words "essence" and "person(ality)" would fit better. (2) طلا is the common word for "gold", being a synonym of زر. But in this case زر طلا (*or* زر طلی) apparently means "pure gold".

✡ ✡ ✡

وجود ناقص به از عدم صرف است *F. T.* What exists in an imperfect state is better than what does not exist at all.

✡ ✡ ✡

وزیری چنان شهریاری چنین *E. E.* Like master, like man.
F. T. Like minister, like king. *Cf.* بله دیگ بله چغندر

✡ ✡ ✡

وصف‌العیش نصف‌العیش (A.) *F. T.* To talk of a pleasure is half the enjoyment.

✡ ✡ ✡

وصلهٔ ناهمرنگ به از سوراخ باز است *T.* An ill-matched patch is better than an uncovered hole.
E. E. (*Same as for* کاچی *etc.*)

✡ ✡ ✡

وعـدهٔ وصل چـون شود نزدیك آتش عشق تیـز تر گـردد

T. When the time of union draws nigh, the flame of love is excited all the more.

✡ ✡ ✡

وفاداری را از سگ باید آموخت *T.* Faithfulness (*or* gratitude) should be learned from a dog.

✡ ✡ ✡

وفاداری مدار از بلبلان چشم که هردم بر گلی دیگر سرایند { سعدی }

T. Do not hope constancy (*or* faithfulness) from the nightingale, who warbles each instant on a different rose.

✡ ✡ ✡

وفا را نگهدار و سر را بده *F. T.* Give up your head, but do not forfeit your word.

وفـای هر چیز بیش از (یا به از) آدمیزاد است *F. T.* Man is less constant than anything else (*i. e.* Man perishes while his property remains) .

✡ ✡ ✡

وقت خوردن خاله خواهرزاده را نمی‌شناسد *F. T.* When the time comes for eating , the aunt forgets (*lit.* does not recog - nize) her niece.

✡ ✡ ✡

وقت کار کردن چلاقم وقت خوردن قلچماقم *T.* When it is time to work I am crippled ; when it is time to eat I am strong. *Cf. the E.* ' To quake at work and sweat at meals ' which in this case should be made to read , " I quake at work and sweat at meals " .

Note. چلاق and قلچماق are both Turkish words. The former means "crippled or maim", and the latter is originally made up of two words قول " arm " and چماق " mace or club " .

✡ ✡ ✡

وقت را غنیمت دان آنقدر که بتوانی {حافظ} *F. T.* Make the most of your time to the best of your ability.

✡ ✡ ✡

وقت شادی در میـان و وقت جنگ اندر کنـار *F. T.* When there is a feast he eats like a beast ; when there is a fight , he is out of sight. *Cf.* وقت کار کردن *etc.*

✡ ✡ ✡

وقت ضرورت چو نماند گـریز دست بگیرد سر شمشیر تیز { سعدی } *F. T.* In an emergency when there is no chance of escape , one will even seize the point of a sharp sword.

✡ ✡ ✡

وقت گـریه و زاری بروید خـاله را بیـارید

وقت نقل و نواله حالا نیست جای خاله *F. T.* In trouble and tears you send for auntie ; when you have a feast you say this is no place for auntie. (*Lit.*) When there is weeping , (you say) " Fetch Auntie " ; when you have sweetmeat and victuals (you say) , " There is no room for Auntie now. "

Note. This is a vulgar pvb. with no good rime or rythm.

✡ ✡ ✡

وقتیکه جیك‌جیك مستانت بود یاد زمستانت نبود ؟ *F. T.* When you were warbling in ravishment, that was the time to provide for winter. {*From an anecdote which is summarized as follows*}:—

In a spring when the nightingale was idling away his time in warbling and visiting various flowers, a certain ant living in a nest beneath the tree which was most frequented by the nightingale, was busy gathering provision for the next winter. Consequently when the cold season arrived the negligent bird was forced by need to beg at the nest of the active insect, which tauntingly made the remark, "Why did you not think about winter in the days when you were foolishly warbling in ravishment?"

Note. There are several variant forms of this pvb., one of which replaces جیك جیك by چهچه. This is preferable because the former means "chirping or peeping", while the latter means "warbling". On the other hand the fact that other sources substitute *cicada* for the nightingale of the anecdote leads us to believe that جیر جیر is the correct word to be selected, as it means "chirr", which represents the trilling sound of a grasshopper or cicada. (The P. name for the latter insect is جیر جیرك or, more properly جیرجیرك دشتی). Moreover, the replacement of *nightingale* by *cicada* provides more logical connections, as the cicada is in greater contact with the ant than the nightingale.

✡ ✡ ✡

وقتی که زنده بودم کاه و جوم ندادی

حالا که کار گذشته تو بره سرم نهادی *T.* When I was alive you did not give me straw and barley; now that all is over with me, you furnish me with a nose-bag. {Originally supposed to have been said by a horse to its master}.

✡ ✡ ✡

وقتیکه میاید بده که میاید وقتیکه نمی آید بده که نمی پاید *F. T.* When you have plenty, be charitable, for you will receive more; when you have little, be no less charitable, for nothing is due to be permanent.

✡ ✡ ✡

وقتی که میاید پشت سر هم می آید *E. E.* It never rains but pours.

F. T. When it starts to come, it comes continuously.

✡ ✡ ✡

وقتی مادر نباشد با زن پدر باید ساخت (*Same as* مادرکه نیست *etc.*)

✡ ✡ ✡

T. Memership of the Parliament is وکالت نردبان وزارت است a ladder to membership of the Cabinet. { A modern political saying }.

✡ ✡ ✡

ه

هایی شد و هویی شد کچل بنوائی رسید *F. T.* Amidst the uproar and disorder the bald man came into his own. *Cf.* تتاری بشکند *etc.*

Note. های and هوی are elements of the compound word های‌و هوی meaning "uproar or tumult".

✡ ✡ ✡

هذا مسجد هذا منبر (A.) *T.* Here's the mosque, and here the pulpit (*i. e.* Now you have the opportunity to prove what you claim). *Cf.* این کوی و این میدان

✡ ✡ ✡

هر آسیاب نوی کرّ و کرّی دارد *E. E.* A new broom sweeps clean.
T. Every new mill has a tumbling noise.

✡ ✡ ✡

هر آنکس که دندان دهد نان دهد {سعدی} *E. E.* God never sends a mouth, but He sends meat for it.
T. He who gives teeth gives bread (as well).

✡ ✡ ✡

هر آنکه تخم بدی کشت و چشم نیکی داشت
دماغ بیهده پخت و خیال باطل بست {سعدی} *T.* He who sows the seeds of evil and hopes for good harvest forms a foolish device in his head and imagines a vain thing.

Note. دماغ پختن and خیال بستن are idiomatic expressions meaning "to nourish or entertain a hope".

✡ ✡ ✡

هر آن کهتر که با مهتر ستیزد چنان افتد که هرگز برنخیزد {سعدی}
T. An inferior fighting with a superior will fall down so that he can never rise.

✡ ✡ ✡

هر بزی را بپای خود می‌آویزند *T.* Every (slaughtered) goat is hung by its own legs.
E. E. Every herring must hang by its own gill.

✡ ✡ ✡

هر بهاری را خزانی است و هر راهی را پایانی *T.* Every spring

has its autumn, and every road its end. *Cf.* It is a long lane that has no turning.

Note. I do not consider this pvb. is altogether worthy of citation, as the first part of it is discouraging and the last part encouraging.

✡ ✡ ✡

هر بیشه گمان مبر که خالی است شاید که پلنگ خفته باشد {سعدی}

T. Do not imagine empty every lair;
Perchance a leopard is sleeping there.

✡ ✡ ✡

هـر پستی یك بلندی دارد *T.* Every low ground has its high ground. *Cf.* از پی هر گریه *etc.* *and* هر نشیبی را *etc.*

E. E. (a) Every tide has its ebb. (b) A flow will have an ebb. (c) After night comes the dawn.

✡ ✡ ✡

هر جا آش است کچلك فراش است *F. T.* Where there are festivities, the little bald fellow (*i. e.* the small busybody) is sure to be to the fore.

✡ ✡ ✡

هر جـا سر هست سخن هست *F. T.* Where there are people (*lit.* heads), there is talk. {One can't help hearing remarks or comments from those present in an assembly}.

Note. A variant form of this pvb. is هر جا سر یست صدائی است

✡ ✡ ✡

هر جا سنگ است برای پای لنگ است *F. T.* It is always the foot of the lame man that meets the stone (*i. e.* It is he who is doomed to be unfortunate who usually meets with calamities). *Cf.* سنگ بدر بسته میخورد

✡ ✡ ✡

هرجاکه پریرُخی است دیوی با اوست *T.* Where there is a fairy, there is a demon.

E. E. (*Same as for the next entry*).

Note. The P. has بریرخ which literally means "fairy-faced".

✡ ✡ ✡

هرجاکه گل است خار است {سعدی} *E. E.* There is no rose without a thorn.

T. Where there is a rose, there is a thorn.

✡ ✡ ✡

هر جا کـه گلی است خار در پهلوی اوست *T.* Where there is a rose, there is a thorn beside it.
E. E. (*Same as for* هرجا که گل است)

✡ ✡ ✡

هرجا که نمك خوری نمکدان مشکن (*Same as* جایی که نمك *etc.*)

✡ ✡ ✡

هرچه آید بر سر اولاد آدم بگذرد [عبدالواسع جبلی] *F. T.* Whatever comes to the sons of Adam passes away. [A lesson teaching patience and fortitude].

Note. A variant form replaces اولاد by فرزند

✡ ✡ ✡

هرچه از آسمان میـاید برای جان آقا زمان میاید *F. T.* Every evil thing that comes down from Heaven is aimed at the life of poor *Zaman*. *Cf.* هرجا سنگ است *etc.*

Note. زمان (*Zaman*) is the proper name of a typical unfortunate person.

✡ ✡ ✡

هرچه از دزد باقی میماند گیر فالگیر میاید *T.* What the thief has left the fortune-teller will take. [Said when a situation goes from bad to worse].

Note. Some people use رمال (geomancer) for فالگیر

✡ ✡ ✡

هـر چه از دوست میرسـد نیکو است *T.* Whatever comes from a friend is good.

Note. Sometimes this is extended by adding to it *i. e.* گر همه سوخته تنباکو است "Though it be only the ashes of tobacco".

✡ ✡ ✡

هرچه ازضرر برگردد منفعت است *T.* Whatever is cut from a loss is a profit. *Cf.* از نصف ضرر *etc.*

Note. 'To cut a loss' is a common E. expression.

✡ ✡ ✡

هر چه این ریخته او جمع کـرده *T.* He has collected what the other person (*i. e.* his predecessor) scattered. [Said of one who is exactly like his predecessor, or follows in his footsteps].

✡ ✡ ✡

هر چه باغ سبز باغبـان خرّم *T.* The greener the garden, the more cheerful the gardener. *Cf.* صفای هر چمن *etc.*

Note. The E. has "As is the gardener, so is the garden", which is somewhat different.

✡ ✡ ✡

هرچه بسیار شود خوار شود *T.* What is in great supply is despised. {It is only the rime between بسیار and خوار and the rythm of the phrase which make it worthy of insertion}.

✡ ✡ ✡

هرچه بگندد نمکش میزنند وای بوقتی که بگندد نمك (*See under* وای بوقتی که *etc.*)

✡ ✡ ✡

هرچه بهمش بزنند گندش زیادتر میشود *T.* The more you stir it, the more it stinks. {Referring to a state of affairs which should not be meddled with lest it should be aggravated}.

✡ ✡ ✡

هرچه به‌یللی میاید به تللی میرود *E. E.* (a) Easy come, easy go. (b) Light come, light go. (c) What comes with the wind goes with the water (*Manx*).

Note. یللی (*yallali*) is an exclamation uttered in joy or intoxication, and تللی only serves an an alliterative word. As a frequent uttering of these words means dallying away one's time, I believe the pvb. refers to wealth earned without pains.

✡ ✡ ✡

هرچه پول میدهی آش میخوری *E. E.* Pay the piper and call the tune.

F. T. You are given to eat in proportion to the money you give.

Note. آش means (sour) pottage.

✡ ✡ ✡

هرچه پیش‌آید خوش آید *T.* Whatever comes up is welcome. *Cf.* الخیر فی ما وقع

E. E. All is for the best.

✡ ✡ ✡

هرچه خدا خواست همان شد (*See under* هرچه دلم *etc.*)

✡ ✡ ✡

هرچه (یا هرچیز که) خوار آید روزی بکار آید *E. E.* Lay things by, they may come to use.

T. What is despised may some day be found useful.

✡ ✡ ✡

هرچه خورده پس‌نداده است *T.* He has not given back what he has eaten. {Said of a person who is excessively fat}.

✡ ✡ ✡

هر چه در آینه جوان بیند پیر در خشت خام آن بیند
(*Same as* آنچه اندر آینه *etc.*)

✡ ✡ ✡

هر چه در بند آنی بندهٔ آنی *F. T.* You are a slave to anything to which you are excessively attached.

✡ ✡ ✡

هر چه در دل فرود آید در دیده نکو نماید {سعدی} *T.* What is welcome to the heart seems good to the eye.

✡ ✡ ✡

هرچه در دیگ است بچمچه در می‌آید *T.* What is in the pot will come into the ladle.

E. E. Nothing comes out of the sack but what was in it.

Notes. (1) A variant form of this pvb. replaces در دیگ by ته دیگ (*i. e.* in the bottom of the pot). (2) In view of the sense conveyed by the variant form, some believe that the pvb. refers to a secret which will in the end be known by all.

✡ ✡ ✡

هرچه درعالم است برسر آدم است *F. T.* A man must conform to the ways and customs of the world. (*Lit.*) Whatever is in the world (or is laid down by custom) is for men to observe.

✡ ✡ ✡

هرچه دلم خواست نه آن شد هرچه خدا خواست همان شد

E. E. Man proposes, God disposes.

T. What my heart wished was not granted; what God wished the same came to pass.

✡ ✡ ✡

هرچه رشتم پنبه شد *T.* All I had spun is cotton again (*i. e.* all I had done is undone).

E. E. My cake is dough.

✡ ✡ ✡

هرچه ریش داشت بز نیست *F. T.* Not every bearded being is a goat. *Cf.* هرچه کرد است *etc.* & هر که ریش داشت *etc.* *Cf. also* All are not thieves that dogs bark at.

E. E. All is not gold that glitters.

هرچه زود برآید دیر نپاید {سعدی} *E. E.* Soon ripe, soon rotten.
T. That which comes (*or* springs) up quickly does not last long.

✡ ✡ ✡

هرچه عوض دارد گله ندارد *E. E.* (a) Exchange is no robbery. (b) Tit for tat.
T. Nothing which has a replacement gives rise to complaint.

✡ ✡ ✡

هرچه کنی بخود کنی گر همه نیك و بد کنی *T.* Whatever you do, whether good or bad, you do to yourself. *Cf.* ازمکافات عمل *etc.*
E. E. As you sow, so shall you reap.

✡ ✡ ✡

هرچه که گند مند است مال منِ درد مند است *F. T.* Everything of the most abominable falls on my unlucky head. {Cited in similar instances}.

Note. گند is bad odour, and گند مند means "stinking or fetid".

✡ ✡ ✡

هرچه گنده‌تر میشی گنده‌تر میشی *T.* "The more you grow up, the more spoiled you become!" {This is what a father may say to his spoiled child, but seems to have a mother story as follows}:

A certain *Lur*, who had travelled to *Isfahan*, saw for the first time some black plums in the market, and bought some, which he ate with great relish.

A year after he saw some brinjals in the same market, and took them to be plums, which he thought had since grown up. But when he ate one of the brinjals and found it to be of an unpleasant taste, he said, "The more you grow up, the worse you become!".

Notes. (1) گنده (*gandeh*) means 'putrefied', and the similarity between this word and گنده 'big' gives a proverbial colour to the phrase. (2) میشی is colloquial for میشوی

✡ ✡ ✡

هرچه نپاید دلبستگی را نشاید {سعدی} *T.* One should not set one's heart on what is not lasting.

✡ ✡ ✡

هرچیزی بجای خویش نیکو است (*See under* جهان چون خط و خال و

چشم و ابرو است *etc.*)

✡ ✡ ✡

هـر خوردنی پس دادنی دارد *E. E.* One good turn deserves another. *Cf.* ضیافت پای پس‌هم دارد

F. T. Every entertainment needs to be reciprocated.

✡ ✡ ✡

هر درخشنده‌ای طلا نبو َد All is not gold that glitters.

✡ ✡ ✡

هر دردی را درمانی (مقرر) است *T.* There is a remedy for every ailment.

E. E. (a) Every sore has its salve (*or* There is a salve for every sore). (b) There is a remedy for everything, could we but hit upon it.

✡ ✡ ✡

هر راستی را نباید (یا نمی‌توان) گفت *T.* Not every truth must (*or* can) be said.

E. E. All truths will not bear telling.

✡ ✡ ✡

هر راهی بدست راهداری سپرده است *T.* Every road is entrusted to its road-guard.

✡ ✡ ✡

هر روز عید نیست کـه حلوا خورد کسی *T.* Not every day is a festival when one can eat sweetmeat.

E. E. Christmas comes but once a year.

✡ ✡ ✡

هر روز گاو نمیمیرد تا کوفته ارزان شود *T.* The cow does not die every day so that *koofteh* may become cheap. *Cf. the preceding pvb.*

Note. کوفته (*koofteh*) is a dish consisting of balls of pounded meat. *See* کوفته را نان تهی *etc.*

✡ ✡ ✡

هر سخن جایی و هر نکته مقامی دارد [حافظ] *T.* There is a place for every word.

Note. نکته means "point", and مقام "position" or "place". The second part of the hemistich seems, therefore, to be a repetition for emphasis.

✡ ✡ ✡

هـر سربالائی یك سرازیری دارد *E. E.* (a) Every light has its shadow; every hill its valley. (b) A flow will have an

ebb. (c) After spring-tide, neap (*Manx*).
T. Every ascent has its descent.
Note. A variant form of this pvb. is.
هـر سرازیری یك سربالائی دارد

✡ ✡ ✡

هر سری روزی‌ای دارد *E. E.* Every man has his lot.
F. T. Every head receives its daily portion.

✡ ✡ ✡

هر سگ بدر خانهٔ خویش است دلیر *T.* Every dog is brave in its own house. *Cf.* سگ درخانهٔ *etc.*
E. E. Every cock is a lord on his own dunghill.

✡ ✡ ✡

هر عیب که سلطان به پسندد هنر است {سعدی} *T.* Every vice which the king approves is a virtue.
E. E. Fair is not fair, but that which pleases.

✡ ✡ ✡

هرکاری وقتی دارد There is a time for everything.

✡ ✡ ✡

هرکجا تو با منی من خوشدلم ور بوَد درقعر چاهی منزلم {مولوی}
T. I am happy wherever thou art with me, even if I have to live at the bottom of a well. *Cf.* کجا خوش است *etc.*

✡ ✡ ✡

هرکجا چشمه‌ای بوَد شیرین مردم و مرغ و مورگرد آیند { سعدی }
T. Wherever there is a spring of fresh water, men, birds, and ants flock around it.

✡ ✡ ✡

هرکچلی خوش اقبـال نیست *T.* Not every bald man is lucky.
{ It is a common belief that bald men are lucky }.

✡ ✡ ✡

هرکس بامید همسایه نششت گـرسنه میخوابد *F. T.* Any one who relies on his neighbour will go without supper. {Stressing self-reliance}. *Cf.* کس نخارد پشت من *etc.*

✡ ✡ ✡

هرکس بشهر خود شهریار است *T.* Every one is a sovereign in his own city. *Cf. the E.* Every dog is a lion at home.
Note. The beauty of the P. lies in that شهر (city) occurs as an element in the word شهریار (sovereign).

✡ ✡ ✡

هرکس باندازهٔ دوکش پنبه برمیدارد *F. T.* Every one spins

according to the size of his spindle. *Cf.* بقدر کلیمت *etc.*
E. E. Cut your coat according to your cloth.

✡ ✡ ✡

هر کس بقدر همت خود خانه ساخته *T.* Every man has built his house according to his own ambition.

Note. The first hemistich to this is

بلبل بباغ و جغد به ویرانه ساخته

i. e. The nightingale has built his in the garden, and the owl in a ruined place.

✡ ✡ ✡

هر کس خواب است حصه اش در آب است *T.* The portion of him who goes to sleep goes on the water. *Cf.* ازتو حرکت *etc.*

✡ ✡ ✡

هر کس دردش در دل خودش است *T.* Every one's grievance is in his own heart.
E. E. (a) No one knows the weight of another's burden. (b) Every heart has its own ache. *Cf. also* Every man knows best where his shoe pinches (*Scotch*).

Note. A variant form of this pvb. is درد هر کس در دل خودش است which is more grammatical.

✡ ✡ ✡

هر کس کسیرا میخواهد سگش را هم میخواهد *E. E.* Love me, love my dog.
T. He who is fond of another is fond of his dog, too.

✡ ✡ ✡

هر کسی آب دلش (یا قلبش) رامیخورد *F. T.* Every one eats the fruit (*lit.* drinks the water) of his heart.

✡ ✡ ✡

هر کسی آن درو کند عاقبت کار که کشت [حافظ] *E. E.* As you sow, so shall you reap.
T. Every one will in the end reap what he has sown.

✡ ✡ ✡

هر کسی از صدای خودش خوشش میاید *E. E.* Every ass loves to hear himself bray.
T. Every one is fond of his own voice. *Cf.* صوت خودش *etc.*

✡ ✡ ✡

هر کسی بکار خود استا است *F. T.* Every man does (*or* knows) his business best.

Note. استا is a contraction of استاد "master-workman", recently adopted for " professor ".

✡ ✡ ✡

هر کسی پنجروزه نوبت اوست {حافظ} *E. E.* (a) What is my turn to-day may be thine to-morrow. (b) To-day me, to-morrow thee. (c) Every dog has his day.
F. T. Every one will have his turn every so often (*lit.* for some five days).

✡ ✡ ✡

هر کسیرا بهر کاری ساختند {مولوی} *T.* Every man is made for a (special) job.

✡ ✡ ✡

هر کسیرا عقل خود بکمال نماید و فرزند خود بجمال {سعدی}
T. Every one thinks his own understanding perfect, and his own child handsome.
E. E. The owl thinks all her young ones beauties.
Note. Some texts replace هر کسیرا by همه کس را

✡ ✡ ✡

هر کسی مصلحت خویش نکو میداند *F. T.* Every man is wise about his own affairs. (*or* knows his business best).
Cf. کور بکار خود بینا است

✡ ✡ ✡

هر کشمشی چو بی در سردارد *T.* Every raisin has its stalk.
E. E. Every bean has its black.

✡ ✡ ✡

هر که آمد عمارت نو ساخت رفت ومنزل بدیگری پرداخت {سعدی}
F. T. Every one who comes into the world erects a new building; whereafter he departs and leaves it to another.

✡ ✡ ✡

هر که آن کند که نباید آن بیند که نشاید *F. T.* He who does an act which should not be done meets with a result which should have been avoided.

✡ ✡ ✡

هر که از استاگریزد درجهان او ز دولت می‌گریزد این بدان {مولوی}
F. T. Whoever avoids training under a teacher virtually avoids fortune.
Note. استا is a contraction of استاد which means a master(-workman), and which has recently been adopted for " professor ".

هر که از چشم دور از دل دور (*Same as* از دل برود *etc.*)

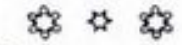
هر که ازخدا نترسد ازاو بترسید *T.* Fear him who does not fear God.

هر که ازخراج شاه گریزد گرفتار غول بیابان شود *T.* He who avoids payment of the king's taxes will come into the clutches of a ghoul.

هر که ازخطر بگریزد خطیر نشود *T.* He who escapes danger will not become great. *Cf. the E.* Nothing venture, nothing have.

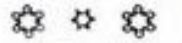
هر که با بدان نشیند نکویی نه‌بیند [سعدی] *T.* No good comes to him who consorts with evil men.

E. E. (a) He that lies down with dogs must expect to rise with fleas. (b) Who keeps company with a wolf will learn to howl.



هر که با داناتر از خود مجادله (یا جدل) کند

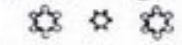
تـا بدانند که داناست بدانند که نـادان است [سعدی] *T.* Whoever disputes with one wiser than himself in order that he may be thought wise will be thought foolish .



هر کـه بامش بیش برفش بیشتر *F. T.* The wider the roof , the greater the weight of the snow on it.

E. E. (a) Much coin, much care. (b) A great ship must have deep water.

هر که بامید همسایه نشست گرسنه میخوابد (*Same as* هر کس بامید *etc.*)



هر که با نوح نشیند چه غم از طوفانش [سعدی] *F. T.* He who is in Noah's company need not fear the storm .

هر کـه بر خویشتن نبخشاید گـر نبخشد کسی بر او شاید [سعدی] *F. T.* Whoever does not spare himself does not deserve being spared by others.

هر کـه بر زیردستـان نبخشاید بجور زبردستان گرفتـار آید [سعدی] *T.* He who shows no mercy to those inferior to himself will suffer the oppression of those superior to himself.

هر که بفکر خویش است کوسه بفکر ریش است *T*. Every one thinks for himself, and the thin-bearded man thinks of improving his beard.

E. E. (a) Every one for himself, and the Devil take the hindmost. (b) Every man draws the water to his own mill. (c) Every man wishes the water to his ain nill (*Scottish*).

Note. In the Scottish pvb. the word *ain* means *own*.

✡ ✡ ✡

هر که بهرت تب کند بهرش بمیر (*Same as* برای کسی بمیر *etc.*)

✡ ✡ ✡

هر که ترسید مُرد هر که نترسید بُرد *T*. He who fears dies, while he who does not fear wins.

✡ ✡ ✡

هر که تنها بقاضی رود راضی برمیگردد *T*. He who goes alone to the judge comes home satisfied.

Note. تنها بقاضی رفتن is a common phrase meaning to go alone to the judge "to have his ear" in the absence of the other litigant party.

✡ ✡ ✡

هر که تهی کیسه‌تر آسوده‌تر [نظامی] *T*. The emptier a person's purse the less his care.

E. E. Much coin, much care.

✡ ✡ ✡

هر که خربزه میخورد پای لرزش هم می نشیند *T*. He who eats melons takes the risk of the ague (*i. e.* We must pay for our pleasures; we must take the consequences). *Cf. the E.* If you would have a hen lay, you must bear with her cackling, *and* The cat loves fish, but she's loth to wet her feet.

Note. People with fever or chills avoid eating melons which are believed to bring the ague.

✡ ✡ ✡

هر که خر شد ما پالانیم *T*. No matter who becomes an ass, we will serve as the pack-saddle for it (*i. e.* We don't care what changes will take place as long as we can outlive them).

Note. This pvb. is often extended by adding to it هر که در شد ما دالانیم *i. e.* No matter who is the door, we will be the hall.

✡ ✡ ✡

هر که خود را نصیحت نکند به نصیحت دگران محتاج است

T. He who gives no advice to himself needs to be given advice by others.

Note. Such is the form given by *Dehkhoda*, but in my text of *Golestan*, this is read هر که نصیحت خوددرأیی کند etc. *i. e.* He who gives advice to a self-opinioned person, etc.

✡ ✡ ✡

هر که خیانت ورزد دستش در حساب بلرزد [سعدی]

T. Where one is unfaithful to his trust, his hand will tremble on rendering accounts.

E. E. (*Same as for* تو پاك باش و *etc.*)

Note. Some texts replace در حساب by از حساب

✡ ✡ ✡

هر که دانگی بدزدد از دیناری نترسد *E. E.* (a) He that will steal a pin will steal a better thing. (b) He that will steal an egg will steal an ox.

F. T. He that steals a scruple will not scruple to steal a pound. *Cf.* تخم مرغ دزد *etc.*

Notes. (1) The word *dinar* comes from the Latin *denarius*, which was anciently a Roman silver coin. In Iran *dinar* is now only a money of account, worth one-hundredth of a *rial*. (2) دانگ *dang* is one-sixth of a *dinar*. (3) A variant form replaces دانگی by جوی *i. e.* a barley.

✡ ✡ ✡

هر که در زندگی نانش نخورند در مردگی نامش نبرند [سعدی]

F. T. If people do not eat of a man's bread while he is alive, they will not mention his name when he dies.

✡ ✡ ✡

هر که دست از جان بشوید هر چه در دل دارد بگوید [سعدی]

T. He who despairs of life tells whatever he has in his heart.

✡ ✡ ✡

هر که دستش بنماز است گوشش ببانگ است *F. T.* He who makes preparations for prayer is alert to hear the call to prayer.

✡ ✡ ✡

هر که را خُلقش نکو نیکش شمر

خواه از نسل علی خواه از عمر [مولوی] *T.* Consider him good whose nature is good, be he a descendant of *Ali* or of *Omar*.

E. E. Handsome is that handsome does.

هر که را دردی رسد ناچار گوید وای را *F. T.* He who is suffering pain is surely expected to groan (*i. e.* One's feelings or sufferings will not remain hidden) .

✡ ✡ ✡

هر که را دشمنی در پیش است اگر نکشد دشمن خویش است [سعدی] *T.* He who has an enemy before him , and does not slay him , is his own enemy.

✡ ✡ ✡

هر که را زر در ترازوست زور در بازوست *T.* Whoever has gold (*or* money) in his scale , has strength in his arm. *Cf.* زر بر سر پولاد *etc.*

E. E. (a) Money is a sword that can cut even the Gordian knot. (b) Money makes the mare go.

✡ ✡ ✡

هر که را سر بزرگ درد بزرگ *F. T.* A big headache for a big head. *Cf.* هر که بامش بیشتر *etc.*

✡ ✡ ✡

هر که را صبر نیست حکمت نیست [سعدی] *T.* Whoever lacks patience lacks wisdom.

✡ ✡ ✡

هر که را طاوس باید جور هندستان کشد *T.* He who wants a peacock must take the trouble to go to India. *Cf.* نابرده رنج *etc.*

E. E. No pains , no gains.

✡ ✡ ✡

هر که را میخواهی بشناسی یا با او معامله کن یا سفر کن *F. T.* To find out the true nature of a man , either transact or travel with him.

✡ ✡ ✡

هر که ریش داشت بابای تو نیست *E. E.* All are not thieves that dogs bark at .

T. Not every one who has a beard is your daddy. *Cf.* هرچه کرد است کردو نیست

✡ ✡ ✡

هر که زر دارد دشمن در بر دارد *T.* He who has gold (*or* money) has an enemy before him.

E. E. Much coin , much care.

✡ ✡ ✡

هر که سخن نسنجد ازجواب برنجد [سعدی] *T.* Who does not weigh

his words will be annoyed by the response.
E. E. Think twice before you speak once.

✡ ✡ ✡

هر که سرش سوزد کلاه دوزد *F. T.* He who suffers sunstroke on his head provides himself with a hat.

✡ ✡ ✡

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید {سعدی}
T. If a person's words were carried into practice by a monarch, it would be a pity to give any counsel other than a good one.

✡ ✡ ✡

هر که شیرینی فروشد مشتری بر وی بجوشد {سعدی} *T.* If a person sells sweetmeat, buyers will throng round him.
E. E. Daub yourself with honey, and you will have plenty of flies.

Note. The second hemistich to this is

یا مگس را پر ببندد یا عسل را سر بپوشد

i. e. he must either tie the fly's wings, or cover the honey.

✡ ✡ ✡

هر که علم خواند و عمل نکرد بدان ماند که گاو راند و تخم نیفشاند {سعدی}
T. He who acquires knowledge and does not practise it, is like him who ploughs the soil (*lit.* drives the ox, *i. e.* the plough), but does not scatter the seed.

✡ ✡ ✡

هر که عیب دگران پیش تو آورد و شمرد

بیگمان عیب تو پیش دگران خواهد برد {سعدی} *F. T.* He who enumerates to you the faults of others will surely carry your faults to others. (*More neatly*) He who gossips to you of others will gossip of you to others.

✡ ✡ ✡

هر که فهمید مُرد هر که نفهمید بُرد *F. T.* The man with understanding dies, while the man without it wins (the race).

✡ ✡ ✡

هر که کتاب عاریه داد باید یك دستش را برید هر که پس داد دو دستش را
T. He who gives away his books on loan should have one of his hands cut off; while he who returns the books should have both his hands cut off.

✡ ✡ ✡

هر که گـردن بدعوی افرازد دشمن از هر طرف بدو تازد {سعدی}
F. T. He who lifts his head high pretentiously will be attacked by adversaries from all sides.

✡ ✡ ✡

هر کـه گل می‌خواهد باید منت خـار را هم بکشد
T. Who would have roses should put up with the thorns. *E. E.* No pains, no gains. *Cf.* There is no rose without a thorn.

✡ ✡ ✡

هر که مزروع خود بخورد خوید وقت‌خرمنش‌خوشه باید چید{سعدی}
T. He who eats his corn green in the ear, when the harvest comes, will have to go a-gleaning.
Notes. (1) خوید (*khavid*) is an unripe ear of corn. (2) Some texts have خورد بخوید for بخورد خوید

✡ ✡ ✡

هر کـه نان از عمل خویش خورد منت از حاتم طائی نبرد {سعدی}
T. He who eats the bread of his own labour need be under no obligation to *Hatam-Tai* {an Arab proverbial for generosity and hospitality}.

✡ ✡ ✡

هر که نصیحت خود رأیی میکند (او) خود به
نصیحت دگـران محتـاج است {سعدی} *T.* He who gives advice to a self-opinioned person, needs to be given advice by others. *See Note under* هر که خودرا نصیحت نکند *etc.*

✡ ✡ ✡

هر که نصیحت نشنود سرِ ملامت شنیدن دارد{سعدی} *T.* He who will not listen to advice must have a taste for hearing reproach.

✡ ✡ ✡

هر که نقش‌خویشتن بیند درآب *T.* Every one sees his own picture in the water (*i. e.* thinks about, or concentrates on, his own interests). {Often cited when two persons are at cross purposes}. *Cf.* فیل خوابی می‌بیند *etc.*

✡ ✡ ✡

هر کـه نکو نام شد از اثر نیکی است *F. T.* A good name is the result of good acts.

✡ ✡ ✡

هر که همه جا هیچ جا (*Same as* یکجا همه جا *etc.*)

✡ ✡ ✡

هر که همه کاره هیچ کاره *E. E.* Jack of all trades, (is) master of none (*or* Jack of all trades is of no trade).
T. He who can do anything can do nothing (well).

✡ ✡ ✡

هر که یك مرغ کمتر دارد یك کیش پیش است *F. T.* The fewer the poultry, the less often one has to shoo them away.
E. E. Much coin, much care.
Note. کیش is a word equivalent to the E. "Shoo!" and is used in driving away domestic fowls.

✡ ✡ ✡

هـر گـرانی بی حکمت نیست و هـر ارزانی بی علت
(*Same as* هیچ ارزانی *etc.*)

✡ ✡ ✡

هر گردی گردو نیست *E. E.* All is not gold that glitters.
T. Everything that is round is not a walnut.
Notes. (1) Shakespeare has
"All that glitters is not gold;
Often have you heard that told."
(2) Sometimes the pvb. is extended so as to read
هر گردوئی گرد است اما هر گردی گردو نیست
where the first part means "Every walnut is round".

✡ ✡ ✡

هر گز از شاخ بید بر نخوری (*See under* ابر اگر *etc.*)

✡ ✡ ✡

هر گز سر دیوانه نگردد اسپید *F. T.* The hair on a fool's head never grows grey. {This is because fools have no worry}.

✡ ✡ ✡

هر گـز نخورد آب زمینی کـه بلنـد است {بوریای ولی} (*See under* افتادگی آموز *etc.*)

✡ ✡ ✡

هر گزندی که توانی بدشمن مرسان مبادا که روزی دوست گردد {سعدی}
T. Don't do the worst you can to your enemy, for perchance he may some day become a friend.

✡ ✡ ✡

هر گز نمیرد آنکه دلش زنده شد بعشق {حافظ} *T.* He never dies whose heart is alive with love.

✡ ✡ ✡

هر گلی (یك) بوئی دارد *T.* Every flower has its odour (*i. e.* Everything has its merit-often referring to each one of

a specified number of things or persons).

✡ ✡ ✡

هر گنده خوری را گنده پزی میباید *F. T.* For every one who consumes rubbish there must be a rubbish shop.

Note. Literally, گنده means 'putrefied or decayed', گنده خور 'one who eats food which has gone bad', and گنده پز 'one who cooks such food'.

✡ ✡ ✡

هر ماهی (یا همه ماهی) خطر دارد بد نامیش را صفر دارد *T.* All the months of the year have their disaster, but it is *Safar* which is notorious for being disastrous.

Cf. the E. All the months of the year curse a fair Februeer (*February*).

Note. صفر (*Safar*) is the second month of the Arabic lunar year, which was considered inauspicious.

✡ ✡ ✡

هر مرغی را بپای خویش آویزند [طاهر چغانی] *E. E.* Every herring must hang by its own gill.

T. Every fowl is hung by its own feet.

✡ ✡ ✡

هرمیمونی که زشت‌تراست بازیش بیشتراست (*Same as* میمون هرچه *etc.*)

✡ ✡ ✡

هرنخوری یك بخور پیدا میکند (*Same as* برای هرنخور *etc.*)

✡ ✡ ✡

هر نشیبی را فرازی درپی است *E. E.* (a) Every tide has its ebb. (b) A flow will have an ebb. (c) After night comes the dawn. (d) After sorrow comes joy.

T. Every declivity has its acclivity.

Note. Sa'di has هر نشیبی را فرازی است و هر فرازی را نشیب

✡ ✡ ✡

هر نیك و بدی که در کتاب است بگذار بهم که وقت خواب است

F. T. Put an end to the story
Of the living and the dead;
Set aside the famous book,
For it's time to go to bed.

Notes. (1) The P. has هر نیك و بد which means 'anything good or bad'. (2) This verse, though primarily cited by one who proposes the breaking up of an evening party, may also be loosely used in other instances, as when it is

proposed to cut short a conversation and sit down to table.

✡ ✡ ✡

هزاران نعمت و یك تندرستی *T.* A thousand blessings and a single instance of good health. {This means that good health is as good as, or even better than, a thousand blessings}. *Cf.* نعمتان مجهولتان

✡ ✡ ✡

هزار تلخه از دولت سر یك گندم آب میخورد *T.* A thousand tares are watered for the sake of one stalk of wheat. {Bad people, being parasites on good people, owe their existence to these}.

✡ ✡ ✡

هـزار خیال در دل مهمـان است که یکیش در دل صاحبخـانه نیست *F. T.* The guest has a thousand fancies of which the host has not one.

✡ ✡ ✡

هزار دوست کم است، یك دشمن زیاد (*Same as* صد دوست کم است *etc.*)

✡ ✡ ✡

هزارش ماتم و یك دم عروسی است *F. T.* The world has a thousand worries for every instance of festivity. (*Lit.*) It has a thousand mournings and one wedding.

✡ ✡ ✡

هزار کلاغ را یك کلوخ بس است *T.* A single stone is enough to fly a thousand crows.

Note. This is exactly the same as the Turkish pvb. بیر طاش مین قاز

✡ ✡ ✡

هـزار وعدهٔ خوبان یکی وفـا نکند *T.* Of a thousand promises made by beauties not one is fulfilled.

✡ ✡ ✡

هلو، بیفت توی گـلو *T.* O peach, fall into my mouth (*lit.* throat). {This is what the inactive or lazy fellow would say when sitting under the peach-tree}.

Note. A variant form of this pvb. is هلو، بیا بگلو

✡ ✡ ✡

هـم آش معـاویه را میخـورد هـم نمـاز علـی را میخـواند
F. T. He eats with *Mo-avieh* and prays with *Ali*.
E. E. He runs with the hare and hunts with the hounds.

Note. معاویه (*Mo-avieh*) was the Ommiad caliph

around whom the populace gathered because he was rich and influential. *Ali*, the Prophet's son-in-law, who was opposed by *Mo-a vieh*, had nothing to invite people to except prayers.

✡ ✡ ✡

هم از شوربای قم مانده هـم از هلیم کاشان *T*. Deprived of both the pottage of *Ghom* and the porridge of *Kasban*. {Cited in similar instances}.

✡ ✡ ✡

همان آش است و همان کاسه *T*. It is the same pottage and the same bowl (*i. e.* the same old story in the same old way).

✡ ✡ ✡

همان خر سیاه است و همان راه آسیا *T*. It is the same black ass, following the same road to the mill. {Referring to a state of affairs which has made no improvement}.

✡ ✡ ✡

همـای بر سر مرغـان از آن شـرف دارد
کـه استخوان خـورد و جـانور نیـازارد {سعدی}

T. The superiority of the *Homa* over the other birds due to the fact that it feeds on bones, and does not torment any animal.

Note. هما is a fabulous bird, but has been translated into 'osprey' because of the etymological meaning of the word.

✡ ✡ ✡

همت از تو قوّت از خدا *T*. Ambition on thy part and strength on God's part.

E. E. (*Same as for* از تو حرکت *etc.*)

✡ ✡ ✡

هم چوب را خورد هم پیـاز را و هم پول را داد *T*. Not only he received the lash and ate the onions, but he paid the penalty, as well. {*From the following anecdote*}:

A man had once committed an offence and had to be punished by the governor, who imposed on him to choose either punishment by lashes, or eat a certain quantity of raw onions, or else to pay a penalty of 100 tomans. The offender first submitted to eating the onions, but after he had eaten a portion, and found that he could eat no more, he was prepared to receive the lashes.

Here again when he had been given a few lashes, he felt that he could endure no more, so he chose the last alternative, i. e. the payment of the fine.

Notes. (1) The anecdote has been related in different forms, all of which refer to cases when a person must undergo several penalties because he has failed to choose a milder alternative at the outset. (2) To assume a proverbial shape the verbs of the P. sentence could be put in the infinitive mood (i. e. خوردن and دادن).

✡ ✡ ✡

هم حلوای مرده ها است هم خورش زنده ها *F. T.* It serves both as a "*halva*" for the dead, and as a stew for the living. {Said of a thing which has multiple uses, or, jocularly, of a person who is helpful in several respects}.

Note. حلوا (*halva*) is a kind of soft sweetmeat, which, on the death of a person, is distributed free of cost by his relatives among people, so that they may pray for his soul.

✡ ✡ ✡

هم‌خدا را میخواهد هم‌خرما را *T.* He seeks both God and dates. *E. E.* (a) One cannot eat one's cake and have it. (b) He wants to have it both ways. (c) He wants the best of both worlds.

✡ ✡ ✡

هم خرما هم ثواب *T.* Both a worldly and a spiritual reward. (*Lit.*) Both dates and a spiritual reward.
E. E. Both a duty and a pleasure.

✡ ✡ ✡

همدان دور است کردوش نزدیك است *F. T.* Though *Hamadan* is far off, the plot of land is here. {*From the following anecdote*}:-

A man once claimed to have jumped over wide plots while he was in *Hamadan*. Those who were present, and knew that he was a mere braggart, said to him, "Though *Hamadan* is far off, there are other plots near by (like those of the province)".

✡ ✡ ✡

همدلی ازهمزبانی بهتراست *T.* It is better to know each other's mind than to know each other's language.

✡ ✡ ✡

هم زیارت است هم تجارت *T.* It is both pilgrimage and commerce. *Cf.* هم خرما هم ثواب

Note. A variant form replaces زیارت by سیاحت, which means ' touring '.

✡ ✡ ✡

همسایهٔ بد مباد کسرا *T.* May no one have a bad neighbour.
E. E. There's talk of the Turk and Pope, but 'tis my next neighbour does me the harm.

✡ ✡ ✡

همسایه را بپرس خانه را بخر *F. T.* Before buying the house, inquire about your neighbour.
E. E. You must ask your neighbour if you shall live in peace.

Note. This is very much the same as the A. pvb. الجار ثم الدار *i. e.* ' the neighbour before the house ', which is often cited by the Iranians.

✡ ✡ ✡

همسایهٔ نزدیك به از برادر دور *F. T.* Better a neighbour that is near you than a brother that is far from you. *Cf.* آن خویش من است *etc.*

✡ ✡ ✡

همسایهٔ نیك در جهان فضل خدا است *T.* A good neighbour in this world is a blessing from God.
E. E. A good neighbour, a good morrow.

✡ ✡ ✡

همسایه ها یاری کنید تا من شوهر داری کنم *T.* Help me, my neighbours, so that I may be able to do my housekeeping. { Said to, or of, a woman who usually does her house work with the help of other women }.

Note. شوهرداری originally means the way of handling or managing a husband.

✡ ✡ ✡

همسر ناجور وصلهٔ ناهمرنگ است *T.* All ill-matched spouse is (like) an ill-matched patch.

✡ ✡ ✡

هم سفرهٔ نان است هم لنگ حمام *T.* It serves both as a table-cloth, and a bathing-cloth (*or* loin-cloth). { Said of an article which serves a number of purposes. *See* لنگ ملا نصر الدین *and the anecdote related thereto* }.

✡ ✡ ✡

هم فال و هم تماشا (است) *T.* One gets amusement and has his fortune told as well. { Cited in similar instances }.

✡ ✡ ✡

همکار همکار را نمیتواند به بیند *F. T.* No one likes to see his fellow-tradesman.

E. E. Two of a trade (can) never agree.

Note. Some people have added to this pvb. بیکار هیچکدام را *i. e.* "and an unemployed man does not like to see any one of them."

✡ ✡ ✡

همنشین تو از تو به باید تا ترا عقل و دین بیفزاید *T.* Your companion should be superior to you, so that your wisdom and piety may increase.

✡ ✡ ✡

همنشینم به بوَد تا من ازآن بهتر شوم *F. T.* I can excel my companion only when he is good. *Cf. the preceding entry.*

✡ ✡ ✡

همه ابری باران ندارد *T.* Not every cloud brings rain.

E. E. All is not gold that glitters.

✡ ✡ ✡

همهٔ آتش ها از گور فلان بلند میشود *T.* All these fires come out of such a person's grave (*i. e.* all these troubles find their origin in him).

✡ ✡ ✡

همهٔ دعوا ها برسر لحاف ملا (نصرالدین) است *T.* The subject of the whole dispute is *Mullah's* quilt. (*Same as* دعوا سر لحاف *etc. q. v.*)

✡ ✡ ✡

همه را با یك چوب راندن *T.* To drive all with the same stick (*i. e.* to apply a judgment or conclusion to all cases indiscriminately; to treat all alike).

✡ ✡ ✡

همه را مار میزند ما را خرچسنه *T.* All are bitten by the snake; we are bitten by the beetle. { Said by a person who is harassed or defeated by one who is much inferior to himself in power or rank }.

Note. خرچسنه is a kind of beetle - either the blaps, or the churchyard beetle.

✡ ✡ ✡

همهٔ کار ها آراسته است کارد کله بیدسته است ! *F. T.* Everything has been arranged for, and it is now only the blunt knife, which needs to be furnished with a handle. {Said ironically when it is proposed to handle a minor affair, while matters of vital importance are left outstanding}. *Cf.* آنقدر سمن است *etc.*

✡ ✡ ✡

همه کاره و هیچ کاره *E. E.* Jack of all trades, and master of none. *T.* One who can do anything, and is capable of doing nothing (well).

Note. A variant form of this expression makes it an entire sentence; thus : همه کاره هیچ کاره است *i. e.* he who can do anything can do nothing (well).

✡ ✡ ✡

همه کس را دندان به ترشی کند گردد مگر قاضی را که بشیرینی {سعدی} *T.* Every one's teeth are set on edge by eating sour things, except the judge whose teeth are blunted by sweets (*i. e.* bribery). *Cf. the Spannish pvb.* "Like the judges of Galicia, who for half a dozen chickens will dispense with a dozen penal statutes".

✡ ✡ ✡

همیشه جوجه زیر سبد نمیماند (*Same as* جوجه همیشه *etc.*)

✡ ✡ ✡

همیشه خر خرما نمی ریند *E. E.* Christmas comes but once a year. *F. T.* The excrement of every ass does not consist of dates. (*Lit.* The ass does not always cast off dates).

Note. The ass to which reference is made in this pvb. is the monstrous beast on which دجال (*Dajjal*), the Impostor, or the Mohammedan Anti-Christ, rides before the advent of the *Twelfth Emam*.

✡ ✡ ✡

همیشه در صدف گوهر نباشد *T.* The shell does not always contain a pearl.

✡ ✡ ✡

همیشه شعبان ؟ یکبار هم رمضان *F. T.* Should it always be March? Let it once be April. {Referring to the necessity of changing things by turn}.

Note. شعبان (*Sha'ban*) and رمضان (*Ramazan*) are A.

lunar months, and are also used as masculine proper names.

✡ ✡ ✡

همین هلو است و همین گلو *T.* It is the same peach and the same throat.

E. E. (It is) the same old story in the same old way.

✡ ✡ ✡

همین (یکی) را که زائیده ای بزرگ کن (*Same as* اینرا که *etc.*)

✡ ✡ ✡

هندوانه زیر بغل کسی گذاشتن *E. E.* 1) (a) To lay it on thick (*or* with a trowel). (b) To puff up (*or* fawn upon) some one. 2) To brave some one.

T. To put a water-melon under some one's arm.

✡ ✡ ✡

هنر بچشم عداوت بزرگتر عیب است {سعدی} *T.* Virtue is the greatest vice in the enemy's eye (*lit.* in the eye of enmity).

✡ ✡ ✡

هنر بنمای اگر داری نه گوهر

گل از خار است و ابراهیم از آذر { سعدی } *T.* Show merit, if you have any, not descent; the rose comes from the thorn bush, as Abraham from Azar. (*See Note on* Azar *on page 349*).

E. E. Clean water often comes out of a mucky spout.

✡ ✡ ✡

هنر بهتر از ملك و مال پدر *F. T.* One's virtue (*or* art) is better than property and wealth bequeathed by one's father.

✡ ✡ ✡

هنر چشمهٔ زاینده است و دولت پاینده *T.* Art is a living fountain, and an everlasting fortune.

E. E. An artist lives everywhere.

✡ ✡ ✡

هنوزمسجد ساخته نشده کور بردرش نشسته است *F. T.* The mosque is hardly completed; yet the blindman is already sitting at its door. { Cited in similar instances }.

✡ ✡ ✡

هوو هوو است اگرچه (یا اگر همه) سبو است *F. T.* A rival wife is after all one's rival, though she may be as ugly as a pitcher.

✡ ✡ ✡

هیـچ ارزانی بیعلت نیست ، هیـچ گـرانی بی حکمت نیست
E. E. (a) Bad ware is never cheap. (b) Cheap is dear in the long run.
F. T. There is no cheap thing without some reason for its cheapness, and the same is true for dear things.

✡ ✡ ✡

هیچ بدی نرفت که خوب جایش بیاید *E. E.* Seldom comes a better.
F. T. There was never anything so bad for which there was a better replacement.

✡ ✡ ✡

هیچ تقلبی بهتر از راستی نیست *E. E.* Honesty is the best policy.
Notes. (1) راستی renders two E. words: truthfulness and honesty, while درستی is the proper word for the latter. (2) تقلب originally means cheating or dishonesty.

✡ ✡ ✡

هیچ چراغی تا صبح نمیسوزد (*Same as* چراغ کسی *etc.*)

✡ ✡ ✡

هیچ چیز شرط هیچ چیز نیست *F. T.* There is nothing that can serve as a condition for something else (*i. e.* no statement should be considered peremptory, and no reasoning could be said to be absolute).

✡ ✡ ✡

هیچ دویی نیست که سه نشود *F. T.* No twos but threes.
E. E. The third time (is) never like the rest.
Note. A variant form of this phrase is چه دو بی که به سه نرسد

✡ ✡ ✡

هیچ دودی بی آتش نیست There is no smoke without fire.

✡ ✡ ✡

هیـچ راهـی نیست کاو را نیست پایـان غـم مخور { حافظ }
E. E. (a) It is a long lane that has no turning.
(b) After night comes the dawn.
T. Don't worry, as there is no road without an end.

✡ ✡ ✡

هیچکس در پیش خود چیزی نشد *F. T.* No one ever learned anything by himself (*i. e.* without training under a teasher).

✡ ✡ ✡

هیچکس را بگور دیگری نمی گذارند *T.* No one will be buried in another person's grave. { This means that every one is

responsible for his own sins } .

✡ ✡ ✡

هیچکس نگوید انگورمن ترش‌است *E.E.* No one cries stinking fish. *T.* No one will say his grapes are sour. *Cf.* کس نگوید که دوغ *etc.*

✡ ✡ ✡

هیچ گربه‌ای محض رضای خدا موش نمیگیرد *T.* No cat catches mice merely for God's sake. { Nobody does anything for nothing (*or* free of charge) } .

✡ ✡ ✡

هیچ مرده‌ای را باین پاکی نشسته بود (*See under* مرده‌ای را پاك شستن)

✡ ✡ ✡

ی

یابوی پیشاهنگ توبره کش است *F. T.* A horse which leads the caravan carries the nose-bag.

Note. یابو is properly a pack-horse or sumpter.

✡ ✡ ✡

یا تخت یا تخته *E. E.* Either win the saddle or lose the horse.

F. T. Either the throne or the coffin. *Cf.* یا سر میرود *etc.*

Notes. (1) The beauty of the P. lies in that تخته is a derivative of تخت . (2) تخته is properly the plank on which the body of the dead is washed.

✡ ✡ ✡

یا جواب یا ثواب *F. T.* "Either give me a reply", said the beggar, "or get the reward" (*i. e.* Either give me a flat denial, or win the spiritual reward for giving me something).

✡ ✡ ✡

یا خدا یا خرما *T.* Either God or dates.

E. E. (*Same as for* هم خدا را *etc.*)

✡ ✡ ✡

یا خونِ خون یا ریمِ ریم *T.* Either all blood or all pus.

Cf. یا زنگی زنگ *etc.*

✡ ✡ ✡

یار اهل باشد کار سهل است (*See Note under* کر یار اهل است *etc.*)

✡ ✡ ✡

یار باقی صحبت باقی *F. T.* If friends will keep, the talk will keep. { Cited by one who proposes the adjournment of a friendly meeting }.

✡ ✡ ✡

یار بد بدتر بوَد از مار بد تا توانی میگریز از یار بد [مولوی]

T. A bad friend is worse than a dangerous serpent ; Keep aloof as far as possible from a bad friend.

E. E. Better be alone than in bad company.

یارب مباد آنکه گدا معتبر شود { حافظ } *T.* God forbid that the beggar should come upon fortune !

E. E. (a) Set a beggar on horseback; he'll ride to the devil. (b) Beggars mounted run their horses to death.

✡ ✡ ✡

یار در خانه وما گرد جهان میگردیم (*See under* آب در کوزه *etc.*)

✡ ✡ ✡

یار زنده به از شوهر مرده *T.* A friend above ground is better than a husband below.

Cf. the E. A living dog is better than a dead lion.

Note. A variant form replaces شوهر by شو or شوی which is bookish.

✡ ✡ ✡

یار شاطر باش نه بار خاطر *F. T.* So far as possible try to be an active companion to others, not a burden on their minds. { From a quotation in *Golestan* }.

✡ ✡ ✡

یارقدیم اسب زین کرده است *T.* An old friend is (like) a saddled horse (*i. e.* always ready to serve).

E. E. Old friends and old wine are best.

✡ ✡ ✡

یار نیك را روز بد باید شناخت *E. E.* A friend in need is a friend indeed.

F. T. One should tell a good friend in adversity.

Cf. دوست آن باشد *etc.*

✡ ✡ ✡

یا زر یا زور یا زاری *F. T.* Where there is no money or force, one has to resort to imploring.

Note. The alliteration in the three words زور ـ زر and زاری gives a proverbial colour to the phrase.

✡ ✡ ✡

یا زنگی زنگ باش یا رومی روم *T.* Either be a pure Ethiopian or a full-blooded Roman. *Cf. the E.* Neither fish, nor flesh, nor good red herring.

Note. The E. pvb. should be made to read "Either fish, or flesh, or good red herring", if it is to fit in exactly with the P.

✡ ✡ ✡

یا سر میرود یا کلاه می‌آید *E. E.* Either win the saddle or lose the horse.

T. Either the head will be lost, or the hat will be won.

✡ ✡ ✡

یاسین بگوش خرخواندن *E. E.* To play a lyre (in vain) to an ass.

T. To read the chapter of *Yasin* in an ass's ear.

Note. یاسین (*Yasin*) is the title of a certain *Surah* (*or* chapter) of the Koran.

✡ ✡ ✡

یا کوچه گردی میشود یا خانه‌داری *F. T.* You can either be a gadabout or a good housewife.

✡ ✡ ✡

یا مرغ باش بپر یا شتر باش ببر *T.* Either be a bird and fly, or be a camel and carry loads. *Cf.* بشتر مرغ کفتند *etc. Cf. also the E. pvb.* Neither fish, nor flesh, nor good red herring, *and the Note appended to it.*

✡ ✡ ✡

یا مشت یا پشت *F. T.* Either a strong fist or some one to support you. *Cf.* نه پشت دارد *etc.*

✡ ✡ ✡

یا مکن با پیلبانان دوستی یا بنا کن خانه‌ای در خورد پیل [سعدی]

T. Either you should not make friends with the elephant-driver, or you should build a house fit for the elephant.

E. E. (a) He that sups with the Devil must have a long spoon. (b) He that takes the devil into his boat must carry him over the sound.

✡ ✡ ✡

یا مگو آنچه می نخواهی کرد یا وفا کن بدانچه میگوئی

T. Either say not what you would not have fulfilled, or fulfil what you promise.

✡ ✡ ✡

یا نشو زن خر یا اگر شدی بکش بار خر *T.* Either do not be married to an ass, or carry the ass's load.

E. E. (a) He that takes the devil into his boat must carry him over the sound. (b) You must lie on the bed you have made.

✡ ✡ ✡

یا وفا خود نبود در عالم یا کسی اندرین زمانه نکرد [سعدی]

T. Either fidelity did not exist in the world to begin with, or no one practised it in these times.

✡ ✡ ✡

یخش نگرفت (1) His plan fell through ; his scheme fell flat. (2) His joke fell flat.

T. His ice did not take (meaning either that the water was not frozen into ice , or that the ice was soon melted) .

✡ ✡ ✡

ید تصرف قوی است (*Same as* دست تصرف *etc.*)

✡ ✡ ✡

یزد دور است گز (که) نزدیك است *T.* Though *Yazd* is far off, the measure is here. [*From the following anecdote*] :-

A native of *Yazd* was employed as a weaver in a weaving factory in *Isfahan*. But while at work he used to claim boastingly that he wove so many metres of cloth each day when he was in *Yazd*. The manager of the factory , who could guess that he was a braggart , only said to him , "Though *Yazd* is far off , the measure (*or* metre) is here." By this he meant that there was always an opportunity for him to prove his claim. *Cf.* همدان دور است *etc.*

Notes. (1) گز is an ell or metre. (2) A variant form of this pvb. is یزد دور است یا گز ؟ *i. e.* Which is out of reach - *Yazd* or the metre ?

✡ ✡ ✡

یعنی کشك ! I know too well what you mean ! [The literal meaning of this phrase , as well as its purpose , may be understood from the following anecdote] :

There was a certain Mullah who had such a great dislike for dried whey that he did not even like to hear its name. In order to provoke him all the more , those who knew him nicknamed him "Mullah Dried Whey". Finally he had to request the local magistrate to issue an order whereby no one should call him by that nickname.

The day after the promulgation of the order when the Mullah was passing in the market-place , some one called him by the nickname "Mullah Sugar Candy", whereupon he retorted , "You mean 'Dried Whey', don't you ?"

Note. According to the original P. anecdote, this man was an "*Akhond*", *i. e.* a theologian and tutor, but the title Mullah has been used here because the E. people are more acquainted with the word. The actual nickname, which was given to the man was آخوند کشکی (*Akhond Kashki*) where کشکی is an adjective derived from کشك (dried whey). Now, since کشکی also means in modern colloquial Persian "phoney or sham", the nickname might simply have been given to express that he was "no true theologian".

✡ ✡ ✡

یك آهو و صد سگ *T.* One gazelle and a hundred hounds.
E. E. (a) The game is not worth the candle. (b) The play won't pay the candles. *Cf.* آفتابه خرج لحیم است

✡ ✡ ✡

یك ارزن از دستش نمی‌افتد *F. T.* He will not allow a single millet to fall from his hand. *Cf.* آب از دستش نمی‌چکد
E. E. (a) He won't give away the droppings of his nose. (b) He is close-fisted.

✡ ✡ ✡

یك انار و صد بیمار *T.* One pomegranate and a hundred sick men.
English parallel. One post and a hundred applicants.

✡ ✡ ✡

یك انگور و صد زنبور *T.* One grape and a hundred bees.
Cf. the preceding entry.

✡ ✡ ✡

یك اولاد کم است دو تا زیاد است *T.* One child is too few, two are too many.

✡ ✡ ✡

یکبار جستی ملخك، دوبار جستی ملخك، آخر بدستی ملخك
T. "You hopped off safely once, little locust;
You hopped off safely twice, little locust;
The third time you are caught in a man's hand."
[The story to which this quotation is connected is found in the *Book of Persian Tales*, which is a translation of 58 *Kermani* and *Bakhtiari* tales by D. L. R. Lorimer and E. O. Lorimer. Owing to the exquisite nature

of the translation, I am inserting below the exact version, as it appears in that book, more particularly because I feel I have to mention the valuable services of, and pay a tribute to, those who have shown such a keen interest in Persian folklore }: -

"Once upon a time there was a time
when there was no one but God.

There was a man who had a wife, and one day she went to the public baths. While she was at the bath she saw a lady of very high rank arrive who gave orders that every one else should be turned out so that she might have the bath to herself. The woman was very much annoyed, and when she came out she asked: "Whose wife was that?" "That," they said, "is the wife of the King's Chief Fortune-Teller."

She went home, caught her husband by the collar of his coat, and said: "Come, go you and become a Fortune-Teller!" "But," said he, "I can't become a Fortune-Teller; I don't know how to divine or to tell fortunes." "I can't help that," retorted she, "either you become a Fortune-Teller or you give me a divorce." So the husband went off to the bazaar and bought a divining-board and dice and went and sat in the street near the door of the public baths, and put the divining-board in front of him.

Now it chanced that on that very day the King's Daughter had gone to the bath, and when she was undressing she had given a ring to one of her slave-women to keep for her. For safety the woman had put it in a hole in the wall and had put a little wisp of hair at the mouth of the hole.

When the King's Daughter came out of her bath she asked for the ring, but the poor slave-woman had meanwhile quite forgotten where she had hidden it and was at her wits' end. The Princess was very angry, and said: "If you don't find the ring I'll have you beaten." The slave-woman, in terror of a beating, ran out of the baths, and her eye fell on the Fortune-Teller. She was delighted, and went up to him and sat down and told him

all about the affair, and said: "Divine now for me and see where the ring is."

Now the unhappy Fortune-Teller hadn't the least idea how to divine, and he began to nod his head and cast the dice, and he looked at the board and wondered and wondered what he should say. As he looked about his eye fell on the woman, and he saw a little rent in her cloak, and through the hole he caught sight of a piece of her hair, so he muttered:

"I see a little hole there,
And in the hole a little hair."

No sooner had he uttered these words than the woman remembered where she had put the ring, and she ran in immediately and found it. And the news of this wonderful Fortune-Teller reached the ears of the King's Daughter, and she told the whole story to her father.

Then the King sent and bade them bring the man, and said: "You shall be my Fortune-Teller in Chief," and he gave him money and a horse and a robe of honour.

Not long after this the King's Treasury was broken into and robbed. Then the King sent for his Fortune-Teller, and said: "You must find me the thieves." The poor man asked for forty days' grace, and came home to his wife and said: "See now what you have done. You have put me in danger of my life, for how am I to find out the thieves? There is nothing for us but to fly at the end of the forty days."

Then, in order not to lose count of the time, he put forty dates into a vessel, and said to his wife: "Bring me one of these dates each evening; when they are exhausted, that very night we shall fly."

Now the thieves heard that the Chief Fortune-Teller had promised the King to find them out. There were forty thieves, and they were very much afraid. The leader said to one of them: "Go to the house of the Chief Fortune-Teller and see what he is doing." The thief came to the Fortune-Teller's house and crept up on the roof and began to listen. Now it happened that at that very moment the wife brought one of the dates and gave

it to her husband, and he said: "The first of the forty, my dear." And the thief, when he heard these words, thought the Fortune-Teller meant to say: "The first of the forty thieves has come," and he was terrified, and fled and brought the news to his leader.

Next evening he sent two men together to find out what was happening, and just as before they heard the Fortune-Teller say to his wife: "Two of the forty, my dear," and, in short, so it went on each evening till the fortieth.

On the last day the leader of the thieves said: "I'll go myself to-night." At the very moment that he got on the roof and began to listen it happened that the wife brought her husband the last of the dates, which was also the biggest of them all, and gave it into his hand. And he said: "Well, well, to-night it's the last and the biggest of the lot." When the thief heard these words he thought the Fortune-Teller meant to say: "To-night the leader of the thieves has come." He was greatly frightened, and came down quickly and went in and began to beg and implore the Fortune-Teller, saying: "We'll give back the whole treasure safely into your hands for you to restore to the King on condition that you do not reveal our names."

The Chief Fortune-Teller was extremely delighted, and took all the moneys and treasures and precious stones, and went early in the morning and brought them to the King. And the King gave him money and presents and robes of honour.

Now after some time the King went out hunting one day. While he was hunting he saw a locust and tried to catch it, but it escaped. A second time he tried, again it leaped away. The third time, however, he caught it and held it tight in the hollow of his fist. He came up to the Fortune-Teller and asked: "What is it I've got in my hand?" The unfortunate man turned yellow with fear and began to cast his dice, and, thinking of his own history, began to mutter:

" You hopped off safely once, little locust,
You hopped off safely twice, little locust,
The third time you are caught in a man's hand. "

The King naturally imagined that the Fortune-Teller was answering his question and was greatly pleased, and gave him gifts in plenty. But the Chief Fortune-Teller thought within himself that he must do something to prevent their setting him any more problems.

One day he was sitting in the bath, and he thought to himself: " I'll pretend to be mad. I'll run along just as I am into the King's castle, and embrace the King, and carry him out in my arms. Then he will say: 'The fellow's mad', and they'll ask me no more questions, but leave me in peace. "

So he went and did as he had said. Scarcely had he seized the King in his arms and carried him out of the castle when the roof of the King's chamber fell in with a crash. Thereupon said the Fortune-Teller: "I was just sitting in my bath casting my dice when I saw - the roof of the King's chamber is going to fall in and he will be killed! That was why I didn't even wait to put on my clothes but ran hither naked as I was and saved the King's life. "

The King was very grateful, and gave him money and great wealth.

Some time afterwards the wife of the Fortune-Teller went to the bath in great state. She caught sight of the wife of the former Fortune-Teller in Chief and she ordered that they should turn her out of the bath. This she did in revenge for the past.

And now my story has come to an end,
but the sparrow never got
home. "

✡ ✡ ✡

يك بام و دو هوا (*See under* قربان برم *etc.*)

✡ ✡ ✡

يك بز كم (تر) يك قخ كم (تر) *F. T.* The fewer your goats are, the less trouble you have in driving them.

E. E. Much coin, much care.

Note. قِخ is an exclamation used for driving goats, etc.

✡ ✡ ✡

یك بز که از جوی پرید همهٔ بز ها می پرند *T.* When one goat jumps over a stream, all the others follow him. {Pvb. applicable to people who imitate others in their fashions and behaviour}.

Note. The verb بریدن as used in this pvb. may be replaced by its synonym جهیدن *or* جَستن

✡ ✡ ✡

یك بزِ گر گله را گر گین کند *E. E.* (a) One scabbed sheep can mar the whole flock. (b) One rotten apple spoils the whole barrel.

T. One scabbed goat will make the (whole) flock scabbed. *Cf.* ندیدستی که گاوی در علفزار *etc.*

✡ ✡ ✡

یك پایش این دنیا است یك پایش آن دنیا *E. E.* He has one foot in the grave.

T. He has one foot in this world, and the other in the next. *Cf.* پایش اب کور است

✡ ✡ ✡

یك پول جگرك سفره قلمکار نمیخواد *T.* A pennyworth of roasted liver does not need a table-cloth of printed calico.

(*Freely*) A small collop does not need a large table.

Notes. (1) A variant form of this pvb. replaces یك پول (which is now worth 25 *dinars*) by صد دینار which is worth 10 *dinars*. (2) نمیخواد (*nemikhad*) is a colloquial contraction of نمیخواهد and better suits the rythm of the phrase.

✡ ✡ ✡

یك تُف بیندازی بهوا بر میگردت بصورت خودت (*Same as* تف سر بالا *etc.*)

✡ ✡ ✡

یك تیر و دو نشان (*See the full phrase* با یك تیر دو نشان زدن)

✡ ✡ ✡

یك جا همه جا همه جا هیچ جا *E. E.* (a) He that hunts two hares at once will catch neither. (b) Jack of all trades, master of none.

F. T. He who is in a single place is everywhere; while

he who is everywhere is nowhere.

✿ ✿ ✿

یك‌جو از عقل کم کن هرچه میخواهی بکن *F. T.* Detract something from your wit, and you will be allowed to do anything you like.

Note. یك جو literally means a grain of barley.

✿ ✿ ✿

یك‌جو رو ازیك ده ششدانگی بهتر است *F. T.* A grain of boldness is worth pounds of gold. (*Lit.*) A grain of boldness is better than a whole village.

Cf. the E. Bashfulness is the enemy to poverty.

Note. رو originally means "face", and is used in such phrases as روی اینکار را ندارم i. e. I don't have the face for it. It is often used in compound adjectives as بی رو "cheeky" and کمرو "bashful or shy".

✿ ✿ ✿

یك چشمش گریه بود یك چشمش خنده He cried with one eye and laughed with the other.

✿ ✿ ✿

یك چوب میخام نه تر باشد نه‌خشك باشد نه چنبره *T.* I want a stick that is neither wet, nor dry, nor twisted. {Said in cases when a person has contrary demands}.

✿ ✿ ✿

یك حمام خرابه چهل جامه‌دار نمیخواهد *T.* A ruined bath-house does not need forty men to take care of people's clothes.

E. E. Eleven grooms for a one-eyed horse!

✿ ✿ ✿

یك خشت هم بگذار درش *T.* Put also an unbaked brick on top of the pot. {*From the following anecdote*}:-

A newly-married woman, who did not know cookery at all, and who had been ordered by her husband to cook a certain dish, found herself obliged to ask one of her neighbours to give her a verbal recipe for the required dish. But while she was being told the various instructions, after hearing each one she used to say proudly, "I knew as much myself", instead of expressing her thanks to her neighbour. The latter finally grew angry at such ingra-

titude, and closed up the recipe by saying, "When you have done all this, put an unbaked brick on top of your pot."

The proud and silly woman believed the last instruction as well, and acted accordingly. But the steam from the pot gradually softened the brick until it fell down into the pot, and so the food was mixed with earth.

Note. The phrase is cited in cases when a person who has learned something from another, rather than being grateful for it, pretends to have known it herself before. It amounts to saying, "If you had known it yourself, why did you ask?"

✡ ✡ ✡

یك داغ دل بس است برای قبیله ای *T.* A single bereavement is enough to affect a whole family.

Note. The second hemistich to this is

روشن شود هزار چراغ از فتیله‌ای

i. e. A thousand lamps can be lit from a single wick.

✡ ✡ ✡

یك در گیر و محکم گیر *F. T.* Take one line and stick to it.
(*Lit.*) Take hold of one door, and hold it firmly.
E. E. (*Same as for* یك جا همه جا *etc.*)

✡ ✡ ✡

یك دست به پیش و یك دست به پس داشتن *T.* To hold one hand in front of one, and the other behind one's back (to cover one's nakedness). {Phrase indicating extreme poverty}.

✡ ✡ ✡

یك دست بیصدا است *F. T.* It takes two hands to clap.
(*Lit.*) One hand makes no (clapping) noise.
E. E. Union is strength.

Note. A variant form of this pvb. is یك دست صدا ندارد

✡ ✡ ✡

یك دستم تفنگ یکدستم شمشیر، پس با دندانهایم جنگ کنم؟
F. T. My hands beirg full, one holding a rifle and the other a sword, did you expect me to fight with my teeth? {Said by a coward, who was asked why he had been taken prisoner, in spite of being equipped with various arms}.

✡ ✡ ✡

یك دشمن زیاد است صد دوست کم است One enemy is too many, a hundred friends are too few.

Notes. (1) The E. has "One enemy is too much *for a man in a great post*, and a hundred friends are too few." If the words in italics are taken out the E. becomes an exact equivalent of the P. (2) A variant form of this pvb. is صد دوست کم است یك دشمن بسیار است

✡ ✡ ✡

یکدم نشد که بی سر خر زندگی کنیم *F. T.* There was never a moment when we could live without an intrusive bore. {Cited in similar instances}.

Note. The first (*or* second) hemistich to this is ابلیس کی گذاشت که ما بندگی کنیم؟ *i. e.* Satan has never allowed us to worship (God).

✡ ✡ ✡

یك ده آباد به ازصد ده خراب *T.* One inhabited village is better than a hundred ruined ones.

✡ ✡ ✡

یك دیوانه سنگی را بچاه می اندازد صد عاقل نمی توانند آنرا درآورند A fool may throw a stone into a well, which a hundred wise men cannot pull out.

Note. The E. also has "Fools tie knots, and wise men loose them", the second part of which should be made to read in this case "and a hundred wise men cannot loose them."

✡ ✡ ✡

یك رعایت (یا عنایت) قاضی به از هزار گواه *F. T.* A single favour on the part of the judge is worth more than a thousand witnesses.

✡ ✡ ✡

یك رودهٔ راست درشکمش نیست *T.* He hasn't got a single straight intestine (*i. e.* He is a confirmed liar).

Cf. the E. He lies as fast as a dog (*or* horse) can trot.

Note. The P. phrase is of a joculatory nature, as, indeed, the bowels are mostly sinuous.

✡ ✡ ✡

یك روز بخر زانچه فروشی همه سال *F. T.* Buy one day some of the things you have been selling throughout the year (*i. e.* It is time for you to reap what you have so far sown).

E. E. As you sow, so shall you reap.

یك روزه مهمانیم ، صد ساله دعاگو *T.* We are your guests for one day ; (but) we pray for your health for a hundred years. { Said by a guest who intends to lessen his host's worry } .

✡ ✡ ✡

یك زبان‌داری دو گوش ، یکی بگو دو تا بنیوش *T.* You have one tongue and two ears ; say a single word and hear two.

E. E. Wide(r) ears and a short tongue.

Notes. (1) بنیوش is the imperative of the verb نیوشیدن " to listen or hear " . (2) The thought of hearing more and talking less has been nicely expressed in the following quatrain by *Baba-Afzal :*

کم گوی و بجز مصلحت خویش مگو
چیزیکه نپرسند تو از پیش مگو
دادند دو گوش و یك زبانت ز آغاز
یعنی که دو بشنو و یکی بیش مگو

which may be freely translated as follows :

Speak little and say what is best ;
Speak only when you're spoken to ;
Listen twice and speak only once ,
As the tongue is one and the ears are two.

✡ ✡ ✡

یك سال بخور نان و تره ، هرسال بخور نان و کره *F. T.* If you eat bread and leek for one year, you can eat bread and butter every year. { Being thrifty for a short time makes one prosperous for a much longer period }

Note. A variant form of this pvb. replaces نان و کره by مرغ و بره *i. e.* chickens and lambs.

✡ ✡ ✡

یك ستاره در هفت آسمان ندارد *T.* He has not a single star in all the seven skies. { Said of a very indigent person} .

Note. ستاره (star) may also be taken to mean a good or lucky star , and hence the phrase could also be taken to mean " He is very unlucky or ill-starred. "

✡ ✡ ✡

یك سر دارد و هزار سودا *F. T.* He is single-handed , but has a thousand affairs to attend to. (*Lit.*) He has one head and a thousand affairs (*or* cares) .

Note. A variant form of this phrase is یك سر است

و هزار سودا *i. e.* He *is* one head, etc.

✿ ✿ ✿

یك سوزن بخودت بزن یك جوالدوز بمردم *F. T.* Prick yourself with a sewing-needle before pricking others with a packing-needle (*i. e.* First try on yourself a little of what you mean to do to others). *Cf.* آنچه بخود نپسندی *etc.*

✿ ✿ ✿

یك سیب را دو نصف کرده اند *E. E.* They are as like as two peas in a pod.

T. One apple has been cut in two halves.

✿ ✿ ✿

یك سیب را که به آسمان بیندازند چندین چرخ
میخورد (تا بزمین برگردد) *T.* An apple thrown into the air turns many times (before it falls back to the ground).

E. E. There is many a slip betwixt the cup and the lip.

✿ ✿ ✿

یك شب تب یك شب مرگ *T.* One night fever, and the next night death. {This is often preferred to being confined to bed for a long time, and wearying the attendants, with no hopes of recovery}.

✿ ✿ ✿

یك‌شکم سیر بهتر از ده شکم نیم‌سیر *F. T.* Better fill one stomach than keep ten half-filled. *Cf.* یك ده آباد *etc.*

✿ ✿ ✿

یك شکم و دو منت ! *F. T.* One should not be under a double obligation for a single meal.

✿ ✿ ✿

یك شهرو دو نرخ ؟ ! *T.* A single town and two different rates ! {Cited in similar instances, and, proverbially, when equal circumstances are governed by different rules}.
Cf. قربان برم خدا را *etc.*

✿ ✿ ✿

یك صبر کن و هزار افسوس مخور *F. T.* A moment's patience saves a thousand regrets.

Note. In this phrase صبر which is properly the main element of the compound verb صبر کردن "to wait", has also partaken of the nature of an independent substantive, preceded by the numeral یك "one" - which seems to be bad grammar.

یك صبر و دوفوت *F. T.* "One instance of patience and two blows of breath are always welcome". {*From the following anecdote*}:-

A man once had a greedy guest, who, when meat was served, put a hot piece of it into his mouth without blowing at it. While he could not stand the burning meat, he was too bashful to throw it out, and hence raised his head toward the roof, rolling the meat in every part of his mouth. He was finally noticed in that posture by the host, and was forced to invent the question, "How many timbers are in that roof?" "*One* instance of patience and *two* blows of breath", was the shrewd answer.

✡ ✡ ✡

یك عمر گدائی کرده هنوز شب جمعه را نمیداند {Apply بعد از چهل سال گدائی etc., substituting یك عمر 'a whole lifetime' for بعد از چهل سال 'after forty years'}.

✡ ✡ ✡

یك کاسه کاچی صد تا سرناچی! *T.* One dish of *kachi* and a hundred pipers! {See explanations of کاچی and سرنا(چی) on pages 321 and 258 respectively}.

Note. The connection of کاچی - food prepared for parturient women - and سرناچی - a piper or oboist - is explained by the fact that roving pipers used to enter houses of parturient women to entertain congratulating guests, and were in all probability given a portion of the *kachi*.

✡ ✡ ✡

یك کلاغ (را) چهل کلاغ کردن *T.* To (exaggerate and) make forty crows of one. {*From the following anecdote*}:-

A man, who had found a treasure-trove, intended to confide the secret to his wife. But before doing so, he wished to try her in order to make sure that she was a good confidante. So one day he said to her, "Darling, to-day while I was easing nature a crow flew out of my bottom, but this is a secret that you must keep to yourself." "All right", said his wife, "you may be sure it will not be divulged."

However, the woman gave out the secret to her neighbour, to whom she said, "A pair of crows have flown out of my husband's bottom." The neighbour, in

her turn, told the story to another neighhour, making the number of crows to be three. And so went the story from mouth to mouth until the number of the crows reached forty. {Story showing how rumours are exaggerated}.

✡ ✡ ✡

یك كلوخ صد كلاغ را بس است {Same as هزار كلاغ را etc. save that here "a hundred" has been substituted for "a thousand"}.

✡ ✡ ✡

یك گز مطبخ به از صد گز طویله *F. T.* Better a small kitchen than a large stable (*i. e.* a great number of livestock). *Cf.* آفتابه لگن *etc.*

E. E. (a) It is a Barmecide feast. (b) Much bruit, little fruit.

Notes. (1) گز is an ell or metre. (2) "Bruit" is an archaic word meaning "rumour" or "report".

✡ ✡ ✡

یك گز و دو فاخته *E. E.* To kill two birds with one stone. *T.* One stick and two cuckoos. *Cf.* با یك تیر *etc.*

✡ ✡ ✡

یك گوشش دَر است و یك گوشش دروازه *E. E.* (With him it goes) in at one ear and out at the other. *Cf.* از این گوش *etc.* *T.* One of his ears is a door, and the other a gate.

✡ ✡ ✡

یك لاش كردیم نرسید دولاش می كنیم برسد *F. T.* When we stretched it out it was not enough for one length; so now we will double it. {Originally referring to dressing or suiting material, and proverbially applicable to cases when one resorts to difficult means for doing a thing after he has failed to do it by an easy means}.

✡ ✡ ✡

یك مرده بنام به كه صد زنده به ننگ {؟} *F. T.* A dead person leaving a good name after himself is better than a hundred persons who live disgracefully. *Cf.* مردن بعزت *etc.*

✡ ✡ ✡

یك مرید خر به از یك توبره زر *T.* It is better to have a silly follower (*or* devotee) than a bag of gold.

Notes. (1) توبره is properly a nose-bag. (2) A variant form of this pvb. reads as follows:

یك مرید خر بهتر از یك ده ششدانگی است
where the last part means " than an entire village. "

✡ ✡ ✡

یك مسجد و یك قندیل ؟ *F. T.* A mosque with a single lamp ? { Cited in similar instances }.

Note. قندیل (*ghendeel*) is a kind of obsolete lamp using oil and wick, and being suspended from a ceiling. It was mostly used in mosques. The word seems to be an Arabicized form of the Latin *candela*.

✡ ✡ ✡

یك مو ازخرس كندن غنیمت است *F. T.* To pluck even one hair from a bear is a success (*lit.* booty). { This means that it is worth while to take any small sum from the miser}. *E. E.* From a bad paymaster get what you can.

Note. The pvb. begins also with موئی

✡ ✡ ✡

یك مو را یك طناب كردن *or* مو را طناب كردن
(*Same as* موئی را طناب كردن)

✡ ✡ ✡

یك مویز وصد قلندر ؟ *T.* One currant and a hundred *calenders*?
Cf. یك آهو و صد سگ & یك مسجد و یك قندیل

Note. Calender is from قلندر *ghalandar*, Arabicized form of the P. كلندر — a mendicant dervish.

✡ ✡ ✡

یك نه بگو نه ماه رودل مكش *F. T.* Once you say, "No!" you will not have to bear the burden (of pregnancy) for nine months. { One refusal prevents a hundred reproaches - in this case " bad results " }.

Notes. (1) "No" is the word of refusal by a woman who is wooed in marriage by a man. (2) A variant form of this pvb. replaces رودل ' (burden) on the stomach' by بدل (3) مكش is the negative imperative from كشیدن "to suffer".

✡ ✡ ✡

یك و یگانه خل و دیوانه (است) *E. E.* He who has but one son makes him a fool.

F. T. One who is single, or the only - begotten child of his father, is half - witted or mad.

Note. The E. vb. is often cited with the following introduction : " He who has but one hog makes him fat ",

which is considered unnecessary for the purpose on hand.

✡ ✡ ✡

یك یار ِ یار به از صد برادر ناسازگار *T.* A true friend is better than a hundred unsociable brothers.

E. E. Many kinsfolk , few friends. { See also the proverbs containing the word دوست } .

✡ ✡ ✡

یکی از گرسنگی میمیرد یکی از سیری می‌ترکد *T.* One dies from hunger , another bursts from surfeit.

Note. *Dehkhoda* gives the variant form

یکی از سیری میمیرد یکی از گرسنگی

in which the word " bursts " does not come.

✡ ✡ ✡

یکی با صدآید نه صد با یکی {نظامی} *F. T.* One goes with a hundred , not vice versa. { Small quantities are usually added to larger ones } .

E. E. All strive to give to the rich man.

✡ ✡ ✡

یکی ببچه اش گفت قربان چشم های بادامیت برم

گفت نه نه من بادام میخوام *F. T.* When the woman said to her child , " What beautiful almond-shaped eyes you've got ! " he said , " Mummy, I want some almonds." { Said in cases when the mention of a thing suggests another thing , which is not in the same train of thought } . *Cf. the next entry.*

Note. In view of the fact that the expression "hazel eyes" is also used in E. , one may replace " almond " by " hazel " , and make the child want " hazel-nuts " .

✡ ✡ ✡

یکی ببچه‌اش گفت میزنمت زمین صدای کنبزه بدهی

گفت نه نه کنبزه میخوام *F. T.* When the woman said to her child , " I'll knock you down and squash you " , he said , " Mummy , I want some lemon-squash. " { Refer to the preceding entry } .

Note. کنبزه (*kombezeh*) *or* کنبیزه means " unripe melon " , which , when forcibly thrown down , is broken open with a great noise.

✡ ✡ ✡

یکی بچهٔ گرگ می‌پرورید چو پرورده شد خواجه را بردرید {سعدی}

F. T. A certain man was fostering a wolf's cub; but when it grew up it devoured the fosterer.

E. E. 1) (*Same as for* چوکربه نوازی *etc.*) 2) He brought up a bird to pick out his own eyes.

✡ ✡ ✡

یکی بدیگری گفت خانهٔ قاضی عروسی است گفت بتو چه؟ گفت مرا هم دعوت کرده اند، گفت پس بمن چه؟

T. Said A to B, "There is a wedding-party in the Cadi's house." "What is that to you?" Said B. "But I, too, have been invited to the wedding", said A. "Then," replied B, "What has it got to do with me?"

✡ ✡ ✡

یکی بمیخ و یکی بنعل زدن *E. E.* To run with the hare and hunt with the hounds.

F. T. To strike now on the nail and now on the horse-shoe.

✡ ✡ ✡

یکی پدرش را برد ببازار (که او را) بفروشد، گفتند آیا کسی پدرش را می‌فروشد؟ گفت یك قیمتی میگویم که کسی نخرد

T. A certain person took his father to the bazaar to sell him. He was asked, "Who would sell his own father?" He said, "I will put such a high price on him that no one will buy him." {Quoted when an excessive price is demanded}.

✡ ✡ ✡

یکی را توی ده راه نمیدادند سراغ خانهٔ کدخدا را می گرفت

T. A certain person was inquiring where the headman of the village lived, although he would not be admitted into the village, to begin with. {Referring to a presumptuous person who has excessive demands, while his smallest request is refused}.

✡ ✡ ✡

یکیرا چوب بکف پا میزدند گفت وای پشتم گفتند پشت چرا میگوئی گفت اگر پشت داشتم کسی پایم را چوب نمیزد

T. A certain person, while being bastinadoed, cried, O my back!" "Why do you mention your back," he was asked, "while it is your feet which are suffering?" "Because", he replied, "Had I some one to *back* me,

I would not be beaten on my feet'"

Note. The beauty of the P. is accounted for by the pun on the word پشت ' back , " which, in its figurative sense , means " one who backs or supports a person ".

✡ ✡ ✡

یکیرا نوش دیگری را نیش *E. E.* One man's meat is another man's poison.

T. It is a wholesome drink to one , and a (poisoned) sting to another.

✡ ✡ ✡

یکی روز چهارشنبه پول پیدا کرده بود میگفت چهارشنبه خوب روزی است ، دیگری پول گم کرده بود می گفت چهار شنبه بد روزی است

F. T. He who finds money on Wednesday says it is a lucky day ; while he who loses money on that day says it is an unlucky day. { The experience of individuals forms a basis for their judgment } .

Cf. the E. Men speak of the fair as things went with them there.

✡ ✡ ✡

یکی کم است ، دوتا غم است ، سه تا خاطر جمع است *F. T.* One is too few ; two still causes anxiety , but three gives assurance.

✡ ✡ ✡

یکی مُرد ، یکی مردار شد ، یکی بغضبِ خدا گرفتار شد

T. One died , the other was putrefied , and the third was consumed by God's wrath. { A jocular way of telling how a number of people disappeared one after another from a place , and failed to do a thing } .

Note. مردار properly means a carrion or dead corpse.

✡ ✡ ✡

یکی میمرد ز درد بینوائی ، یکی میگفت خانم زردك میخواهی ؟

F. T. A certain woman was on the point of starvation, and some one was asking her whether she wanted some gold-leaf for her attire. { Referring to inopportune acts } .

Note. The vulgar have changed زرك to زردك which means " carrot " - an indecent word to use in this case.

✡ ✡ ✡

یکی نـان نداشت بخـورد پیـاز میخورد اشتهـایش بـاز شود

T. A certain person had no bread to eat; yet he was eating onions to whet his appetite.

✡ ✡ ✡

یکی یك دانه خل و دیوانه (میشود) (*Same as* یك ویکانه *etc.*)

✡ ✡ ✡

یکی یك مو بکچل بدهند کچل مو دار میشود *F. T.* If the bald man received from every one a single hair, he would have a fine head of hair. { Applicable to charitable contributions which, however small they may be, go far toward assisting a poor man }.

✡ ✡ ✡

بخش دوم

اصطلاحات

باضافهٔ پاره‌ای لغات عامیانه و آنچه اختصاص به محاوره دارد

Part Two

Idioms and Collocations

together with a few slang
and colloquial words.

تذکر : بعضی از ضرب‌المثلها و تعبیرات مثلی که بایستی در بخش اول کتاب وارد شده باشد در این بخش درج و برای رعایت ترتیب حروف تهجی با اصطلاحات آمیخته شده است .

مقصود از نشان ستاره (☆) که در جلو هر یك از امثال یا تعبیرات مثلی در این بخش گذاشته شده اینست که در بخش اول هم درج شده لکن در اینجا معادل های بهتر یا مواد دیگری بدان افزوده شده است .

Note : This part contains also certain additional proverbs and proverbial phrases, which belong to Part One, and which have been split up by, and mixed with, the idioms and idiomatic phrases for alphabetical reasons.

The asterisk (☆) marking an item means that it has already been treated in Part One, and is being repeated here for better equivalents or additional comments.

ا

آب افتادن To water, as the mouth.

آب انبار شلوق کوزه بسیار می‌شکند *F. T.* In a reservoir where too many people go for fetching water the breaking of pitchers is of frequent occurrence.
E. E. (*Same as for* ماماچه که دوتا شد *etc.*)

Note The sense conveyed by the P. pvb. may also connote the crowded state of a place which often has harmful results.

آب انداختن To make water ; stale : said of beasts. {*With* در} To supply or fill with water.

آب با غربال (یا بغربال) پیمودن *E. E.* To carry water in a sieve. (*Lit.*) To measure water by a sieve. *Cf.* آب دریا بکیل پیمودن

آب برداشتن To be equivocal. (*Lit.*) To hold water.

آبت نبود ؟ نانت نبود ؟ ـ ت چه بود ؟ *F. T.* You had bread to eat and wat r to drink at ease ; what then was the idea of doing such and such an act ? { Said to one who has done an irregular act without a good motive }.

آبتنی کردن To take a (cold) bath.

آب خوردن To crop up or originate. (*Lit.*) To drink water.

آب دادن To (electro)plate ; coat with silver , gold , etc. To temper. (*Lit.*) To give a drink to.

آب در چیزی کردن To adulterate something with water.

آب دست یزید افتاده است *F. T. Yazid* has taken control of the water. {*See explanation for* دوزبمان دست کلاغ افتاده است}.

Note. Yazid was the Ommiad caliph , by whose order *Emam-Hossein* was martyred. He is proverbial for his cruelty , and is narrated as having debarred the Imam and his followers from taking water from the Euphrates.

آبرا میل جانب پستی است *T.* Water has a tendency to flow downwards. *E. E.* (*Same as for* تواضع کند *etc.*)

آبروی کسیرا ریختن To disgrace some one; cast aspersions on his honour. {آبرو literally means "the water of the face}.

آب زدن To moisten. To add water (to).

آب زیپو {*Slang*} Wishy-washy drink, soup , etc. ; mere wash.

آب سفت کردن *E. E.* (a) To flog a dead horse. (b) To carry water in a sieve.
T. To (try to) harden water. *Cf.* آب در هاون سائیدن

✡ ✡ ✡

آب شدن To be melted or dissolved; also, to thaw. (*Figuratively*) To be sold off; be disposed of. *Cf.* آب کردن

✡ ✡ ✡

آب کردن To melt or dissolve. (*Figuratively*) To sell (*or* trade off); dispose (*or* get rid) of (one's goods). (*Lit.*) To turn to a liquid.

✡ ✡ ✡

آتش بزمستان ز گل سوری به *T.* In winter fire is better than rose. *Cf.* در زمستان *etc.*

✡ ✡ ✡

آتش دعوا یاغضب را دامن زدن *E. E.* To pour oil on the flames.
T. To fan the fire of one's anger, or of a quarrel.

✡ ✡ ✡

آتش سوزان نکند با سپند آنچه کند دود دل مستمند { سعدی }
F. T. A blazing fire does not act on wild rue as the sighs of the oppressed do on the oppressor.
Note. دود is "smoke", and دودِ دل figuratively means a sigh as coming out of one's heart.

✡ ✡ ✡

آخر پیری و معرکه گیری (*Same as* سر پیری *etc.*)

✡ ✡ ✡

آخوند خدا بد ندهد" درآوردن (*Same as* آخوند بد نباشد درآوردن)

✡ ✡ ✡

آخوند نباتی ! ـ یعنی کشك ! (*See under* یعنی کشك)

✡ ✡ ✡

آدم پول را پیدا میکند نه پول آدم را *T.* It is a man that can earn money; it is not money that can find a man.

✡ ✡ ✡

آدم دوبار بدنیا نمیاید *T.* Men do not come twice into the world. { Leading to the conclusion that they should enjoy as much as possible the pleasures of the world }.

✡ ✡ ✡

آدم ندار را سر نمی‌برند *T.* They do not cut off a poor man's head. *Cf.* المفلس فی‌امان‌الله

✡ ✡ ✡

آدمی جایزالخطا است (*Same as* انسان جایزالخطا است)

✡ ✡ ✡

آزردن دوستان جهل است [سعدی] *T.* To vex the hearts of friends arises from ignorance (*or* foolishness) .

✡ ✡ ✡

آرزو بگور بردن To die frustrated in one's wish. (*Lit.*) To carry one's wish to the grave.

✡ ✡ ✡

آرزو پختن To nourish a hope. (*Lit.*) To cook a wish or desire.

✡ ✡ ✡

آستین بالا زدن *T.* To tuck up one's sleeve (*i. e.* to prepare for work) .

✡ ✡ ✡

آستین (بر) افشاندن To dance [رقصیدن] . (*Lit.*) To flourish one's sleeves.

✡ ✡ ✡

✡ آسمان و ریسمان [*Add to the E. E.*] Cock - and - bull story.

✡ ✡ ✡

آسیابش تند کار میکند *T.* His mill turns very rapidly (*i. e.* He swallows his food or eats it greedily ; also , he has the digestion of an ostrich).

✡ ✡ ✡

آش شله قلمکار Hotchpot(ch) ; hodge - podge ; medley. (*Lit.*) A pottage consisting of many ingredients.

✡ ✡ ✡

آش‌ماست خالته بخوری پاته نخوری *T.* It is a pottage cooked by your aunt ; you are under the obligation for the favour no matter whether you eat it or not. [When some one has taken the trouble to do us a favour , we should make the most of it , because the trouble has been taken for our sake, and we shall be considered beholden to the favour , even if we do not benefit by it] .

Note. خالته and پاته are colloquial contractions of خاله ات است and پابت است respectively.

✡ ✡ ✡

آفتابه و لولئین هردویك کار می کنند اما قدر هریك موقع گرو گذاشتن معلوم میشود (*Same as* لولئین و آفتابه *etc.*)

✡ ✡ ✡

آمـد بسرم از آنچه می ترسیدم *F. T.* The very thing of which I was afraid has befallen me.

E. E. That which one most anticipates, soonest comes to pass.

✡ ✡ ✡

آن دکان برچیده شد *E. E.* It is quite another story now.

T. That shop has been closed. *Cf.* آن دفتر را گاو خورد

Note. برچیدن which literally means to pick or gather up, means in commercial terminology "to wind up". The sense conveyed by this phrase in the pvb. on hand approaches the latter meaning.

✡ ✡ ✡

آن دنبه را گربه برد *E. E.* (a) It is quite another story now. (b) Gone is the goose that the golden egg did lay.

T. The cat has run away with the fat. *Cf.* آن مه را لولو برد *and the following anecdote from Masnavi :-*

A poor man was in the habit of greasing his moustache by the fat skin taken off the tail of a slaughtered sheep, in order to make believe that he was eating foods which were rich in fat.

One day when the braggart was talking to some people who were listening to his boastful story, his little child came up to him and informed him that the skin had been carried away by a cat. The secret was thus divulged, and the audience found out that he was far from being rich, and had tried to act as a shabby-genteel.

✡ ✡ ✡

آنروی ورق را نخوانده است *F. T.* He has not read what is written on the reverse (*i. e.* He only sees one side of the question).

✡ ✡ ✡

آنقدر کـه بالای زمین است آنقدر هم زیر زمین است *T.* He has as much size under the ground as above the ground. {Said of a dwarfish, cunning fellow}.

✡ ✡ ✡

آنکه زنگوله را بپای گربه ببندد کیست ؟ *T.* Who will bell the cat? {From the too well known story of the mice and the cat}.

✡ ✡ ✡

آنکه شیران را کند روبه مزاج etc. (*Same as* آنچه شیران را *etc.*)

✡ ✡ ✡

آنکه هفت اقلیم عالم را نهاد هر کسیرا هرچه لایق بود داد {سعدی}

F. T. He who has laid the foundations of the seven climes (*or* continents), has given every one his deserts.

✡ ✡ ✡

آنورق بر گشت *E. E.* (a) It is quite another story now.

(b) The tables are turned.

T. That card has been turned upside down. *Cf.* آن دفتررا *etc.*

✡ ✡ ✡

آنوقت که جیك جیك مستانت بود یاد زمستانت نبود ؟ (*Same as* وقتی که جیك جیك *etc.*)

✡ ✡ ✡

آنها دو نفر بودند همراه ، ما صد نفر بودیم تنها

F. T. They were only two, but two in one;

A hundred were we, but all alone.

{*From the following anecdote*}:-

A caravan consisting of one-hundred men set out from *Kashan* to go to another town. On the way they were attacked by two robbers, who robbed them of all they had. They reported the incident to the governor of *Kashan*, who was at a loss to understand how a hundred men had not been able to resist two robbers. One of the complainants, who was wiser than the rest, finally explained that it was because the robbers were united, while the members of the caravan had no union, and were thus virtually alone.

Notes. (1) The anecdote teaches that "union is strength.". (2) The inhabitants of *Kashan* are proverbial for their timidity.

✡ ✡ ✡

آنهائی را که تو خوانده ای ما از بر کرده‌ایم *T.* What you have (only) read, we have learned by heart (*i. e.* We are too clever to be deceived by you).

✡ ✡ ✡

آهسته برو پیوسته برو ✡ {*Add the following*}

Cf. the E. He that goes softly goes safely.

✡ ✡ ✡

آهنگری کاری ندارد ، آهن را پهن کنی بیل میشود دراز کنی میل

F. T. The blacksmith's trade is a simple one; when you

flatten the iron, it becomes a spade; when you lengthen it, you have a bar. {Ironical remark addressed to one who underestimates a trade or craft}.

✡ ✡ ✡

آئینه اش را گم کرده است *T.* He has lost his mirror (*i. e.* He sees others' faults, and not his own).

✡ ✡ ✡

اتوموبیل شمارهٔ ۱۱ *T.* Motor car No. 11

E. E. Shanks's mare.

Note. The usual phrase is با اتومبیل شماره ۱۱ رفتن *i. e.* to go on Shanks's mare - one's legs being likened to the figure 11.

✡ ✡ ✡

اجل دور سرش میچرخد *T.* Death is turning round above his head.

E. E. The gallows is groaning for him; also, he is in great danger of his life.

✡ ✡ ✡

احمق را ستایش خوش آید {سعدی} *T.* The fool loves to be praised.

✡ ✡ ✡

ادا (و اصول) در آوردن To pull a wry face; make mouths (*or* faces) at some one.

✡ ✡ ✡

اِرحَم تُرحَم (A.) *T.* Show mercy and you will have mercy shown to you.

✡ ✡ ✡

از آب درآمدن To prove (to be); make. (*Lit.*) To emerge from water. *Example:* زن خوبی از آب درآمد She proved (to be) a good wife; she made a good wife.

✡ ✡ ✡

از آب کره گرفتن *E. E.* (a) To skin (*or* flay) a flint. (b) To draw blood out of a stone.

T. To extract butter from water. *Cf.* از آب رنگ کرفتن

✡ ✡ ✡

ازآب گل آلود ماهی گرفتن To fish in troubled waters.

✡ ✡ ✡

از آن پیش بس کن که گویند بس {سعدی} *T.* Cease to talk before they say "It's enough".

از آن کـز تو ترسد بترس ای حکیم { سعدی } *T.* Fear him who fears you, O wise man.

✡ ✡ ✡

از اینجا مانده از آنجا رانده (*Same as* از آنجا *etc.*)

✡ ✡ ✡

از این جیب برداشتن در آن جیب گـذاشتن To take out of one pocket to put in the other.

✡ ✡ ✡

از این شاخ به آن شاخ پریدن *T.* To skip from one branch to another (*i. e.* to be evasive in one's reasoning).

✡ ✡ ✡

از بـارك الله قبـای کسی رنگین نمی‌شود *F. T.* "Well done!" furnishes no one with a gay coat. *Cf.* خر را سر بار *etc.*
E. E. (a) A thousand wishes will never fill your pail with fishes. (b) Fair words butter no parsnips.

✡ ✡ ✡

از بام خواندن و از در راندن *T.* To call down from the house-top, and turn out of the house-gate. *Cf.* از پا پس میزند *etc.*

✡ ✡ ✡

از برهنه پوستین چون برکنی ؟ *T.* How can you strip a naked person of his fur coat? *Cf.* از کف دست *etc.*
E. E. (a) 'Tis very hard to shave an egg. (b) You can't draw blood out of a stone. (c) Where nothing is, nothing can be had.

✡ ✡ ✡

از پا انداختن To walk (some one) off his legs. To undo; overwhelm; break down. *Cf.* از پا درآوردن

✡ ✡ ✡

از پا درآمدن To succumb or collapse; give in. To be ruined or impoverished. To be undone.

✡ ✡ ✡

از پا درآوردن To undo or overwhelm. To impoverish or ruin. To knock down. *Cf.* از پا انداختن

✡ ✡ ✡

از تفنگ خـالی دو نفر می‌ترسند *T.* An unloaded gun frightens two persons. { These are (1) he who is aimed at, and (2) he who aims - the latter because in the end his empty boasting will be discovered }.

✡ ✡ ✡

ازجا در رفتن To fly (*or* fall) into a rage; lose one's temper; flare up.
(*Lit.*) To get out of one's place.

✡ ✡ ✡

از جلو کسی درآمدن To give one hot ; pay one out well [also خوب از جلو کسی درآمدن] .

✡ ✡ ✡

از جوانی تا پیری ، از پیری تا بکی ؟ *F. T.* A young man may defer hopes of improvement till his old age ; till when does an old man expect to defer them ?

✡ ✡ ✡

از چشم کاسه خشك محفوظ بمانی *T.* May you be protected from the evil eye of him who is affected with atrophy. [Said sarcastically to one who has done an irregular or indecent act , but conceitedly thinks his act is so brilliantly good that jealous people will influence him by their evil eyes] .

Note. The phrase is of a jocular nature , inasmuch as atrophy amounts to having no eyes to begin with.

✡ ✡ ✡

از چشم کسی دیدن To hold some one responsible for ; blame him for.

✡ ✡ ✡

از حساب پرت است He is out in his reckoning.

✡ ✡ ✡

از خردان خطا از بزرگان عطا *T.* Transgression on the part of inferiors , and remission on that of superiors.

Note. A variant form gives ازخردان لغشیدن ازبزرگان بخشیدن

✡ ✡ ✡

از خنده روده بر شدن To split one's sides. (*Lit.*) To have one's intestines cut with laughter.

✡ ✡ ✡

ازخوشی درپوست نمی گنجد He cannot contain himself for joy; he seems to tread on air. (*Lit.*) He will not be contained in his skin.

✡ ✡ ✡

از دست دادن To give away. To miss. To forfeit. (*Lit.*) To give away from one's hands.

✡ ✡ ✡

ازدست رفتن To be lost or missed. To be forfeited. To perish. (*Lit.*) To go away from one's hands.

از دندهٔ چپ بلند شدن *T.* To get out of bed on the wrong side (*or* to rise on the wrong side of the bed - *lit.* on the left rib).

از ران خود کباب خوردن ✡ {*Add the following*}

E. E. It's a dear collop that is cut out of one's own flesh.

از رود خشك ماهی گرفتن *T.* To catch fish in a dried up river.

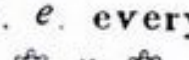
E. E. (a) To skin a flint. (b) To draw blood out of a stone. *Cf.* از ریگ روغن کشیدن

از زیر کار در رفتن To shirk duty; scrimshank; swing the lead (*Lit.*) To run away from work.

از سر باز کردن To rid oneself of. To play off. To bungle or botch.

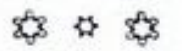
از (سر) سیر تا (ته) پیاز *T.* From (the head of) a garlic to (the bottom of) an onion (*i. e.* everything imaginable). *Cf. the next entry.*

از سفیدیِ ماست تا سیاهی زغال *F. T.* From the white yoghurt to the black charcoal (*i. e.* everything imaginable).



از صد دینارِ دوم محروم بودن *F. T.* To be deprived of the second penny on account of one's bad writing. {*From the following anecdote*}:-

A certain person used to earn his living by writing letters for those who were illiterate, and receiving a penny for each letter. But his writing was so illegible that no one else could read it, so he had to be given another penny to read the letter that had been written by himself. Now, there happened to be another man who also received a penny for each letter he wrote, but was deprived of the second penny, because his writing was so miserable that he could not read it himself.



از فردا کسی خبر ندارد *E. E.* Who knows what to-morrow holds?

T. No one has any information about to-morrow. *Cf.* سحر تاچه زاید *etc.*

✡ ✡ ✡

از قول خود عدول کردن To go back on one's word.

✡ ✡ ✡

از کار افتادن To be disabled. To crock up. To be decommissioned; go out of commission; become unserviceable.

✡ ✡ ✡

از کار افتاده Disabled. Gone out of commission; unserviceable.

✡ ✡ ✡

از کار انداختن To disable. To decommission. To lay up. To upset, as a government. *Cf.* از کار افتادن

✡ ✡ ✡

از کوره در رفتن *E. E.* To lose one's temper; be exasperated. *T.* To fly out of the furnace. *Cf.* از جا در رفتن

✡ ✡ ✡

از گل بالا تر بکسی نگفتن *F. T.* To say nothing to a person beyond calling him a flower (*i. e.* to be very respectful toward him).

Note. Some people say, از گل نازك تر *i. e.* "more delicate than a rose-leaf".

✡ ✡ ✡

✡ از ما است که بر ما است [*Add the following*]

E. E. The axe goes to the wood where it borrowed its helve.

✡ ✡ ✡

از مال پس، ازجان عاصی *F. T.* Straitened circumstances make one despair of his life.

Notes. (1) پس properly means "behind" or "badly off". (2) عاصی literally means "sinner" or "sinful". (3) از جان عاصی may also mean "quarrelling with oneself".

✡ ✡ ✡

از ماه تا بماهی *T.* From the moon to the fish (*i. e.* all over the world).

✡ ✡ ✡

از مغز معاف است *E. E.* (1) He is wrong in the upper storey. (b) His cockloft is unfurnished.

F. T. He is innocent of brain.

✡ ✡ ✡

از مرحله پرت بودن To be all abroad ; to be off the track.

✡ ✡ ✡

از معدهٔ خـالی چه قوّت آید و از دست تهی چه مروت ؟ [سعدی]

T. What power can an empty stomach have ? And what charity can proceed from empty hands? (*i. e.* No one can be charitable who is himself hungry or empty-handed).

✡ ✡ ✡

از موضوع خارج (یا پرت) شدن To digress ; deviate from the main subject. *Cf.* از مرحله پرت بودن

Note. For از موضوع پرت بودن which indicates a state, we had better say, "He is wide of the subject", or "he is off the track."

✡ ✡ ✡

از ناچاری بعمر آقا دائی گفتن *F. T.* To address *Omar* as one's uncle in an emergency. *Cf.* از درد لاعلاجی *etc.*

✡ ✡ ✡

از ناچـاری بوسه بدُم خرزدن *T.* To kiss the ass's tail in an emergency. *Cf. the preceding entry.*

✡ ✡ ✡

از هر کسی کاری ساخته است *E. E.* Every man to his trade.

T. Every man is equal to a certain task.

✡ ✡ ✡

از هستی ساقط کـردن To impoverish or ruin ; bleed white. (*Lit.*) To bereave of one's possession.

✡ ✡ ✡

از هوش رفتن To become unconscious.

✡ ✡ ✡

اسب تازی اگـر ضعیف بوَد همچنـان از طویلـهٔ خـر به [سعدی]

T. The Arabian horse, though slim, is worth more than a stable of asses.

E. E. Precious goods are contained in small parcels.

✡ ✡ ✡

اسب خوشرو نیز گهگاهی خورد اسکندری *T.* Even an easy-paced horse may sometimes stumble.

✡ ✡ ✡

اسب لاغـر میـان بکار آید روز میـدان نـه گاو پرواری [سعدی]

T. A slender-waisted horse proves useful on the day of battle, not the fattened ox. *Cf.* اسب تازی اگر ضعیف بود *etc.*

✡ ✡ ✡

اسب و استر بهم لگد نزنند *T.* The horse and the mule don't kick each other. *Cf.* سگ سگ را نمیخورد

E. E. There is honour among thieves.

✡ ✡ ✡

☆ استعداد بی‌تربیت دریغ است و تربیت نامستعد ضایع { *Add* }

E. E. The best horse needs breaking, and the aptest child needs training.

✡ ✡ ✡

اشکش در آستین است *E. E.* (a) He is lachyrymose. (b) His tear-bag is precious near his eyes.

T. His tears are in his sleeve. *See the next entry.*

✡ ✡ ✡

اشکش در مشکش است *E. E.* His tear-bag is precious near his eyes.

T. His tears are in his leathern bottle (*i. e.* eye).

Note. A variant form gives مشت (fist) for مشك (leathern bottle or water-skin).

✡ ✡ ✡

اشك کباب باعث طغیان آتش است *T.* The tears of roasted meat (*i. e.* dripping) excite the fire all the more. {This means that the more one implores, and shows his inability, to a hard-hearted person, the more the latter is bent on continuing his cruel acts}.

✡ ✡ ✡

اصل کار بروروست کچلی زیر مو است *F. T.* The outward appearance is the essential thing; the signs of baldness are hidden underneath the hair. {Cited when some one conceals his essential faults or real poverty by a good appearance}.

Note. A variant form of this pvb. is

حسنم برو رو باشد کچلیم زیر مو

which, I believe, is more frequently used by the Iranian Jews.

✡ ✡ ✡

افسار خود را بدست دیگری دادن *T.* To give one's bridle into

another person's hand (*i. e.* to allow a person to lead you by the nose) .

✡ ✡ ✡

اگـر آب برای من ندارد آب برای تـو کـه دارد (*Same as* آب برای من *etc.*)

✡ ✡ ✡

اگر آب میخوری کاسه را زمین بگذار و . . . *F. T.* If you have a glass of water to drink , leave it and . . . (*i. e.* Come at full speed) .

Note. A variant form is آب در دست داری نخور *i. e.* If you have water in your hand , do not drink it.

✡ ✡ ✡

اگـر بینی که نابینا وچاه است اگـر خـاموش بنشینی گنـاه است *T.* If you see a blind man with a well before him , it would be a sin if you sat quiet.

Note. This is adapted from a verse by *Sa'di*, which reads as follows :

وگر بینم که نابینا وچاه است اگر خاموش بنشینم گناه است

✡ ✡ ✡

اگر پیش همه شرمنده ام پیش دزد رو سفیدم *F. T.* Though I am put to shame by all , I have the satisfaction that the real thief knows I am innocent . { Said by one who is accused of theft , but is guiltless } .

✡ ✡ ✡

اگـر کارد بـاو میـزدی خونش در نمی آمد (*See under* کارد باو میزدی *etc.*)

✡ ✡ ✡

اگر تو دولی من بند دولم *T.* If you are a bucket , I am the rope for it (*i. e.* I am too clever to be deceived, or too strong to be defeated , by you) . *Cf. the E. idioms* ' to outrogue a rogue ' or ' to out-Herod Herod ' .

✡ ✡ ✡

اگر تیغ عالم بجنبد زجا نبرّد رگی تا نخواهد خدا (*See under* نبرد رگی *etc.*)

✡ ✡ ✡

اگر جرّاحی رودهٔ خودت را جا بگذار *T.* If you are a surgeon, put your own bowels in place. *Cf.* اگر بابا بیل زنی *etc.* *E. E.* Physician , heal thyself.

✡ ✡ ✡

اگـر حنظل خوری از دست خوشخوی

به از شیرینی از دست ترشروی { سعدی } *T.* It is better to eat colocynth from the hand of the good-natured, than sweetmeat from the hand of the sour-tempered.

✡ ✡ ✡

اگر خواهی کـه کام از من ستانی بـرادر خواندگی با شوهرم کن

T. If you want me to gratify your wish, adopt my husband as your brother.

Cf. the E. He who would the daughter win, must with the mother first begin.

✡ ✡ ✡

اگـر خویشتن را ملامت کنی مـلامت نیـاید شنیدن ز کس { سعدی }

T. If you reprove yourself, you will not have to hear reproach from any one.

✡ ✡ ✡

اگر کوه بدخشان لعل گردد بدیدار بدخشانی نیرزد *F. T.* If the mountain of *Badakhshan* is changed to ruby, the jewel is not worth the sight of the natives. *Cf.* نه شیرشتر نه دیدارعرب

Note. Badakhshan is a place between *Khorassan* and India, noted for its rubies.

✡ ✡ ✡

اگر گفتن سیم است خاموشی زر است *T.* If speech is silver, silence is gold.

E. E. Silence is gold.

Note. The saying سخن اگر زر است سکوت گوهر است, which is given under سخن and which means "If speech is gold, silence is jewels", is much to be preferred to the one given here.

✡ ✡ ✡

اگـر مردی سر دسته هاون را بشکن *F. T.* I defy you to break the head of the pestle. { *From the following anecdote* }:

Molla-Nassreddin's head, which was said to have been bald, was wounded one day during a hail storm by some very large hailstones. When he went home, he saw in the kitchen a mortar in which there was a pestle. He took the pestle, and, directing its thick end to the sky, he said, "O Lord of Heavens, I defy thee to break the head of this pestle, if thou canst."

Notes. (1) The saying, though rather blasphemous, teaches that it is not fair or gentlemanlike for a person to oppress one who is far below him in strength. *Cf.* آنرا چه زنی *etc.* (2) The phrase اگر مردی literally means "If thou art a man".

✡ ✡ ✡

✡ الخائن خائف { *Add the following* }

E. E. (a) He that commits a fault thinks every one speaks of it. (b) A guilty conscience feels continual fear.

✡ ✡ ✡

الهی هیچ سفره ای یك نانه نباشد *F. T.* May there be no table with only one loaf of bread on it! (*i. e.* May there be no man with only one child).

✡ ✡ ✡

الجار ثم الدار (A.) *See under* همسایه را بپرس *etc.*

✡ ✡ ✡

امشب همه شب کمچه زدی کو حلوا ؟ *F. T.* You have been applying the ladle all night; where is then the dish? { Said to one who has struggled in vain through greed or other motives }. *Cf.* آنقدر چربدی *etc.*

✡ ✡ ✡

امید کسیرا نا امید کردن To dash one's hopes.

✡ ✡ ✡

انشاء الله بز است *T.* I trust it is a goat. {*See Notes appended to the following anecdote* } : -

One early morning a certain sheikh was going to the mosque to say his matins. On the way he was splashed by the water shaken off the body of a dog which had fallen into a stream. This, according to Moslem rites, disqualified the sheikh for prayer, for his clothes were now ceremonially unclean.

But the sheikh, feeling there was not much time left for him to go and change his clothes, ignored the pollution caused by the dog, and muttered, "I trust it was a goat."

Notes. (1) A variant form replaces "goat" by "cat". (2)The dog is usually considered unclean by the Mohammedans. The cat, however, is not so; much less the goat.

(3) The e quotation is used when a person ignores an ob vious fact, and tries, so to speak, to deceive himself.

✡ ✡ ✡

این کجا و آن کجا There is no comparison between the two; this is not (to be) a patch on that one.

✡ ✡ ✡

انگار نه‌انگار که خر ما از کرگی دُم داشت *F. T.* We will consider as if the ass had no tail from the time it was a foal. {See خر ما از کرگی دُم نداشت and the story appended to it}.

✡ ✡ ✡

انگشت حیرت بر دهان نهادن To show astonishment; to express amazement. (*Lit.*) To put the finger of astonishment on one's mouth.

✡ ✡ ✡

انگشت نمای خلق شدن *E. E.* To be(come) a by-word (for one's notorious acts).

F. T. To become so notorious that every one points to one by his finger.

✡ ✡ ✡

اوقاتش تلخ شد He got angry or sad; he was upset. (*Lit.*) His times (*i. e.* humour) became bitter.

✡ ✡ ✡

اهل بخیه است *F. T.* He comes in the stitching trade (*i. e.* he is not a layman with regard to the trade). {*From the following anecdote*}:-

A king had once ordered all the tailors of the town to be summoned to the court, and a certain pack-saddle-maker also had managed to join them. When he was asked why he had mixed himself with the tailors, he answered that he, too, was a member of the trade, because he and all the tailors stitched. *Cf.* خیاطان را احضار کرده بودند *etc. and the E. E. given for same.*

Notes. (1) According to the anecdote, the expression اهل بخیه است implies that such a person knows *something* about the matter, but it usually means that he is conversant (*or* acquainted) with it. (2) The expression اهل بخیه is rather of a jocular nature, and there has been a tendency to use it with an indecent implication.

ای تهی دست رفته در بازار ترسمت پُر نیاوری دستار [سعدی]
T. O thou who goest empty-handed to the market, I am afraid thou wilt not bring back a full handkerchief (*or* turban). (*More neatly*) He who is empty-handed cannot be expected to come back from the market with a full handkerchief.

Note. Some texts replace پرنیاوری by بازناوری in which case the last part would mean, "I fear thou wilt not bring back your turban (*or* handkerchief)".

✡ ✡ ✡

ای گرفتار و پای بند عیال دگر آسودگی مبند خیال [سعدی]
T. O thou who art encumbered with a family; do not think any more of tranquillity (*or* freedom). (*More freely*) Encumbered with a family, entangled by care and worry.

✡ ✡ ✡

اینجا شتر را با نمد داغ می کنند *T.* Here they brand camels by means of felt (*i. e.* the people of this locality are extremely clever).

✡ ✡ ✡

این چاه و این ریسمان *T.* Here's the well, and here the rope (*i. e.* now you have the opportunity to prove what you claim). *Cf.* این کوی و این میدان & همدان دور است *etc.*

✡ ✡ ✡

این رشته سرِ دراز دارد (1) This is an endless task. (2) The best part is yet to come.
F. T. The longer part of the thread (*or* rope) is yet to come.

✡ ✡ ✡

این شتر را درِ خانهٔ دیگری بخوابان *F. T.* Lead this camel to another man's door, and make him kneel there (*i. e.* I am not the man for it; I am not equal to the task). [*From the following anecdote*]:-

A man once found a camel loaded with much gold and silver. He led the camel to his house, and took off the load, which he hid in a safe place. As he was unable to keep the animal, he took it out by night and intended to cause it to kneel at some one's door. But as soon as he chose a house at random, and was about to carry out his plan, the owner of the house appeared, and said, "I beg your

pardon, sir, will you please cause your camel to kneel at another man's door?"

✡ ✡ ✡

اینقدر چریدی کو دنبه‌ات ؟ *T.* After grazing so much, where is your fat (tail)? {Said to one who has toiled hard, but has not earned much}. *See* امشب همه شب *in the Addenda.*

✡ ✡ ✡

اینکه میدهی بطبیب بده به بیمار *E. E.* Better pay the butcher than the doctor.

T. Give to the sick person what you will give to the doctor.

✡ ✡ ✡

این منم ؟ تی تیش مامانی به تنم ؟ *F. T.* Is this really myself - wearing such nice clothes? {Said in cases when an upstart prides himself on his new clothes}.

Note. تی تیش and مامانی are childish words; the former means 'dress' or 'clothes', and the latter 'fine' or 'nice'.

✡ ✡ ✡

این هلو و این گلو *F. T.* Here's the peach and here the throat (*i. e.* This is a very easy task).

✡ ✡ ✡

این هم علت پیری است *T.* This, too, is a proof of old age. {*From the following anecdote*}: -

An old man was telling out his various diseases to a physician, who remarked in each case that the disease was due to old age. Finally, the man got angry and made mouths at the physician, whereupon the latter calmly said, "This, too, is to be accounted for by old age."

✡ ✡ ✡

ب

با این چیز ها قبر آخوند درست نمیشود (*See* قبر آقا *etc.*)

✡ ✡ ✡

بابای کسیرا پیش چشمش آوردن *T.* To bring some one's (dead) father in his sight (*i. e.* to give one hot and make him sorry for his act).

✡ ✡ ✡

با بدان بد باش (و) با نیکان نکو جای گل گل باش و جای خار خار *T.* Be good with the good, and bad with the bad; a rose among roses, and a thorn among thorns. *Cf. the next entry.*

✡ ✡ ✡

با بد اندیش هم نکوئی کن دهن سگ بلقمه دوخته به {سعدی} *T.* Do good even with the malevolent; the dog's mouth should better be closed with a morsel. *Cf. the preceding entry.*

✡ ✡ ✡

با توکل زانوی اشتر ببند {مولوی} *T.* Tie up the knee of your camel with trust (in God). {This emphasizes the necessity of resignation and trust in God even in doing easy things}.

Notes. (1) The first hemistich to this is گفت پیغمبر با آواز بلند *i. e.* Said the Prophet in a loud voice. (2) 'To tie up the camel's knee' means to tie the animal's foreleg to its thigh, which is done to prevent it from rising and straying.

✡ ✡ ✡

با تیغ و کفن نزد کسی رفتن *T.* To go to a person, sword and shroud in hand (*i. e.* to surrender oneself entirely to a person; to lie at his mercy).

✡ ✡ ✡

باج بشغال دادن *T.* To pay a tax to the jackal (*i. e.* to pay

tribute to, or cringe before, a mean person).

Note. The phrase is usually quoted with a negative verb; thus: اینجا باج بشغال نمیدهند *i. e.* Here they don't pay taxes to a jackal.

✡ ✡ ✡

باج سبیل Blackmail; extortion. (*Lit.*) A tribute paid to one merely because of his large moustache.

✡ ✡ ✡

باجی بهم نمیدهند *T.* There is nothing to choose between them; none is inferior to the other. (*Lit.*) They don't pay tribute to each other.

✡ ✡ ✡

با خاك یکسان کردن To raze to the ground. (*Lit.*) To make level with the ground.

✡ ✡ ✡

با خوردن سیر نشدی با لیسیدن سیر نمیشوی *F. T.* If you are not filled by eating, you will not be filled by licking. {Said to children who lick their dishes}.

✡ ✡ ✡

باد به پشتش خورد He was too lazy to resume work after the interruption. (*Lit.*) Wind blew on his back.

Note. A variant form of this expression is بشتش بادخورد

✡ ✡ ✡

باد بزخمش خورد (1) His enthusiasm cooled down; he was disillusioned. (2) He began to feel the after-effects. (3) He drew in his horns. (*Lit.*) His sore was cooled down by the wind (*or* he began to feel the pain after the heat had been cooled down).

✡ ✡ ✡

باد پیمودن *E. E.* (a) To carry water in a sieve. (b) To plough the sea-shore.

T. To measure the wind.

✡ ✡ ✡

باد در دماغ انداختن *E. E.* (a) To swell like a turkey-cock. (b) To give oneself airs.

T. To blow into one's nose.

✡ ✡ ✡

باد در دست (یا بدست) داشتن *T.* To have wind in one's hand (*i. e.* to fail to obtain a good result from one's act). Cf. the E. "To sow the wind and reap the whirlwind", the second part of which suits the P. phrase.

✡ ✡ ✡

باد در کلاه افگندن (*Same as* باد به بروت افکندن *or* باد در آستین انداختن *substituting* کلاه (hat) *for* بروت *or* آستین)

✡ ✡ ✡

بـا دُمش گـردو می شکـند {*Colloquial*} He cracks walnuts with his tail (*i. e.* He cannot contain himself for joy).

✡ ✡ ✡

با دنبه سبیل چرب کردن *T.* To grease one's moustache with the fat tail of a sheep. {*Refer to* آن دنبه را گربه برد *and the anecdote appended thereto in the Addenda*}.

✡ ✡ ✡

بادنجان بد آفت ندارد {*Add the following E. E.*}:

✡ (e) A bad thing never dies.

✡ ✡ ✡

باران که در لطافت طبعش خلاف نیست

در باغ لاله روید و در شوره‌زار خس {سعدی} *T.* There is no difference of opinion in the genial nature of the rain; (but) in a garden grow tulips, and in brackish ground weeds. *E. E.* Figs do not grow on thistles.

✡ ✡ ✡

بارك‌الله قبای کسیرا رنگین نمیکند *F. T.* Saying, "Well done" to some one does not give a gay colour to his coat.

Note. قبا is an obsolete long garment for men, open in front. *Cf.* بارك‌الله دان کسیرا کنده نمیکند

✡ ✡ ✡

با رمـال شاعر است با شاعر رمـال ، با هر دو هیچکدام

با هیچکدام هردو *T.* Before a geomancer he is a poet; before a poet he is a geomancer; before both of these he is neither; while before none of these he is both. {Said of an impostor}. *Cf.* پیش طبیب منجم *etc.*

✡ ✡ ✡

باری چو عسل نمیدهی نیش مزن (*See under* زنبور درشت *etc.*)

✡ ✡ ✡

بازی دادن To amuse deceitfully.

✡ ✡ ✡

بـازی درآوردن {*Colloquial*} To monkey. To grimace. To dodge. To back out.

✡ ✡ ✡

با سگ بجوال رفتن (*Same as* با خرس بجوال رفتن *substituting* سگ "*dog*" *for* خرس).

✡ ✡ ✡

با سوزن چاه کندن *T.* To dig a well with a needle (*i. e.* to try to do the impossible). *Cf. the E.* To plough the sea-shore.

✡ ✡ ✡

با شمشیر چوبی جنگ نمیتوان کـرد *T.* One can't fight with a wooden sword.

✡ ✡ ✡

باشمشیر و کرباس پیش کسی رفتن (*Same as* با تیغ و کفن *etc.*, *q. v. in the Addenda*).

✡ ✡ ✡

باغبان را وقت میوه گوشها کر میشود ✡ {*Add the following*}:
E. E. Harvest ears, thick of hearing.

✡ ✡ ✡

با کسی آشنـا نمی گـردم چون شدم آشنـا نمیگـردم
F. T. So far as possible;
I won't choose a friend;
Or else to friendship
I'll ne'er put an end.
Cf. the E. Once a friend, always a friend.

Note. The P. has a pun on the verb نمیگردم which means first "I do not become", and then "I will not turn away". The E. word "turn" also sometimes means "become".

✡ ✡ ✡

با کفش و کلاه *E. E.* By hook or by crook.
T. By shoe or by hat.

Note. The expression is often used by a dicer who is determined on hitting an exposed piece, and wishes to say that he will hit it by all means.

✡ ✡ ✡

بالا بالا هـا جـا نیست پائین پائین هـا هـم نمی نشیند (*Same as* پائین پائین ها *etc.*)

بالا و پائینِ کسیرا نگاه کردن To measure some one with one's eye. (*Lit.*) To look one up and down.

✡ ✡ ✡

بالای کسی درآمدن To speak for, or in defence of, some one; back or support some one.

✡ ✡ ✡

بامبول درآوردن {*Slang*} To humbug; behave like a humbug.

✡ ✡ ✡

بامی از بام ما کوتاه‌تر ندیده است *T.* He has found no roof that is lower than ours (*i. e.* He has not found a weaker person than me). {*See* دیوار *under* دیوارِ دیواری از دیوار ما کوتاه تر ندیده هیچکس کوتاه نباشد}

✡ ✡ ✡

با نمك خودتان بخورید *T.* Eat it with your own salt (*or* savour). {Said in jest to one who says what he is eating is insipid or saltless}.

Note. نمك (salt) means also figuratively "charm" *or* "attractiveness".

✡ ✡ ✡

با هر خمری خماری است *T.* Every wine has its hang-over.

E. E. (a) There is no rose without a thorn. (b) Sorrow treads upon the heels of mirth.

✡ ✡ ✡

با هر که راست آید از چپ و راست آید *F. T.* When fortune comes to meet one, it comes from all doors (*lit.* from right and left).

Cf. the E. It never rains but it pours.

✡ ✡ ✡

✡ با یك کیش آمدن و با یك فیش رفتن {*Add at the end*}: Also, he that is won with a nut, may be lost with an apple.

✡ ✡ ✡

بجا آوردن (1) To do or perform. (2) To comply with; grant. (3) To recognize and give due respect to. For example, the E. phrase "You have the advantage of me" would be rendered in P. as follows: شما بنده را شناختید اما بنده شما را بجا نیاوردم.

✡ ✡ ✡

بجیب زدن { *Colloquial* } To pocket or appropriate.

✡ ✡ ✡

بخـاك سیاه نشاندن To ruin ; drive to extremities. (*Lit.*) To cause to sit on the black earth.

Note. The above phrase , with its verb changed to نشستن , could be used intransitively. Thus , بخاك سیاه نشستن would mean " To be ruined ; go to the dogs. "

✡ ✡ ✡

بخرج دادن To pass off ; display; show. *Cf. the next entry.*

✡ ✡ ✡

بخرج رفتن To pass off as good. To be listened to , or honoured. For example , پند من بخرجش نرفت would mean " He was impervious to my advice " .

Note. The original meaning of this idiom is "to be spent " (= خرج شدن) .

✡ ✡ ✡

بخشیدم اگـر چـه مصلحت ندیدم { سعدی } *F. T.* I pardon you , though I do not deem it advisable. {Said in jest in reply to one who says , " Pardon me ". The reply also shows that the person who pardons does so reluctantly } .

✡ ✡ ✡

بخیه بهآبدوغ زدن *E. E.* To carry water in a sieve.

T. To stitch diluted yoghurt.

✡ ✡ ✡

بدر بی‌نقصان و زر بی‌بار و گل بی‌خار نیست{سعدی} *F. T.* The full moon has its wane , just as gold has an alloy , and roses have their thorns .

E. E. (a) No joy without alloy. (b) There is no rose without a thorn.

✡ ✡ ✡

بدرد خوردن To be useful or serviceable. (*Lit.*) To be suitable for a pain or ailment. *Example :* بدرد ما نمیخورد It doesn't serve our purpose.

✡ ✡ ✡

بدرك واصل شدن To go to hell { used in the sense of " to die disgracefully" } .

✡ ✡ ✡

بدریا در منافع بیشمار است اگر خواهی سلامت بر کنار است {سعدی}

F. T. The sea contains great riches ; (but) if you look for

safety, this is found on the shore.

✡ ✡ ✡

بدست من و تو است نیك اختری

اگر بد نجوئیم نیك اختریم [ناصر خسرو] *F. T.* We ourselves are to account for our good fortune; we can have it if we do not seek evil. *Cf.* چو تو خود کنی *etc. in the Addenda.*

E. E. (a) Accusing the times is but excusing ourselves. (b) Every man is the architect of his own fortune.

Note. نیك اختری originally means "having been born under a lucky star".

✡ ✡ ✡

بد گذراندن To have a rough time; be ill at ease.

✡ ✡ ✡

بدلم برات شد I had a feeling (*or* presentiment); it occurred to me. (*Lit.*) A draft was made on my heart.

✡ ✡ ✡

بدهن کسی نگاه کردن To believe what another thinks, and base oneself on his opinion or judgment. (*Lit.*) To look at some one's mouth.

✡ ✡ ✡

بدوزد شره دیدهٔ هوشمند درآرد طمع مرغ و ماهی بدبند [سعدی]

T. Cupidity sews up the eyes of the intelligent, and greed brings birds and fishes to the snare.

✡ ✡ ✡

بدیدار مردم شدن عیب نیست ولیکن نه چندانکه گویند بس [سعدی]

T. It it no fault to go to see people, but rot so often that they say "Enough."

✡ ✡ ✡

برای خالی نبودن عریضه Just to fill the gap; in order to ensure that something has been done in the meantime. (*Lit.*) In order to leave no blank space in the letter.

✡ ✡ ✡

برای فاطی تنبان نمیشود *T.* It won't make a skirt for *Fatemah* (*i. e.* It is of no material benefit). *See* این حرفها برای فاطی *etc.*

Note. فاطی is a familiar contraction of فاطمه

✡ ✡ ✡

برای من آب ندارد، برای تو هم نان ندارد (*Same as* آب برای من *etc.*)

✡ ✡ ✡

✡ برای یك دستمال یك قیصریه را آتش زدن {Amend the appended note on the basis of the one given on page 320}.

✡ ✡ ✡

بر باد دادن To dissipate; make away with. (*Lit.*) To give to the wind. *Cf. the next entry.*

✡ ✡ ✡

برباد فنا رفتن To be entirely ruined or dissipated. (*Lit.*) To go to the wind of destruction.

✡ ✡ ✡

برج زهر مار Sore as a boil; in a very bad temper. (*Lit.*) A tower of snake-poison.

✡ ✡ ✡

برحمت ایزدی پیوستن To go to kingdome come; *i. e.* to die. (*Lit.*) To join God's mercy.

✡ ✡ ✡

بر خوردن {*Used as follows*}:

حرفهای من به (احساسات) او برخورد My remarks hurt his feelings, or trod on his corns. *See the slang phrase* بسجاف قبای او برخورد *in the Addenda.*

Note. بچیزی برخوردن means "to come across something".

✡ ✡ ✡

برسر اولاد آدم هرچه آید بگذرد (*Same as* هرچه آید برسر *etc.*)

✡ ✡ ✡

بر سیه دل چه سود خواندن وعظ نرود میخ آهنی برسنگ {سعدی}

F. T. Preaching will not affect the hard-hearted; an iron nail will not penetrate stone.

Note. A variant form of this verse changes the first hemistich to read با سیه دل چه سود گفتن وعظ

✡ ✡ ✡

بر منکرش لعنت There is no doubt about that. Forsooth! (*Lit.*) Curse on him who denies it.

Note. The phrase is often cited ironically.

✡ ✡ ✡

برو این دام بر مرغ دگر نه که عنقا را بلند است آشیانه {حافظ}

F. T. Try this snare on another bird, for the phœnix's nest is too high to allow its being caught in a trap. {This often amounts to saying, "I'll not be deceived by you;

try your trick on some one else"].

✡ ✡ ✡

برهنه خوشحال *E. E.* A merry beggar. [From the E. idiom "as merry as a beggar"]. (*Lit.*) Naked and merry.

✡ ✡ ✡

بز حاضر و دزد حاضر (*Same as* دزد حاضر و بز حاضر)

✡ ✡ ✡

✡ بز را غم جان است و قصاب را غم پیه [*Add the following*]:
Cf. the E. One thing thinketh the bear, but another thinketh his leader.

✡ ✡ ✡

بز را بپای خود می‌آویزند *E. E.* Every herring must hang by its own gills.
T. A goat is hung by its own legs.

✡ ✡ ✡

✡ بزك نمیر بهار میاد کمبزه با خیار میاد [*Add the following*]:
E. E. Live, horse! and thou shalt have grass.

✡ ✡ ✡

بزلف یار برخورد *E. E.* (The remarks) have trodden on his corns.
T. They have hit against the sweetheart's tresses.

✡ ✡ ✡

بسازکسی رقصیدن *E. E.* To dance to some one's tune *or* pipe (*lit.* music); dance as some one pipes.

✡ ✡ ✡

بسجاف قبایش برخورد *E. E.* (The remarks) have trodden on his corns.
T. They have touched the hem of his robe.
Cf. بزلف یار برخورد

✡ ✡ ✡

✡ بسیار سفر باید تا پخته شود خامی [*Add the following*]:
E. E. (a) He that travels far knows much. (b) Travel makes a wise man better, but a fool worse.

✡ ✡ ✡

بسیم‌آخر زدن To act desperately. (*Lit.*) To play on (*or* touch) the last string.

✡ ✡ ✡

بشنو و باور مکن I doubt it very much. (*Lit.*) Hear but don't believe it. *Cf.* بر منکرش لعنت

✡ بشیرین زبانی و لطف و خوشی توانی که فیلی بموئی کشی
{ *Add the following* } :
E. E. More flies are taken with a drop of honey than a tun of vinegar.

✡ ✡ ✡

بعذر و توبه توان رستن از عذاب خدای

ولیك می‌نتوان از زبان مردم رست { سعدی } *F. T.* Confession and repentance can save us from divine punishment, but not from the tongues of men. *Cf.* در دروازه را *etc.*
E. E. A jar's mouth can be stopped, a man's cannot.

✡ ✡ ✡

✡ بعشق شیطان در چاه چهل ذرعی افعی گرفتن { *Add the following* } :
E. E. To do the devil's work for nothing.

✡ ✡ ✡

بفریاد کسی رسیدن To come to one's rescue. To redress one's grievance. (*Lit.*) To con e when one cries or shouts.

✡ ✡ ✡

بگذار در کوزه آبش را بخور *E. E.* It is only a scrap of paper.
{ The literal meaning of this phrase is rather obscure }.

✡ ✡ ✡

بعمل کار برآید به سخندانی نیست {سعدی} *F. T.* One can accomplish anything by action, not by mastery of words.

✡ ✡ ✡

بکار خوردن *or* بکار آمدن To be of use; be serviceable. - بکار ما نمیخورد It is of no use to us; it doesn't serve our purpose.

✡ ✡ ✡

بکك بند است که رقاص خدا است *F. T.* He will exploit even a flea, which dances free of charge (*lit.* which is God's dancer).
E. E. He is a skinflint.
Note. کك (*kak*) is colloquial for کیك (*keyk*), which means " flea ".

✡ ✡ ✡

بگردن آنها که میگویند *F. T.* Those who relate it are responsible for it (*i. e.* I am not to blame if such a rumour or

news proves to be untrue).

✡ ✡ ✡

بلبلا مژدهٔ بهار بیار خبر بد بیوم باز گذار { سعدی }
T. O nightingale, bring the glad tidings of the spring, and let the owl bring the bad news. { Counsel against spreading ill news or bringing sad tidings }.

✡ ✡ ✡

بلبل شاه طهماسب A chatty person (who considers himself the life and soul of a party because of his loquacity).
(*Lit.*) The nightingale of *Shah-Tahmasb* - a king of the *Safavi* Dynasty.

✡ ✡ ✡

بلعت کردن (*Slang*) To devour or eat greedily. (*Figuratively*) To appropriate or pocket (some one's money).
Note. بلعت (*balla'to*) is an Arabic verb meaning "I (have) swallowed."

✡ ✡ ✡

✡ بله دیگ بله چقندر { *Add the following* }:
E. E. As the bird is, such is the nest. *Cf. also* Like host, like guest.

✡ ✡ ✡

بمرغشان نمیشود کیش گفت *T.* One can't say, "Shoo!" to their birds (*i. e.* They are very proud and quarrelsome).

✡ ✡ ✡

بمفت نمی‌ارزد *or* مفت نمی‌ارزد I would not have it at a gift.
Note. مفت means gratuitous(ly).

✡ ✡ ✡

بند دلش پاره شد He was scared to death; also, he was badly shocked. (*Lit.*) His heart's string was torn.

✡ ✡ ✡

بندش بحلال و حرام باز نشده است He is extremely chaste; he is Joseph; she is a vesta. (*Lit.*) His drawers' string has not been loosened for either a lawful or unlawful purpose.

✡ ✡ ✡

بنده شناس خدا است *F. T.* It is God who knows well his servants (*i. e.* Man cannot judge the true nature of man; also, human is susceptible of committing any crime).

✡ ✡ ✡

بنی آدم اعضای یکدیگرند که در آفرینش ز یك گوهرند ✡
{ *Add the following* }:
E. E. **Human blood is all of a colour.**

✡ ✡ ✡

بوی پیاز از دهن خوبروی خوبتر آید که گل از دست زشت {سعدی}
T. **Better the smell of onions from the mouth of a beauty than a flower from the hand of an ugly person.**

✡ ✡ ✡

بهوش آمدن **To come round; come to one's senses; recover.**

✡ ✡ ✡

بی خیالش باش (*Slang*) **Don't bother about that. Also, I don't care a fig. Nevermind.** (*Lit.*) **Don't think about it.**

✡ ✡ ✡

بیزر نتوانی که کنی بر کس زور ور زر داری بزور محتاج نهٔ {سعدی}
T. **Without gold** (*or* **money**) **you cannot exert force on any one; but if you have money, you have no need of force.** (*More neatly*) **Without money force is nothing; with money force is unnecessary.**

✡ ✡ ✡

بیك چشم برهم زدن **In the twinkling of an eye; before one can say "Jack Robinson".**

✡ ✡ ✡

بیمار عشق را به طبیب احتیاج نیست *T.* **He who is love-sick needs no physician.**

✡ ✡ ✡

پ

پا باندازهٔ گلیم دراز باید کرد (*Same as* پایت را *etc.*)

✡ ✡ ✡

پا برجا { *Compound word* } Firm. Confirmed. Established. (*Lit.*) With its feet in place.

✡ ✡ ✡

پاتیل در رفته {*Compound word*} Broken down; decrepit; worn out. (*Lit.*) Whose cauldron is out of place.

Note. It is interesting to note that پاتیل is a slang term meaning " dead drunk ".

✡ ✡ ✡

پاچه ور مالیده { *Compound word* } 1) An old rogue. 2) A snatcher or pilferer; one who steals and runs away; a light-fingered person. (*Lit.*) One who rolls up his trousers (and takes to his heels).

✡ ✡ ✡

پا خوردن To be cheated. (*Lit.*) To be kicked. *Cf.* پا زدن

✡ ✡ ✡

پا دادن To happen. { For example همیشه برای آدم پا نمیدهد means " One does not always happen to be as lucky " }.

✡ ✡ ✡

پا در هوا { *Compound word* } Quite in the air. Unconfirmed. In suspense; at a loose end. (*Lit.*) With its feet in the air. *Cf.* پا در هوا حرف زدن

✡ ✡ ✡

پا زدن { *The opposite of* پا خوردن } To cheat { with به }. *Example :* بمن پا زد He cheated me.

✡ ✡ ✡

پاشنه سابیده { *Compound word*} Cunning or roguish; roguishly cunning. (*Lit.*) With worn out heels.

✡ ✡ ✡

پای از خط بیرون نهادن *T.* To put one's foot out of the line (*i. e.* to disobey or rebel).

✡ ✡ ✡

پایش روی پوست خربوزه (بند) است *T.* His foot is on a melon skin (*i. e.* He is unstable in his position; he may slip at any moment). *Cf.* آدم زرنگ پایش روی پوست *etc. in the text, and* پوست هندوانه زیر پای کسی گذاشتن *in the Addenda.*

✡ ✡ ✡

پای کته خمیر کردن To mix the dough at the very spot where the meal-tub is. {Showing how lazy people work}.

✡ ✡ ✡

پدر کسیرا در آوردن To serve one out; make an example of him; give it to him hot; punish him severely. (*Lit.*) To bring his father out (of the grave).

Note. A stronger and more abusive variant of this expression is پدر کسیرا سوزاندن *i. e.* to burn some one's (dead) father.

✡ ✡ ✡

پرافکندن *or* پر ریختن To confess one's weakness; yield; also, to lose influence. (*Lit.*) To shed off the feathers; moult.

✡ ✡ ✡

پرت و پلا {*Colloquial*} Scattered or thrown about.
{*As a substantive*} Irrelevant talk; nonsense.

✡ ✡ ✡

پُر خور و کم دو *T.* Who eats too much and runs a little {originally referring to a horse}.
E. E. Who quakes at work and sweats at meals.
Cf. also Small rain lays great dust.

✡ ✡ ✡

پرسه زدن {*Colloquial or slang*} To hang about. To prowl.

✡ ✡ ✡

پرنده پر نمیزد *T.* Not a bird flew there.
E. E. There was not a soul there.

✡ ✡ ✡

پر و پا قرص {*Colloquial compound word*} Firm; confirmed.
(*Lit.*) With firm legs.

✡ ✡ ✡

پس از تو جهانرا چه ماتم چه سور {فردوسی} *F. T.* When you are gone, what matters if the world is mourning or feasting?
E. E. (*Same as for* دنیا پس مرگ ما *etc.*)

✡ ✡ ✡

پشت پا زدن To trip (up) . { *Figuratively* } To recalcitrate. { With به } To recalcitrate against *or* at.

✡ ✡ ✡

پشت بندش آس است *T*. It is backed (*or* supported) by the ace. { Taken from the game of poker and the like , and intended to mean , figuratively , " He is nicely supported " }.

✡ ✡ ✡

پشت دست گزیدن (یا خائیدن) To feel sorry ; regret very much ; repent. (*Lit*.) To bite the back of one's hand.

✡ ✡ ✡

پشت دوری بکش (*Slang*) Do your damnedest (*or* worst) . (*Lit*.) Serve me on the back of the plate.

✡ ✡ ✡

پشتش باد خورده است He is too lazy to resume work after the interruption. (*Lit*.) His back has been cooled by the wind.

✡ ✡ ✡

پشت گوش انداختن To neglect or disregard ; pass by. (*Lit*.) To throw behind one's ear. *See* پشت گوش فراخ *below*.

✡ ✡ ✡

پشت گوش فراخ { *Compound word* } Nonchalant ; neglectful. (*Lit*.) Having much room on the back of one's ear. *Cf*. پشت گوش انداختن *above*.

✡ ✡ ✡

پشت هم انداختن To prevaricate ; quack ; play the quack (*or* charlatan) .

Note. The expression seems to mean originally " to pack (cards) " , inasmuch as the literal meaning of it is " to place one after the other " .

✡ ✡ ✡

پشم در کلاه نداشتن To be a figurehead ; be inefficient. (*Lit*.) To have no wool in one's hat.

Note. The usual phrase is کلاهش پشم ندارد *i. e.* he is inefficient.

✡ ✡ ✡

پشم ریختن To shed off the wool (*i. e.* cease to be influential ; grow weak; also, lose one's credit) . *Cf*. پر ریختن *in the Addenda*.

✡ ✡ ✡

پشمش بدان [*Slang*] Nevermind ; take it easy, also , let it go hang. (*Lit.*) Consider it as wool.

✡ ✡ ✡

پشیمانی سودی ندارد *F. T.* It is of no avail to regret (for what one has done). *Cf.* چرا عاقل کند کاری *etc. and* علاج واقعه *etc.*

✡ ✡ ✡

پل خر بگیری Place where people are put to the test. (*Lit.*) The bridge where asses are requisitioned.

✡ ✡ ✡

پلاس شدن [*Colloquial*] To wear out (*or* overstay) one's welcome .

✡ ✡ ✡

پنبه از گوش درآوردن (یا کشیدن) *T.* To take out the cotton in one's ear (*i. e.* to listen to some one's advice ; also, prepare to listen to people's grievances). *Cf.* پنبه در گوش گذاشتن

✡ ✡ ✡

پنجول زدن (*Colloquial*) To scratch or claw.

✡ ✡ ✡

پوست انداختن To have a hard time of it ; have a job to do it. (*Lit.*) To cast off its skin.

✡ ✡ ✡

پوست کسیرا کندن To fleece some one. To punish some one severely. (*Lit.*) To flay a person ; strip off his skin.

Note. A variant form of this idiom is پوست ازسر کسی کندن

✡ ✡ ✡

پوست هندوانه زیر پای کسی گذاشتن To set a trap in some one's way ; put him in a risky or slippery situation. (*Lit.*) To put a water-melon skin under some one's feet. *Cf.* پایش روی پوست خربوزه (بند) است *in the Addenda.*

✡ ✡ ✡

پول علف خرس نیست *E. E.* Money doesn't grow on trees.

T. Money is not bear's grass.

Note. In view of the obscure meaning of " bear's grass " , I believe خرس is a corruption of هرز , which would make the phrase mean " Money is no weed or useless grass " .

✡ ✡ ✡

پولداران بکباب و بی پولان بوی کباب *E. E.* (a) Those that have marbles may play, but those that have none must look on. (b) The rich feast, the poor fast; the dogs dine, the poor pine.

F. T. Those that have money may eat roast meat, and those that have none must confine themselves with the smell.

✡ ✡ ✡

پولش توی جیبش سنگینی میکند *E. E.* His money burns in his pocket.

T. His money weighs down in his pocket.

✡ ✡ ✡

پول — ن دادن خرج بواسیر میشود *E. E.* What's got over the devil's back is spent under his belly.

F. T. The catamite's wage is spent for the treatment of his piles.

✡ ✡ ✡

✡ پول گـرد و بازار دراز { *Add the following* }:

Cf. the E. expression "to angle with a silver hook".

✡ ✡ ✡

پهلـوان پنبه { *Compound word* } Cardboard cavalier; man of straw.

✡ ✡ ✡

پهلو تهی کردن To shun, or withdraw from, society. To sidestep. (*Lit.*) To empty one's flank.

✡ ✡ ✡

✡ پهن پا زدن { *Add the following* }:

Also, to do a mean job. Also, to have no (regular) employment.

✡ ✡ ✡

پیر کفتار *or* پیر ِ کفتار (Old) dotard. (*Lit.*) Old hyena.

✡ ✡ ✡

پیرهنشان در یك آفتاب خشك میشود. *T.* Their shirts are dried in the same sunshine. {The only relationship they have is that their shirts are dried . . . . — a jocular way of saying that they have no relationship at all}.

✡ ✡ ✡

✡ پیری بهزار علت آراسته است *or* پیری است و هـزار عیب { *Add the following* } :

Cf. the E. Old age is sickness enough of itself.

✡ ✡ ✡

پیسی بسر کسی درآوردن (*Slang*) To give it (to) some one hot. To rebuke some one severely ; bring disgrace on him.

Note. پیسی literally means "alphosis or leprosy".

✡ ✡ ✡

پیش آمدن To come up ; happen. To develop.

پیش افتـاده ای کـه پس نیفتی *T.* You are getting the start in order that you may not get behind. { For instance , you say this to one who , as soon as he feels that you are not pleased with him , pretends to be discontented himself }.

Note. There are other variants to the above phrase, such as دست پیش گرفتی *or* پیشی گرفتی که پس نمانی etc.

✡ ✡ ✡

پیش کسی لُنگ انداختن To throw up the sponge. (*Lit.*) To throw one's loin-cloth (*or* apron) before some one.

✡ ✡ ✡

پی گم کردن To lose the track ; get off the track.

Note. پی بگربه گم کردن is a phrase meaning "to cause the cat-and proverbially anyone-to lose the track ; put some one on the wrong track.

✡ ✡ ✡

ت

تابوتش را هم بدوش او نمی گذارند *T.* They won't even allow him to carry her coffin on his shoulders (*i. e.* The girls' parents will never allow such a man to approach her as a suitor).

✡ ✡ ✡

تا بوق سگ Till the small hours ; till cockcrow. (*Lit.*) Till the time when dogs begin to bark.

Note. بوق سگ must be a popular corruption of بوق حمام, which is an obsolete horn blown at dawn to call people to bath. Combined with سگ (dog), the word بوق should in this case be taken to mean "the barking of dogs".

✡ ✡ ✡

تا تخم چشمش قرمز شد *T.* Even his eyeball turned red. {Said of a person who is put to the blush, or gets very angry}.

✡ ✡ ✡

تا تو باشی که دگر آرغ بیجا نزنی *F. T.* That is your condign punishment for the untimely belching. {Warning to a person that he should not repeat an indecent act}.

Note. آرغ is a contraction of آروغ (eructation). Construed with زدن it means "to belch".

✡ ✡ ✡

تا تیغ از اصفهان میاید مردان جوان و تا سرخاب از فرنگ میاید زنان خوشگلند *T.* So long as razors are manufactured in *Isfahan*, men are young; and while rouge is imported from Europe, women are pretty.

✡ ✡ ✡

تا چراغ روشن است جانوران بیرون میایند *T.* While the lights are on, reptiles creep out of their holes (*i. e.* While there is junketing, and victuals are served, parasites hang about).

✡ ✡ ✡

تا چرخ فلك برسر دور است هرشب همینطور است *F. T.* As long as the firmaments continue to turn round, we will have the same fate every night (*i. e.* It is the same old story in the same old way *or* History repeats itself).

✡ ✡ ✡

تا چشم کار میکند As far as the eye can reach (*lit.* work).

✡ ✡ ✡

تا خدا خدائی میکند For ever and ever. (*Lit.*) As long as God continues to be God.

✡ ✡ ✡

تا خود فلك ازپرده چه آرد بیرون {ابن یمین} *F. T.* It remains to be seen what Time will bring forth from behind the curtain. *E. E.* The future is on the knees of the gods.

✡ ✡ ✡

تا دانه نیفکنی نروید [سعدی] *T.* Until you sow it, the seed will not grow. *Cf.* از تو حرکت *etc.*

تا دنیا دنیا است For ever and ever. (*Lit.*) As long as the world continues to exist. *Cf.* تا خدا خدائی میکند

✡ ✡ ✡

✡ تازه بتازه نو بنو { *Add the following* }:

Cf. the E. New things are fair.

تازه بدولت رسیده { *Compound word* } A parvenu or upstart. (*Lit.*) (One) who has recently come upon fortune.

✡ ✡ ✡

تا ساغرت پر است بنوشان و نوش کن [حافظ] *T.* While your cup is full, drink and let others drink.

تا سال دگر می که خورد زنده که ماند *F. T.* Who knows who will live, and who will drink, next year. { Said to one who proposes to defer things to another year }.

✡ ✡ ✡

تا شاهرگم می‌جنبد As long as my jugular vein has a motion. { So long as I live (, I shall not allow such a thing to be done) }.

تا مرغ پشت ندهد خروس پشتش نمیرود *T.* The cock will not tread the hen, until the latter yields to it. { It is usually the female sex who is to blame for an unchaste act }.

تا ملك اینست و چنین روزگار زین ده ویران دهمت صد هزار (*Same as* کر ملك اینست و *etc.*)

✡ ✡ ✡

تحصیل حاصل (Trying) to obtain what is already obtained: a vain effort. *Cf. the E.* To seek water in the sea.

✡ ✡ ✡

تخته کردن To wind up (one's speech); shut up. To stop (boasting). To put an end to (one's business).

Note. The original sense of this verb is to close a shop with planks (تخته) serving as a door.

✡ ✡ ✡

ترقی معکوس کردن To retrograde. To grow worse.

✡ ✡ ✡

ترگل ورگل { *Colloquial compound word* } Sprightly or jolly; also, spick and span.

ترمز گردن (*Slang*) To stop it. To cease. To shut up. (*Lit.*) To put on, or apply, the brake.

Note. ترمز is originally a Russian word.

✡ ✡ ✡

تر و چسبان [*Colloquial*] Quickly ; promptly ; without loss of time.

تر و خشك The good with the bad. (*Lit.*) Wet and dry. *Cf.* تر و خشك با هم میسوزند

تر وخشك كردن To take care of ; look after ; nurse. [Originally said of a nurse who looks after a child].

✡ ✡ ✡

تره خریدم قاتق نانم باشد قاتل جانم شد *F. T.* I bought leek intending to eat it with my bread , but it proved fatal to me. *Cf.* ترتیزك كاشتم *etc.*, *which is to be preferred to the pvb. given here.*

✡ ✡ ✡

تشر زدن [*With* به] To snap at ; shout at ; browbeat.

✡ ✡ ✡

تعارف شاه عبدالعظیمی *T.* An offer or compliment by a native of *Shah-Abdol-Azim* (*i. e.* an insincere offer or invitation).

Note. Shah-Abdol-Azim is a village south of Tehran, with a shrine , which contains the tomb of an Imam's descendant. It is said that the villagers , who are not very hospitable , are in the habit of swearing their guests by the holy shrine as to whether they intend to stay with them any longer , thus suggesting to them their unwillingness to entertain them.

✡ تعارف كم كن و بر مبلغ افزای [*Add the following*]:

E. E. Less of your courtesy and more of your purse.

✡ ✡ ✡

✡ تعریف خود كردن پنبه جاویدن است [*Add the following*]:

E. E. A man's praise in his own mouth doth stink.

✡ ✡ ✡

تغش بلنسد شد (*Slang*) It was noised abroad ; every one heard it .

تغ و لغ *or* تق و لق { *Slang* } 1) Irregular or disorderly. 2) Not yet confirmed. *Example :* مدرسه تغ و لغ است

✡ ✡ ✡

تُف بر . . . Shame on . . . ! Damn . . . ! Fie upon . . . ! (*Lit.*) Spittle on. . !

✡ ✡ ✡

تك و توك Sporadic. Here and there.

✡ ✡ ✡

تكهٔ بزرگش گوشش بود The largest piece in his body was his ear (*i. e.* He was crashed to small pieces).

✡ ✡ ✡

تلكه كردن { *Colloquial* } to touch (a person) for.

✡ ✡ ✡

تلنگر زدن { *Colloquial* } To fillip.

✡ ✡ ✡

تلو تلو خوردن { *Colloquial* } To stagger. To totter.

✡ ✡ ✡

تن آدمی شریف است بجـان آدمیت

نه همین لباس زیبا است نشان آدمیت { سعدی } *T.* A man's body is ennobled by his soul ; it is not merely fine clothes that distinguish the man.

E. E. (*Same as for* نه همین لباس *etc.*)

تن بكار دادن To apply oneself to work ; put one's shoulder to the wheel.

تن در دادن To yield or submit.

✡ ✡ ✡

تنش به تن فلان خورده است He has taken after such a one in character or behaviour. (*Lit.*) His body has touched that of such a person.

Note. A variant form substitutes تنه for تن

✡ ✡ ✡

تنگ (یا تنگه) فلان را نمیتوان خرد كـرد One cannot bear the exorbitant expenses of such a person.

Note. The correct meaning of this phrase in rather obscure, but since تنگ means an "ass-load", the expression may have originated in a mill, the idea being that the mill cannot cope with the excessive quantity of grains loaded by such a person.

تنگ و تا { *Compound colloquial word* } Spirits. *Example:* خودرا از تنگ و تا نینداخت He saved his face; he joined in the laugh.

✡ ✡ ✡

تو آن ور جو من این ور جو *T.* I am on this side, and you are on the other side, of the stream (*i. e.* Although we have not come to an understanding, we can be at peace with each other).

✡ ✡ ✡

تو بحر چیزی ـافتن To ponder over something.

Note. بحر literally means "sea", and hence the original sense conveyed by this expression is "to dive into something".

✡ ✡ ✡

توبهٔ نصوح Sincere or true repentance.

Note. نصوح, as used in the Koran, means "unalloyed and sincere", but folklore has brought into existence a man by that name, proverbial for his true repentance.

✡ ✡ ✡

توپی آمدن { *Slang* } To bluff; also, to let off hot air.

✡ ✡ ✡

توخط چیزی بودن {*Colloquial*} To think of, or be interested in, something. *Example:* او توی این خط ها نیست He does not think of these things.

✡ ✡ ✡

تو را بگور من نمیگذارند *T.* They will not bury you in my grave (*i. e.* You are not to blame for my acts).

✡ ✡ ✡

تو زدن To back out. To take one's hands off. To go back on a bargain.

✡ ✡ ✡

تو نخ چیزی رفتن To ponder over something; also, to look at something with subtlety. { Originally same as تو بحر چیزی رفتن with نخ "string" for بحر }.

✡ ✡ ✡

تو نیز اگر بخفتی به که در پوستین خلق افتی {سعدی} *F. T.* You had better sleep and not backbite people.

Notes. 1) The phrase در پوستین کسی افتادن literally means "to fall in some one's fur cloak". In the translation of *Golestan* by Platts it is observed that this originally signifies "to uncloak or expose the faults" of some one. 2) The word نیز "also" has been left out in the translation, as it can only be connected with the relevant story in the *Golestan*.

✡ ✡ ✡

تو نیکی میکن و در دجله انداز که ایزد در بیابانت دهد باز [سعدی]

T. Do good and throw (your bread) in the Tigris, and God will repay you in the desert. {Cf. the Hebrew pvb. by King Solomon, which reads as follows: "Cast thy bread upon the waters, for thou shalt find it after many days"}.

✡ ✡ ✡

توی تنبانش رید His breeches made buttons; he was scared to death.

تو(ی) جلد کسی افتادن To persuade some one to do a thing by temptirg him constantly. (*Lit.*) To fall into some one's skin.

توی حول ولا افتادن { *Colloquial* } To be in a flutter; to be agitated or disturbed.

Note. The words حول and لا are taken from the A. phrase لاحول ولا قوّة الاّ باللّه which means "There is neither might nor strength but in God", and which is uttered in cases of amazement, confusion, anger, etc. It seems, therefore, that the real meaning of the expression is "to be stuck between the words حول and لا (from confusion or agitation)".

تو(ی) خمیازه گذاشتن To leave in the lurch; also, to disappoint. (*Lit.*) To leave in a gaping or yawning condition.

توی دل کسی جا کردن {*Colloquial*} To win some one's heart. (*Lit.*) To find a place in some one's heart.

تو(ی) ذوق زدن To be repulsive.

Notes. (1) ذوق literally means taste or elegance. (2) This expression should not be confused with توی ذوق کسی زدن which means "to snub some one, or discourage him by preventing him from showing his talent".

تو(ی) قـالب است It is in the mould; it is being shaped. {Said ironically to one who has an excessive or unreasonable demand. It amounts to saying, "In vain you are expecting"}

✡ ✡ ✡

ته چیزیرا بالا آوردن To eat up; also, to drink off. (*Lit.*) To bring the bottom of it to the top.

ته کشیدن To draw to an end; run short. (*Lit.*) To go to the bottom.

ته و توی چیزیرا درآوردن To (try to) find the ins and outs of a matter. (*Lit.*) To bring in sight the bottom and the inside of something.

✡ ✡ ✡

تیر کردن {*Colloquial*} To egg (*or* edge) on; set on.

✡ ✡ ✡

تیغ بر۲ Power, authority, or influence. (*Lit.*) Sharp sword.

✡ ✡ ✡

تیغ زدن {*Slang*} To touch for; get (money) out of. (*Lit.*) 1) To strike with a sword. 2) To incise; notch; gash.

✡ ✡ ✡

ث

ثواب مکن کباب میشی *F. T.* Don't try to do good, or you will burn your fingers.

Notes. (1) ثواب originally means "(spiritual) reward", but has come to mean "a good deed (deserving a spiritual reward)". (2) میشی is a colloquial contraction of میشوی and better suits the rythm of the phrase. (3) Although it is practically true that in doing good to others we may injure ourselves, the phrase is not morally a good maxim to follow, and it is, mostly, the riming words ثواب and کباب which make the phrase worthy of mention.

✡ ✡ ✡

ج

جابجا {*With the stress on the first syllable*}. 1) On the spot; instantly. 2) As the case may be.

جا خالی کـردن To give way. To sidestep. (*Lit.*) To make one's place empty.

جا خوردن To be shocked with wonder or disappointment.

جا دارد که It is befitting (*or* proper) to.

✡ ✡ ✡

جار وجنجال Uproar; row. *Cf. the E.* jangle. {Construed with راه انداختن} To kick up a row; uproar.

✡ ✡ ✡

جا زدن To adulterate; fake.

جا کـردن {Also جا برای خود باز کردن} To get a firm footing. To insinuate oneself into some one's favour.

جا گرم کردن To get a firm footing.

✡ ✡ ✡

جـان بجانش کنی . . . No matter what you do, or how you improve it . . . (*Lit.*) Even if you give it an additional life, . . .

جـان بسر شدن To be long in the agony of death. {*Figuratively*} To be in great trouble or confusion.

جان پدر تو سفرهٔ بی‌نان ندیده‌ای *T.* My dear son, you haven't seen yet a table with no bread on it (*i. e.* You have not met with any hardship, and hence you cannot appreciate what money is).

جانت سلامت باشد *T.* May your life be preserved! {Said by way of comfort - and often ironically - to one who has lost something, or whose property has been stolen}.

جانِ جانی Very dear or close: said of a friend.

جـان در یك قالب {Contraction of دو جان در یك قالب} Very dear

or close ; very intimate ; " united as two kernels in one shell " . (*Lit.*) Two souls in one body.

جان سالم بدر بردن To save one's hide (*or* skin) ; go scot-free.

جانش برای . . . در میرود *F. T.* He is ready to give his life for . . . (*i. e.* He is in fervent love with . . . ; also , he loves . . . very much) .

جانش را روی آن گذاشت It cost him his life. (*Lit.*) He laid his life on it.

جان کندن To be in the agony of death. { *Figuratively* } To drudge ; plug away .

جان کندن خر ، خوردن یابو *F. T.* The ass drudges , and the pack - horse eats.

E. E. To beat the bush while others catch the birds (*which should be made to read* One beats , etc.) .

جان گرفتن To gather strength. (*Lit.*) To take life.

جانِ مفت بدربردن To have a narrow escape. (*Lit.*) To gain one's life free of cost.

جان میدهد جامه نمیدهد *F. T.* He would rather give his life than his clothes. *Cf.* پول است نه جان است *etc.*

✡ ✡ ✡

جـای شکرش بـاقی است *F. T.* What a blessing it is ; you may thank your stars; thank Heaven. { Used ironically when a situation has not gone from bad to worse } .

(*Lit.*) There is (still) ground for thanking (God).

جای شما سبز بود (*Same as* جای شما خالی بود *with* سبز "green" for خالی " empty ") .

✡ ✡ ✡

جبین درهم کشیدن To knit one's brows ; frown.

جبین گشادن To smooth the brow ; cheer up.

✡ ✡ ✡

جر خوردن { *Colloquial* } To tear , or be rent (, with a noise) .

جر دادن { *Colloquial* } To rend (with a noise) .

جر زدن { *Colloquial* } To back out { in a game } .

✡ ✡ ✡

جرَم میگیرد { *Slang* } It gets on my nerves ; it gets my goat.

✡ ✡ ✡

جز بخردمند مفرما عمل گرچه عمل کار خردمند نیست { سعدی }
T. Put none but the wise in office, though office is not the business of the wise (*Platts*).

✿ ✿ ✿

جزو قاذورات بودن To be a cipher among numbers; be taken to no account. { قاذورات is the pl. of قاذوره "ordure" or "dirt" }.

✿ ✿ ✿

جسته جسته {*Compound word*} By catches. Little by little. At odd moments.
جسته و گریخته Desultory. {*As an adverb*} By fits; by fits and starts; desultorily. (*Lit.*) Jumped and escaped.

✿ ✿ ✿

جف القلم (A.) The pen (that wrote the words of Fate) has dried up; *i. e.* fate is unchangeable.

✿ ✿ ✿

جفتك انداختن To kick or recalcitrate against (*or* at) rules, etc. To kick up one's heels. (*Lit.*) To fling. To caper.

✿ ✿ ✿

جلد دوم The very image; the picture. (*Lit.*) The second volume. *Example*: جلد دوم خواهرش است He is the very image of his sister; they are as like as two peas in a pod.

✿ ✿ ✿

جل و پلاس Chattels or outfit. (*Lit.*) Rag and sack-cloth.

✿ ✿ ✿

جلو فلانی ول شده است Such a one is unrestrained (*or* lewd). (*Lit.*) His bridle is loosened.
جلو می‌افتد که عقب نیفتد *T.* He gets the start, so that he may not get behind. *Cf.* پیش افتاده‌ای که *etc.*

✿ ✿ ✿

جناغ دلخواه نبسته (یا نکشیده) ایم *F. T.* I have not made a bet with him entitling him to ask for anything he wants if he wins (*i. e.* I am not bound to do as he likes).

Note. A bet in which the winner is entitled to ask anything he wants is made by breaking a wishing-bone (جناغ) with another.

✿ ✿ ✿

جنس لطیف The fair (*or* gentle) sex. (*Lit.*) The delicate sex.

✿ ✿ ✿

جنقولك بازی {*Slang*} Monkey-business; dodging. {Construed with در آوردن}

✡ ✡ ✡

جنگ ازسرشخم، آشتی ازسر خرمن *T.* To quarrel at the ploughing season, and make friends at harvest. *Cf.* وقت کار کردن *etc.* *E.E.* To quake at work and sweat at meals.

جنگ زرگری A sham quarrel (between two to deceive a third party). (*Lit.*) The goldsmiths' quarrel.

جنگ زرگری میانجی نمی‌خواهد *T.* A sham quarrel needs no mediator.

✡ ✡ ✡

جنگل مولی (یا مولا) (1) Incongruous community; crowd consisting of all sorts of people. (2) A thickset growth of hairs; also, a wild tangled mass; a jungle. (*Lit.*) A jungle where ascetics or fakirs (originally all sorts of animals) live.

✡ ✡ ✡

جنگ وگریز Running fight.

✡ ✡ ✡

جنم آنرا ندارد (*Slang*) He is not of that stamp (*or* type).

✡ ✡ ✡

جواب جاهلان باشد خموشی (*Same as* جواب ابلهان *etc.*)

جواب دندان‌شکن A convincing or smashing answer; a smasher. (*Lit.*) A reply that breaks the teeth.

جواب سر بالا An evasive or vague answer.

✡ جواب های هوی است {*Add the following*}:
E. E. To answer one in his own language (*which, in this case, should read* "Every one should be answered in his own language").

✡ ✡ ✡

جوال رفتن To cope. To grapple (*or* fight). (*Lit.*) To go in the (same) sack. *See* با خرس در جوال رفتن *in the text.*

✡ ✡ ✡

جوانی کجائی که یادت بخیر *F. T.* How sweet are thy reminiscences, O youth! (*Lit.*) Where art thou, O youth? May thou be always remembered! {Often suggesting the inability to do in old age what one has been able to do in youth}.

✡ ✡ ✡

جو بده منزل‌عوض کن *F. T.* Give your horse a feed of barley, and move to another station (*i. e.* Move on quickly to another place).

✡ ✡ ✡

✡ جوجهٔ پائیزه میخواهد سر جوجهٔ بهاره کلاه بگذارد {*Add the following*}:

E. E. Shall the goslings teach the goose to swim?

✡ ✡ ✡

جوش خوردن To weld (*intransitive verb*). To heal up. {*Figuratively*} To be settled or conciliated.

✡ ✡ ✡

جوش دادن To weld. To cause to heal up. {*Figuratively*} To conciliate; cause to make it up (again). *Cf.* جوش خوردن

✡ ✡ ✡

جوش زدن To boil or effervesce. {*Figuratively*} To roar with anger or worry; fret.

✡ ✡ ✡

جوش نزن شیرت خشك میشود (*Slang*) *T.* Don't worry, lest your milk should dry up. {Originally said to nursing mothers, but jocularly to any one who brawls, or kicks up a row, without good reason}.

✡ ✡ ✡

جویده حرف زدن To mutter or mumble. (*Lit.*) To speak as if one is chewing his words.

✡ ✡ ✡

✡ جوینده یابنده است {*Add the following*}:

E. E. (a) He that seeketh findeth. (b) Seek till you find, and you'll not lose your labour.

✡ ✡ ✡

جهنم شو! Hell with you! Get off!

✡ ✡ ✡

جیك زدن {*Slang*} To peep; dare to speak. {*Often used negatively. Example*: حالا دیگر جیك نمی زند He sings small now; he dares not speak any more}.

✡ ✡ ✡

جیك و بُبك The ins and outs of a matter; the details or secrets of it. (*Lit.*) The two larger surfaces of the astragalus.

✡ ✡ ✡

جیك جیك مستان كردی ، فكر زمستان نكردی ؟ (*Same as* وقتی كه جیك جیك *etc.*)

✡ ✡ ✡

جیم شدن {*Slang*} To make oneself scarce; slip off (*or* away).

✡ ✡ ✡

چ

چاپ كردن *or* چاپ زدن To print. To fabricate or invent.

Note. On the basis of this idiom چاپچی, which originally means "a printer", has come to mean "an impostor or charlatan".

✡ ✡ ✡

چاخان كردن (*Slang*) To flatter. To play the quack. To draw the long bow; exaggerate.

Note. چاخان is also used as an adjective or noun. Thus چاخان است means 1) It is mere boasting. 2) He is a mere braggart (*or* quack).

✡ ✡ ✡

چار میخ كردن To confirm. To corroborate. To silence or refute (in a controversy). (*Lit.*) To fix or fasten with nails on four sides.

Note. چار میخ كردن may also be used as a synonym of بچار میخ كشیدن which means "to crucify".

✡ ✡ ✡

چارهٔ بیچارگان مرگ است و بس *T.* The only remedy for helpless (*lit.* remediless) people is death.

✡ ✡ ✡

چاق و چله {*Colloquial*} Plump; chubby.

✡ ✡ ✡

چاقو دسته كردن To squat (oneself) down. (*Lit.*) To shut a knife.

✡ ✡ ✡

چاله (و چوله) چیزی را پر كردن To make up for the deficiencies of something; compensate a loss. (*Lit.*) To fill up a gap or cavity.

✡ ✡ ✡

چانهٔ آخر را انداختن To breathe one's last. (*Lit.*) To throw up one's chin for the last time.

چانه زدن To haggle or bargain.

✡ ✡ ✡

* چاه کن آسودگی زچاه ندارد [*Add the following*] :
E. E. Where shall the ox go but he shall labour ?

چاه ویل The bottomless pit [a pit in hell which holds an infinite number of sinners] . (*Lit.*) The pit of " calamity " or " woe " .

Note. Dehkhoda explains that this expression refers metaphorically to a spendthrift or a very greedy and unsatiable person.

✡ ✡ ✡

چپ افتادن (با کسی) To turn (on some one) ; also , to be at loggerheads (with some one) .

چپ چپ نگاه کردن To look daggers. (*Lit.*) To look askance.

✡ ✡ ✡

حراغ روشن [*Without an " ezafeh "*] At dusk. (*Lit.*) At the time when lamps should be lit.

✡ ✡ ✡

چرب و چیل [*Colloquial*]. Fat ; rich in fat.

چرب و نرم Oily ; soft ; wheedling ; glib.

چربیدن [*With* بر] To outweigh. To predominate over .

✡ ✡ ✡

چرت زدن To drowse; nod; doze off. To have (*or* take) a nap.

چرت کسیرا پاره کردن To give one a start or surprise. To catch one napping. (*Lit.*) To interrupt one's nap or slumbers.

✡ ✡ ✡

چرت و پرت [*Slang*] Rigmarole ; irrelevant talk ; nonsense.

✡ ✡ ✡

چرند و پرند [*Slang*] Nonsense ; bawlderdash ; bosh.

✡ ✡ ✡

چسان مفسان کردن (*Slang*) To tog oneself up (*or* out) .

✡ ✡ ✡

چشم بازار را درآوردن To play the fool in going to the market (*i. e.* bring home bad wares) . *Cf.* اکبر لبر نرود بازار *etc.* (*Lit.*) To pluck out the market's eye (*ironical*) .

چشم بد دور May the evil eye be averted! Also, touch wood.

چشم بدهـان کسی دوختن To hang on some one's lips. (*Lit.*) To fix one's eyes on a person's mouth.

چشم براه {*Compound word*} Waiting impatiently; kept waiting. (*Lit.*) With one's eyes toward the road.

Note. A vulgar synonym of چشم براه is چشم انتظار

چشم بر چیزی دوختن To fix (*lit.* sew) the eye upon something.

چشم بسته غیب می گوئید *T.* You are divining with closed eyes. {Said ironically to one who says something that is too obvious}. *Cf.* از کرامات شیخ ما *etc.*

E. E. Tell me news.

Note. The phrase may be extended to apply to all persons.

چشم پوشیدن {*With* از} To connive at or overlook. To renounce.

چشم‌چشم را نمی بیند Eyes do not see eyes (*i. e.* It is very dark).

چشم چیدن To counteract (the effect of) an evil eye.

چشمِ خوش باز نکردن *E. E.* To lead a dog's life. (*Lit.*) Not to open eyes of joy.

چشم داشتن To expect or hope. (*Lit.*) To have an eye.

چشم زدن To influence by an evil eye.

چشم شما روشن I congratulate you (for the arrival of such a one). (*Lit.*) May your eyes be lighted.

چشمش بدست شما است He depends (*or* relies) on you; he is looking forward to you. (*Lit.*) His eyes are directed toward your hands.

چشم شیطان کور! *E. E.* Touch wood.

T. May the Evil One (*i. e.* the Devil) be blind.

چشم طمع بچیزی داشتن To have views (*lit.* a covetous eye) upon something.

چشم غُرّه رفتن To glare (at some one); look menacingly.

چشمِ کسیرا بستن To deceive some one, as by jugglery. (*Lit.*) To blindfold some one.

چشمم آب نمیخورد I have no hope (*or* faith) in that:

I doubt it very much. (*Lit.*) My eyes do not drink (of that).

چشمم برنمیدارد I grudge him (such a thing); I begrudge his doing (such a thing); also, I do not find it in my heart (to . . .). (*Lit.*) My eyes do not take (*or* accept) that.

چشم و دلش پاك است He is pure-hearted and chaste; he looks with purity.

چشم و دلش سیر است He is free from greed; he is not insatiable. (*Lit.*) His eyes and heart are satisfied (*or* full).

چشم ودلش میدود He is greedy. (*Lit.*) His eyes and heart run.

چشم وگوش بسته {*Compound word*} Unsophisticated; who has not yet understood sexual matters. (*Lit.*) With one's eyes and ears closed.

Note. This compound adjective may be resolved into the original phrase of which it is made; *i. e.* we may say چشم و گوشش بسته است the opposite of which would be چشم و گوشش باز است "He understands sexual matters".

چشم و هم چشمی کردن {*Colloquial for* هم چشمی کردن} To keep up (with another person); emulate or vie.

✡ ✡ ✡

چکشی جوابدادن To answer in a harsh or stiff manner (*lit.* like a hammer).

Note. چکشی which has been used here as an adverb, is originally an adjective. Thus جواب چکشی means a harsh answer.

✡ ✡ ✡

چك و چانه‌اش بوی الرحمن گرفته است *E. E.* He has one foot in the grave.

Notes. الرحمن (*arrahman*) is the title of a certain chapter (*or* Surah) of the Koran, which is recited for the soul of a dead person. چك و چانه means "chops or jaws". بوی چیزیرا گرفتن means to get the smell of something, and figuratively, to savour or smack of something. The combination of these gives the idea that the person in question is nearing the time when his jaws must be closed, which is done when a man dies, and the above Surah is to be recited for his soul. *Cf.* بوی حلواش بلند است *or* بوی حلواش میاید

چل چلی خود را کردن (*Slang*) To sow one's wild oats.

✡ ✡ ✡

چم کسیرا بدست آوردن *E. E.* (1) To find (*or* know) the length of one's foot. (2) To get round a person.

Note. چم is the imperative root of چمیدن "to strut", and چم و خم has come to mean "coquettish elegance". Hence چم کسیرا بدست آوردن perhaps means originally "to find out the coquettish moods of some one."

چم و خم 1) { See in Note under the preceding entry }. 2) Knack ; trick.

✡ ✡ ✡

چنته اش خالی شده است He is at the end of his tether. (*Lit.*) His satchel or bag has been emptied.

✡ ✡ ✡

چندك زدن To squat or crouch.

✡ ✡ ✡

چنگ زدن To clutch ; catch at ; gripe ; grapple { with به }.

چنگی بدل نمیزند It does not appeal to one. (*Lit.*) It has no grip on one's heart.

✡ ✡ ✡

چو انداختن { *Slang* } To spread a rumour.

✡ ✡ ✡

چوب چیزیرا خوردن To suffer the evil consequences of something. (*Lit.*) To be cudgelled for something.

چوب دیگری را خوردن To receive the punishment belonging to another ; be a scapecoat. *Cf. the preceding entry.*

چوبکاری کردن To put to the blush by one's kind action. (*Lit.*) To give a good beating to.

چوبِ نقاره Barebones ; mere skin and bones ; person reduced to a skeletone. (*Lit.*) Drumstick.

✡ ✡ ✡

چو تو خود کنی اختر خویش را بد

مدار از فلك چشم نیك اختری را { ناصر خسرو } *T.* If you cause your own star to be ill, do not expect the Times to make it lucky (*i. e.* to render you lucky or fortunate). *E. E.* Accusing the times is but excusing ourselves.

✡ چو گربه نوازی کبوتر بـرد چو فربه شود گرگ یوسف درد
{ *Add the following E. E.* }:
A baited cat may grow as fierce as a lion.

✡ چونکه بـا کودك سروکارت فتاد پس زبـان کودکی باید گشاد
{ *Add the following* }:
Cf. the E. If you play with boys, you must take boys' play.

✡ ✡ ✡

چهـار ستون بدن The whole body. (*Lit.*) The four pillars of the body.

چهـار طـاق Wide open. { Related to چـار طـاقی which means "a pent-house or lean-to" }.

چهار شاهش بچهارآس خورد *T.* His four kings met with four aces (*i. e.* He met an opponent stronger than himself).

✡ ✡ ✡

چه بهتر So much the better.

چه جور هم { *Colloquial* } With a vengeance. *Example:* بارید و چه جور هم بارید The rain came down with a vengeance.

چـه خبر است ؟ What is going on? What is up? (*Lit.*) What is the news?

✡ ✡ ✡

چیزی بـارش نیست { *Colloquial* } He is no scholar; there is not much in him. (*Lit.*) He is not loaded with anything.

چیزی نمی ماسا {*Colloquial*} Nothing doing. { Said to disappoint one who has asked for a favour }. (*Lit.*) Nothing will be congealed. *Cf. the French* "Cela ne prend pas".

✡ ✡ ✡

ح

حاجی ارزانی A shopkeeper who charges a low price for his goods; a fair seller. {Used as a quasi proper name, حاجی meaning one who has made his pilgrimage to Mecca }.

حاجی فیروز A (nigger) minstrel. { Used as a quasi proper name }, فیروز being a proper name given to many negroes}.

✡ ✡ ✡

حاجی لقلق (*Proper name sometimes given to a stork*). A lanky person.

✡ ✡ ✡

حاضر یراق {*Compound word*} Equipped and prepared ; ready for service. (*Lit.*) Harnessed or trimmed.

✡ ✡ ✡

حال آمدن To put on weight or flesh. To come round ; come to one's senses. *Cf.* حالش جا آمد

حالش جا آمد He came to his senses ; he came round.

حالش را ندارم I am not in the mood to do it.

حال کردن (*Slang*) To go pleasuring. To have a fine time.

حال کسیرا جا آوردن To bring some one round ; bring him to his senses. (*Figuratively*) To give it to some one hot ; serve him out. *Cf.* حالش جا آمد

حال ندارم I don't feel well ; I am ill.

✡ ✡ ✡

حالی شدن To get it into one's head ; understand. {Often حالیم نشد I did not get it into my head. *Cf.* حالی کردن

حالی کردن To bring home (to) ; explain or demonstrate. To cause to understand.

✡ ✡ ✡

حرارتش خوابید He lost his enthusiasm. (*Lit.*) His heat subsided.

✡ ✡ ✡

حرامش باشد May he not enjoy it ! (*Lit.*) May it be unlawful for him.

حرام کردن To waste or dissipate ; also , to make a mess of. (*Lit.*) To declare unlawful. — چیزیرا بخود حرام کردن To deny oneself something.

✡ ✡ ✡

حرص زدن To be greedy. To guzzle ; eat greedily.

حرص خوردن (*Slang*) To be worried ; fret and fume.

✡ ✡ ✡

حرف از کسی درآوردن To draw one out.

حرف بد Bad or abusive language.

حرف پیشکی مایهٔ شیشکی است *F. T.* A word that is spoken prematurely leads to derision.

Note. شیشکی is "raspberry", and شیشکی بستن *or* شیشکی در کردن means "to give the raspberry".

حرف خود را بکرسی نشاندن To have the last word. (*Lit.*) To cause one's words to sit on the chair.

☆ حرف راست را از دیوانه باید شنید {*Add the following*}:
E. E. Fools and madmen speak the truth.

حرفشان شد They had words; *i. e.* a dispute.

حرفش دوتا شد He contradicted himself.

حرفی ندارم I have no objection. (*Lit.*) I have nothing to say.

✡ ☆ ✡

حساب از کسی بردن To hold some one in reverence; stand in awe of him; have a high regard for him.

حساب از کسی خواستن To call some one to account.

حساب بالا آوردن To run up an account.

حسابش پاك است He is (*or* will be) ruined; it is (*or* will be) all over with him. (*Lit.*) His account is clear.

حساب کار خود را کرد He took an example and caused no more trouble. (*Lit.*) He calculated his position.

✡ ☆ ✡

حسرت مال دیگرانرا خوردن To begrudge others' wealth.

✡ ☆ ✡

☆ حسود هرگز نیاسود {*Add the following*}:
E. E. The envious man shall never want woe.

✡ ☆ ✡

حضرت عباسی Fair and square. (*Lit.*) (Done) after the example of *Hazrate-Abbas*, son of Ali, and one of the martyrs in the incident of Karbela.

✡ ☆ ✡

حقا که Forsooth! {Ironical for "in truth"}.

حق با شما است You are right; you have reason.

حق بگردن من دارد I am indebted to him. (*Lit.*) He has a right on my neck.

حق دوستی را بجا آوردن To do what friendship requires.

حق کسیرا کف دستش گذاشتن {*Colloquial*} To serve one out. (*Lit.*) To put what is due one in his hand.

حق و حساب {*Colloquial*} Bribe.

Note. حق means "a right" or "what is due to some one", and حساب means "an account".

✡ ✡ ✡

حقه زدن {*Colloquial*} & حقه سوار کردن {*Slang*} To play a trick.

✡ ✡ ✡

حکیم فرموده {*Compound word*} Indispensable or essential. (*Lit.*) Prescribed by a physician.

✡ ✡ ✡

حلاجی کردن To analyze carefully. (*Lit.*) To beat cotton; live as a cotton-blower.

✡ ✡ ✡

حلال زاده نمی بیند The legitimate person doesn't see it. {A joculatory way of saying that such and such a thing doesn't exist at all}.

✡ ✡ ✡

حلقه بگوش {*Compound word*} Bondman or slave {often used as an adjective}. (*Lit.*) (One) who wears the ear-ring of slavery.

حلقه در گوش کسی کردن To reduce some one to slavery. (*Lit.*) To cause him to wear an earring. *Cf.* حلقه بگوش

✡ ✡ ✡

حمام زنانه Bear-garden. (*Lit.*) Public baths for women.

Note. Women were notorious for being very noisy in public baths, which are becoming obsolete.

✡ ✡ ✡

حواس خود را جمع کردن To focus one's attention; collect one's wits.

حواسش پرت است He is out of his senses. He is absent-minded.

Note. پرت which originally means "thrown down", means figuratively "digressed; deviated".

حواسم بجا آمد I resumed my spirits; I recovered. *Cf.* بهوش آمدن

✡ ✡ ✡

حواله‌اش باخدا *F. T.* I refer his judgment (*or* case) to God.

✡ ✡ ✡

حوصله اش را ندارم (1) I have no patience with him. (2) I am not in the mood to do it. *Cf. the next entry.*

حوصله‌ام سر رفت I am (*or* was) fed up. I (have) lost patience.

Note. حوصله means originally a bird's crop or maw, and figuratively (1) patience; (2) mood; (3) compass; reach of the mind.

✡ ✡ ✡

☆ حیاش را با نان و ماست خورده است { *Add the following* }: *E. E.* He has swallowed shame and drunk after it.

✡ ✡ ✡

حی ّ و حاضر Ready (on the spot); available. { Often used by dealers to mean "The commodities are sold with all faults" }.

✡ ✡ ✡

حیص بیص Dilemma. Confusion; perplexity.

✡ ✡ ✡

حیف است 1) It is a pity. 2) It is too good (for such and such a purpose).

حیف که 1) It is a pity that. 2) Only. — حیف که اورا تنها نمی بینم If I only could find him alone.

حیف و میل Embezzlement. — حیف و میل کردن To embezzle or misappropriate.

✡ ✡ ✡

خ

خارج از موضوع Out of question; not to the point.

خار خسك {*Compound word*} An ill-disposed and treacherous person. (*Lit.*) A star-thistle or caltrop.

✡ ✡ ✡

خاطر کسیرا خواستن To be fond of (*or* love) some one.

✡ ✡ ✡

خاك برآن خورده که تنها خوری *F. T.* It is an ill meal which is not shared with others. *Cf.* تنها خوار برادر شیطان است

خاك بر سرش Shame on him! (*Lit.*) Dust on his head!

خاك بر سرم Alas for me! *Cf. the preceding entry.*

Note. A more emphatic variant is خاك عالم برسرم *i. e.* All the dust in the world (be) on my head.

خاك پاك میكند *F. T.* Death purges us of (*or* from) our sins. *Cf.* خدا خاكمان كند *etc.*

✡ ✡ ✡

خـاكشی مـزاج است He is a good mixer. (*Lit.*) He is like London rocket-seeds (, which are harmless, and agree with, any temperament).

خاكشی نبات بحلقم نكرده‌ای *F. T.* You have never fostered me as a mother (and hence you won't worry for my death). {You say that to one who is too free with, and takes an oath on, your life}.

Note. خاكشی نبات is a beverage consisting of sugar and London rocket-seeds. It is given by mothers to their children as a means of quieting them.

✡ ✡ ✡

خاك و مُخل Dust and rubbish. {مُخل has no specific meaning}.

✡ ✡ ✡

خاله خوش وعده A person who frequently calls on his friends or relatives without waiting to be invited.

Note. خاله means a maternal aunt.

خاله رو رو A gadabout woman; "Aunt Gadabout".

خاله زنك An old fogey who talks too much.

Note. زنك is the diminutive of زن and means a little or contemptible woman.

خاله گردن دراز The "long-necked auntie" {a quasi proper name for the camel}.

✡ ✡ ✡

خـالی از همه چیز To leave all jokes aside. (*Lit.*) Void of all (other) things.

✡ ✡ ✡

خام كردن To beguile or deceive. (*Lit.*) To leave raw or crude.

✡ ✡ ✡

خبری نیست (1) Nothing doing. (2) It is all quiet. (3) There is no news {*literal meaning*}

✡ ✡ ✡

خجالتم ندهید Spare my blushes.

✡ ✡ ✡

خدا از ته دلت بپرسد If your heart could speak; I know you are too willing; why do you pretend you are not?

(*Lit.*) May God ask the depth of your heart ?

خدا بخت بدهد *F. T.* What a good thing is luck ! { Said by one who sees that another has been lucky }.

خدا بزرگ است We may still hope. (*Lit.*) God is great.

خدا بهمراه A pleasant journey (to you). *Bon voyage* ! Good luck to you ! Farewell ! (*Lit.*) May God be with you.

خدا جامه میدهد کو اندام ، نان میدهد کو دندان ؟ *F. T.* God's sure to give the clothing,
But who deserves to wear it ?
The meat also He doth send,
Whose teeth deserve to tear it ?

Notes. (1) اندام is " body ". (2) The original P. has " bread " (نان) for "meat" (گوشت).

خدا چشم راست را بچشم چپ محتاج نکند { Same as خدا این چشم را به آن چشم محتاج نکند with " right and left " for " one and the other " respectively }.

خدا خدا کردن To pray, or implore to God, constantly; wish earnestly ; look for eagerly. (*Lit.*) To repeat saying, " Would to Heaven that ".

خدا دیوانش را بکند May God judge (*or* try) him ! { A form of invoking vengeance on one who has done us an ill turn }.

خدا زیاد کند *F. T.* May God bless it ! { Ironical prayer said when bread or other food is found to be very uneatable or unsavoury }.

خدا کریم است { *Same as* خدا بزرگ است }

خدا میان دانهٔ گندم خط گذا شته است *F. T.* There is a line of demarcation in the wheat (*i. e.* Every one should be contented with his portion).

خدا میکرد که . . . Would to God that . . .

خدا نان و نمکِ بعد از اینت را بما حلال کند *E. E.* I'll thank you for the next, for this I am sure of.
T. May God make it lawful for us to eat your future bread and salt.

خدا نکند Heaven forbid ; God forbid.

✡ ✡ ✡

خدمتِ کسی رسیدن To go to see some one ; be admitted to his presence. (*Figuratively*) To give it (to) ere [illegible]

retaliate some one's behaviour upon him.

خر بالای بام بردن *T.* To carry an ass to the house-top (*i. e.* to put something in the wrong place).

خر پول Stinking of money. {*As a substantive*} Money-bags.

خر تب میکند Even an ass will get a fever. {Said to one who wears heavy clothes in a hot weather}.

✡ ✡ ✡

خرت و پرت {*Slang*} Trumpery; frippery; pedlary.

خر توخر {*Colloquial*} Higgledy-piggledy; confused; chaotic; irregular. (*Lit.*) Asses mixed with one another.

✡ ✡ ✡

خرج خود را سوا کردن To cut oneself loose (from one's family). (*Lit.*) To separate one's expenses.

خرج و برج Main and minor expenses.

✡ ✡ ✡

خرچنگ قورباغه {*Compound slang*} Crabbed or cramped. {*As a substantive*} Crabbed writing; scrawl. (*Lit.*) Crab (and) frog.

خر حمالی {*Compound word*} Drudgery (for little or no pay). (*Lit.*) Carrying (loads) like an ass.

خر داده و زر داده و سر هم داده *F. T.* He has given away the ass, paid the money, and forfeited his life.
(*See the anecdote appended to* هم چو برا خورد *etc.*)

✡ ✡ ✡

حساب باکسی تصفیه کردن (خرده) To square accounts with some one; pay off (*or* settle) old scores with him; have a crow to pull (*or* pluck) with him.

Note. خرده حساب literally means "small accounts".

خرده ریز {*Compound word*} Sundries; odds and ends.

خرده فرمایش {*Compound word*} Sundry, annoying orders (especially by one who is not entitled to give them).

✡ ✡ ✡

خر را با خور و مرده را با گور میخورد *T.* He eats the ass with the pack-saddle, and the dead with the grave. {Said of a very greedy person, who has no scruple to eat what is unlawful}.

Notes. 1) خور (*khoor*) — which incidentally rimes with کور — means either a pack-saddle or a sack. 2) The

variant given in the text for this phrase is خر را با آخور میخورد و مرده را با کور in which آخور means "manger". But probably the correct form is the one given here.

خر را بیار و باقلا بار کن *T.* Fetch the ass and load it with beans. {Cited when an act has resulted, or threatens to result, in a scene or quarrel}.

خر را نخریده آخور برایش می بندد *F. T.* He is providing a manger for the ass which he has not yet bought.
Cf. the E. Boil not the pap before the child is born.

خر رنگ کن {*See Note under* خر رنگ کردن *in the text.*}

خر شدن To be fooled or wheedled. (*Lit.*) To be made an ass of. *Cf.* خر کردن

خرش میرود {*Slang*} He is a big shot (*i. e.* man of influence). *Cf.* بیلش هزار من گل برمیدارد

✡ خر عیسی گرش بمکه برند چون بیاید هنوز خر باشد {*Add the following E. E.*}:
If an ass goes a travelling, he'll not come home a horse.

خر فهم کردن To inculcate on; cause to understand. {Not to be used in polite conversation, as it means literally "to make an ass understand"}.

✡ ✡ ✡

خرقه تهی کردن To resign one's breath; relinquish one's life. (*Lit.*) To make one's gown empty.

✡ ✡ ✡

خر کردن To fool. To wheedle or blarney. (*Lit.*) To make an ass of. *Cf.* خرشدن

✡ ✡ ✡

خروسی راکه شغال صبح می برد بگذار سر شب ببرد *E. E.* That which may fall out at any time may fall out to-day.
F. T. If the jackal is to snatch the cock in the morning, let him snatch it even when the night is young.
Cf. دزدی که آخر شب *etc.*

✡ خر همان خر است پالانش عوض شده {*Add the following*}:
E. E. It is an old wine in a new bottle.

✡ ✡ ✡

خشکش زد {*Colloquial*} He stood transfixed with amazement. He was stupefied. (*Lit.*) He was dried up.

خشك وخالی Mere. Outward; lukewarm. (*Lit.*) Dry and empty.

✡ ✡ ✡

خط سبز The down on the cheek of a youth.

خط نه روی چیزی کشیدن To cancel something by crossing it out.

Note. خط نه refers to the figure ۹ (nine), which, when drawn on anything, cancels it.

خط و نشان کشیدن To draw lines serving as a witness of one's warning. (*Freely*) To (pre)warn some one.

✡ ✡ ✡

خفه کردن To suppress. To annoy or bore. (*Lit.*) To choke.

✡ ✡ ✡

خُل {*Colloquial*} Half-witted.

✡ ✡ ✡

خُلقش تنگ است He is not in a good mood.

خلقش تنگ شد He was displeased or upset.

✡ ✡ ✡

خَم به ابرو نیاورد He did not turn a hair; he kept a stiff upper lip. (*Lit.*) He did not knit his eyebrow.

✡ ✡ ✡

خمره (یا خُم) رنگرزی نیست It is not a dyeing-vat (*i. e.* It is not so easy as you think; also, it will not be finished so soon as you think).

✡ ✡ ✡

خنده‌ام گرفت *or* خنده‌ام افتاد It made me laugh.

✡ ✡ ✡

خوابم برد I fell asleep; I went off.

خوابم می‌آید I feel sleepy.

خوابم نمی‌برد I can't get to sleep.

✡ ✡ ✡

خواجه دربند نقش ایوان است خانه از پای بست ویران است {سعدی}

F. T. While the house is rotten to the very foundation, the good owner is planning to decorate its veranda.

✡ ✡ ✡

خوبی گم نمیشود *F. T.* A good turn will one day return.

Cf. خیر در خانهٔ صاحبش را می‌شناسد

E. E. Virtue is its own reward.

✡ ✡ ✡

خود را به آب و آتش زدن *F. T.* To expose oneself to fire and water (*i. e.* spare no pains).
E. E. To leave no stone unturned.

خود را بموش مردگی زدن To show oneself as a dead mouse (*i. e.* pretend weakness).

خـود را خوردن To be silently self-consuming. (*Lit.*) To eat oneself. *Cf. the E.* To eat one's heart cut.

خود را گرفتن To swell like a turkey-cock. To be snobbish. (*Lit.*) To take oneself.

خود را گم کردن To be above oneself. (*Lit.*) To lose oneself.

☆ خود کرده را تدبیر نیست {*Add the following*}:
Cf. the E. A burden of one's own choice is not felt.

✡ ☆ ✡

T. خوشا آنکس کـه بـارش کمترك بی {بابا طاهر} Happy is he whose burden is somewhat lighter. *Cf.* آسوده کسی که *etc.*
E. E. Much coin, much care.

خوشبـاش زدن To ask one to come and help himself (to food, etc.).

خوش بحال شما Good for you! How lucky you are!

F. T. خوش خوردن شفتالو قرقر در پی است هـالو When you eat peaches with such relish, you must expect to have loose bowels. *Cf.* هر که خربوزه میخورد *etc.*
Notes. (1) قرقر *or* غرغر means a rumbling noise; also, grumbling. (2) هالو is a nincompoop or dupe.

خوش ظاهـر و بد بـاطن (One who is) outwardly good and inwardly bad. *E. E.* A wolf in sheep's clothing.

خوش گذشت We had a good time; we enjoyed ourselves.

خوشی زیر دلش میزند He is cloyed with pleasure. {Said of one who forfeits his good chance}.

✡ ☆ ✡

T. خون از دماغ (یا بینی) کسی نیامد Not a single person had a bleeding at the nose (*i. e.* everything was quiet).

خون دل خوردن To eat one's heart.

خون کردن *or* خون ریختن To commit murder; shed blood.

خـون کسیرا بجـوش آوردن To stir one's pulses. (*Lit.*) To cause one's blood to boil.

خون کسیرا را شیشه کردن To grind down some one ; grind some one's face. (*Lit.*) To fill glasses with the blood of some one.

خونین و مالین {*Slang*} Covered with blood , as a wounded person ; weltering in one's blood.

✡ ✡ ✡

خیابان ذرع کردن (یا گز کردن) To loaf ; idle away one's time. (*Lit.*) To measure the street.

✡ ✡ ✡

خیبر گیر نیست He won't be able to do much ; I doubt if he is capable of doing much. Also , it will cut no ice. (*Lit.*) He is not the man to conquer *Kheybar*.

Cf. the E. It doesn't set the Thames on fire.

Note. Kheybar was the name of a Jewish fort conquered by Ali , whose epithet has since come to be خیبر گیر i. e. the Conqueror of *Kheybar*.

✡ ✡ ✡

خیر و شر کردن To divine by counting beads at random {calling one " good " , and the other " evil " } .

✡ ✡ ✡

خیط شدن {*Slang*} To look blank ; {*in the past tense*} his countenance fell.

خیط کردن {*Slang*} To disconcert ; bowl over.

✡ ✡ ✡

خیکی بالا آوردن {*Slang*} To make a mess of it ; fizzle out ; make oneself ridiculous.

✡ ✡ ✡

خیلی شدت کند At the worst ; at most. { شدت کردن means to be intensified or aggravated } .

✡ ✡ ✡

د

دادکسیرا دادن To do justice to some one ; redress his grievance.

داد مرا از او بگیرید Avenge me on him.

داد و قال کردن { *Colloquial* } To fuss ; kick up a row.

✡ ✡ ✡

داروغه بیا مرا بگیر کردن To betray oneself. (*Lit.*) To say to the police superintendent , " Come and arrest me " .

✡ ✡ ✡

دار و دسته { *Slang* } The whole kit ; all relatives.

دار و ندار All one has ; one's all.

✡ ✡ ✡

داغان شدن To go to smithereens ; be shattered.

Note. The transitive form would be داغان کردن " to shatter ; break to (small) pieces ".

✡ ✡ ✡

داغ دیدن To be bereaved (of a relative).

داغش بدلم ماند I was bereft of him (*or* it) ; also , I never attained my end. I was disappointed for ever.

✡ ✡ ✡

دبه درآوردن *or* دبه کردن To (attempt to) go back on a bargain. (*Lit.*) To bring out a flask , intending to have it filled.

✡ ✡ ✡

دخل کسی را آوردن (*Slang*) To give it (to) some one hot ; serve him out ; beat (*or* punish) him severely.

Note. دخل چیزیرا آوردن means in business " to make an earning on something " .

✡ ✡ ✡

دَدَر رفتن { *Slang* } To gad about. To go out.

Notes. (1) دَدَر is a childish word meaning " out ".
(2) ددری is an adjective meaning " gadabout ".

✡ ✡ ✡

درآرد طمع مرغ و ماهی به‌بند {سعدی} *T.* Covetousness brings birds and fishes to the snare.
E. E. All covet, all lose.

✡ ✡ ✡

در برابر چو گوسفند سلیم در قفا همچو گرگ مردم خوار {سعدی}
T. A meek sheep in one's presence; a man-devouring wolf in one's absence. {Said of a double-dealer}

✡ ✡ ✡

در بدر عقب کسی گشتن To look for some one every where (*lit.* from one door to another).

✡ ✡ ✡

در بند چیزی بودن To mind something; care for something. *Example:* دربندش نباش Don't care for that; nevermind.

✡ در پوست نگنجیدن Not to be able to contain oneself (for joy). *Example:* از خوشی در پوست نمی‌گنجد She cannot contain herself for joy.

در پوستین کسی افتادن To backbite some one. (*Lit.*) To fall inside one's fur coat.

درجا زدن To mark time.

در جای خود خشك شد He stood transfixed with amazement. (*Lit.*) He was dried up in his place.

در جبین این کشتی نور رستگاری نیست *T.* There is no light in the prow (*lit.* brow) of this ship, such as would serve as an indication of its deliverance (*i. e.* There are no signs of hope).

درجزء بیست‌ونهم {*Colloquial*} Among other things; incidentally. (*Lit.*) Included in Section 29.

در جهنم نشسته است *T.* He dwells at the gate of Hell. {Said of a person who, whenever a loss is incurred by him, takes it easy, and habitually says "بجهنم *i. e.* To hell with it" — this meaning in Persian "I don't care a fig; nevermind, etc."}. *See* فقیر در جهنم نشسته است

در جیبش را تار عنکبوت گرفته است *T.* The opening of his pocket has been closed up by a spider's web (*i. e.* he has long been penniless).

در خانه باز Open-doored (*i. e.* hospitable).

Note. The opposite of this would be در خانه بسته which means " inhospitable ".

✡ ✡ ✡

درد خودم کم است ، آنهم در زدن همسایه *F. T.* Although I have many grievances, I have now to the see to my neighbour who is tapping at the door. *Cf.* سرناچی کم بود *etc.*

✡ ✡ ✡

در دست تهیه In the course (*lit.* hand) of preparation ; in preparation.

✡ ✡ ✡

دردِ سر Inconvenience ; trouble. (*Lit.*) Headache [سر درد].

دردسر دادن To inconvenience ; put to trouble.

درد دل کردن To open one's heart (to some one) ; tell out (*or* air) one's grievances.

✡ ✡ ✡

درز گرفتن To cut short ; curtail ; abridge. (*Lit.*) To sew together ; seam up.

✡ ✡ ✡

درسش را خوب روان (یا بلد) است *T.* He knows his lesson (*i. e.* understands his business) very well.

✡ ✡ ✡

درش را بگذار [*Slang*] Shut up. Stop it. Hold your tongue (*or* jaw). (*Lit.*) Put the lid on it.

✡ ✡ ✡

در شُرفِ On the point of ; about to. *Example* : درشرف رفتن بود: He was about to go.

Note. شرف *shoraf* - erroneously pronounced *shorof*- is the plural of شرفه " cornice " or " perlon ".

در ظاهرش عیب نمی بینم و در باطنش غیب نمیدانم [سعدی] *T.* As to his outward , I see no fault in it ; and as to his heart , I know not the hidden.

در عین حال At the same time.

در کردن [*Colloquial*] To touch off ; let off ; fire off. To sift. To deduct.

در کشیدن To swindle out. To pump out.

درگذشتن To pass away ; die. [With از] To overlook ; connive at.

در گرفتن To break out, as a war. To be kindled or spread. (*Transitively*) To overtake. To overspread.

✡ ✡ ✡

دروغِ شاخدار A rousing or swingeing lie; a rouser, thumper, or blazer. (*Lit.*) A horned lie.

دروغگو فراموش کار میشود (*Same as* دروغگو کم حافظه است)

✡ ✡ ✡

درهم برهم Higgledy-piggledy; confused.

در میان زن و شوهر میانگی کردن *E. E.* To go between bark and tree.

T. To go (*or* mediate) between man and wife.

Note. Dehkhoda observes that the advice در میان زن و شوهر میانگی مکنید *i. e.* "Do not go between man and wife" has occurred in P. literature, having been ascribed to *Anowshiravan*, a Sassanide king.

✡ ✡ ✡

دروغ درآمدن To prove (to be) untrue; contradict itself.

دروغگو درآمدن To contradict oneself. (*Lit.*) To turn out a liar.

✡ ✡ ✡

دری بتخته خورد It was a coincidence; an unexpected occasion offered. (*Lit.*) A door struck a board.

✡ در همیشه بیك پاشنه نمی‌ماند {*Add the following E. E.*}: The wind keeps not always in one quarter.

✡ ✡ ✡

{سعدی} دُرِّ یتیم را همه‌کس مشتری بود *T.* Every one likes to purchase the unique pearl (*or* the pearl without its shell). {*Sa'di* has referred to a beautiful orphan}.

✡ ✡ ✡

دُری وری {*Colloquial*} Gossip. Nonsense.

✡ ✡ ✡

دزد بازار {*Compound word*} Disorderly place where every one steals or embezzles. (*Lit.*) Market-place to which thieves resort.

✡ دزدی که نسیم را بدزدد دزد است {*Add the following*}: *E. E.* The fox knows much, but more he that catches him.

✡ ✡ ✡

دست از آستین درآوردن To show up new courage. To show a bold front. (*Lit.*) To bring one's hand out of one's sleeve.

دست ازپا خطاکردن To take an action (imprudently). To lose one's wits. (*Lit.*) To mistake the hands for the feet.

دست از پا دراز تر Thrown on one's back; left in the lurch; disappointed. (*Lit.*) With one's hands longer than one's feet.

دست از جان شستن To despair of one's life. (*Lit.*) To wash one's hands of one's life.

دست از سرِ کسی برداشتن To let some one alone; cease to bother him. (*Lit.*) To take away one's hand from a person's head.

دست افشاندن To dance. *See* آستین افشاندن

دست انداختن To pull the legs of; make game (*or* sport) of. (*Lit.*) To lay hands (on some one).

دست بآب رساندن To ease nature. (*Lit.*) To reach water with one's hand (for purification).

دستِ بالا At most. {The opposite of دست کم}.

دست بالا کردن To prepare for work. To make preparations for marriage. (*Lit.*) To tuck (*or* roll) up one's sleeve.

دست بدامن کسی شدن To appeal to some one for help. (*Lit.*) To take hold of some one's skirt.

دست بدست رفتن To change hands.

دست دست کردن *or* دست بدست کردن To dilly-dally or procrastinate. To gain time. (*Lit.*) To put from one hand into another.

دست بدلم نزن Don't reawaken my grief. (*Lit.*) Don't touch my heart with your hand.

دست بدهن {*Compound word*} Living from hand to mouth.

دست برداشتن To desist; {*with* از} desist from; cease. *Cf.* دست از سر کسی برداشتن

دستِ بر قضا It happened that; by chance.

دست بسر کردن To get rid of; play off; send away; send on a fool's errand.

Note. دست بسر perhaps means holding one's head with one's hand (in amazement).

دست بسر و روی چیزی کشیدن To make minor repairs in something ; also , decorate it slightly.

دست بسر و گوش کسی کشیدن To caress some one. (*Lit.*) To rub one's hands on his head and ears.

دست بعصا رفتن To act with extreme caution or reserve. (*Lit.*) To walk with a stick.

دست بکار شدن To start (on a) work.

دست بکیسه { *See* ضامن دست بکیسه *in the Addenda* }.

دست بگریبان شدن To come to blows ; come to close quarters. { دست بگریبان is same as دست بیخه *q. v. below* }

دست بیخه *or* دست بیقه { *Compound word* } At close grips or quarters ; hand to hand. (*Lit.*) Hand on (another's) collar.

دست پاچه شدن To lose one's hair ; be excited or embarrassed. *Example :* دست پاچه نشوید Keep your hair on ; keep cold ; don't get excited.

Note. The original sense of دست پاچه appears to be "so confused as to be unable to know one's hand from one's foot".

دست پیش راگرفتن To anticipate some one. To take the wind out of a person's sail. (*Lit.*) To take the front hand (*doubtful*).

دستت را بگذار روی (یا سر) دلت You may rest assured. (*Lit.*) Put your hand on your stomach.

دست تنها Single-handed ; alone.

دست جنباندن To accelerate one's action ; be quick ; move (on). (*Lit.*) To move one's hands.

دست خالی Empty-handed. {*Figuratively*} Disappointed.

دست خوردن To be tampered with. (*Lit.*) To be touched.

دست خوش ! Bravo ! Well done ! Good for you. { Originally said to one who has had a good *hand* in cards }.

دست دراز کردن To reach out the hand ; stretch one's hand. { *Figuratively* } To beg.

دست دست اوست He has the upper hand ; he has superiority. (*Lit.*) The hand is his (hand).

دست روی کسی بلند کردن To lay (*lit.* raise) hands on some one.

دست زدن To touch {*usually with* به}. To clap (the hands). To embark (on). To set (to). *Cf.* دست خوردن

دستش به پشتش نمیرسد He cannot reach his back with his hand (*i. e.* he does not habitually close the door after him when he comes in).
Cf. the E. I see you come from Bardney.

دستش بدهنش میرسد He is well-to-do. (*Lit.*) His hand reaches his mouth.

دستش شیره ایست His fingers are lime-twigs. (*Lit.*) His hand is smeared with syrup. {Also دستش چسب دارد *i. e.* His hand is sticky}.

دستش کج است His fingers are lime-twigs. (*Lit.*) His hand is crooked. *Cf.* دستش شیره ایست

دست شما بی بلا / دست شما دردنکند Thank you for the trouble. (*Lit.*) May your hand have no pain or ailment.

دست شما را میبوسد It is up to you to do it; it falls to you...; you are the man for it. (*Lit.*) It kisses your hand.

دست کردن {*Originally* در دست کردن} To wear on the hand or on the fingers. To put or thrust one's hand (in something).

دست کسیرا از پشت بستن To outdo some one; make rings round him. (*Lit.*) To pinion some one.

دست کسیرا توی پوست گردو گذاشتن To deprive some one of freedom of action; put difficulties in his way. (*Lit.*) To put one's hand in a walnut shell.

دست کسیرا کوتاه کردن To cut off a person's hand (from something); make (something) inaccessible to him.

دست کشیدن {*With* از} To leave off; stop; desist from. To abandon; give up. (*Lit.*) To withdraw one's hand from.

دست کم At least. {The opposite of دست بالا}

دست کمی از . . . ندارد It is nothing short of. . .

دستك و دنبك Clapping of hands and playing of drums. (*Figuratively*) 1) Difficulties; troubles. 2) Monkey business. 3) Details; enlargement. — دستك و دنبك در آوردن To make trouble; create difficulties.

دست گرفتن 1) To embark on {also در دست گرفتن}. 2) To start

flouting. *Example :* برای او دست گرفتند They started flouting him.

دستگیر شدن To be arrested or captured. (*Figuratively*) To be grasped. *Example :* مطلب دستگیرم شد I grasped the matter ; I got it.

دستم خالی نیست My hands are full ; I am busy.

دستم میخارد ، پول گیرم میاید My hand itches ; I expect to earn some money. { Superstitious belief} .

دست ننه‌ام درد نکند با این عروس آوردنش *T.* Thanks to mummy for the bride she has brought home. {Vulgar way of denouncing or condemning some one's act } .

دست و بالش بسته است He is in straitened circumstances ; he is hard up for money. (*Lit.*) His hands and wings are tied up.

دست و پا کردن To make every effort. To shift ; use one's resources. (*Lit.*) To struggle with one's hands and feet.

دست و پایت را بده اره کنند *F. T.* You might be allowed to do such acts if you cut your limbs shorter by a saw. { Said to a grown- up person who does childish acts} .

دست و پای خود راگم کردن To be disconcerted or embarrassed. To lose one's wits. (*Lit.*) To lose one's hands and feet.

دست و پنجه نرم کردن To cross (*or* measure) swords ; break a lance. (*Lit.*) To make one's hand supple.

دست و دل باز Open - handed ; generous. (*Lit.*) Open - handed and open - hearted.

دست یافتن To find an opportunity. To acquire skill.

دستی دستی { *Colloquial* } Deliberately of one's free will.

دست یکی [*Compound word*] United. (*Lit.*) Hands one. *Example :* باهم دست یکی شدند They united with each other {sometimes باهم دست یکی کردند} .

✡ ✡ ✡

دشت کردن To receive (money) for the first time in the morning.

Notes. (1) دشت has sometimes been rendered by " handsel " , which tradesmen's folklore makes either lucky or unlucky. *Cf. the E.* Thieves' handsel ever unlucky. (2) If the first customer of the day attempts

to buy something on credit ; he is said to make the hand sel ' blind '. Hence the phrase دشت کسیرا کور کردن

✡ ✡ ✡

دعوتِ حق را اجابت کردن To go to one's last home ; awake to life immortal. (*Lit.*) To accept God's invitation.

✡ ✡ ✡

دَغمصه *or* دَقمصه (*Slang*) Trouble ; bad fix. {Perhaps fusion of دغدغه and مخمصه }

✡ ✡ ✡

دفع فاسد به افسد Elimination of an evil by a worse evil.

✡ ✡ ✡

دقّ ِدل را خالی کردن To give vent to one's anger ; vent one's anger on some one.

دِق کردن To die of grief. To die frustrated in one's hopes. [دِق is also short for تب دق " hectic fever "] .

✡ ✡ ✡

دکانداری Shopkeeping ; (good) salesmanship. (*By extension*) Praising one's goods ; also , wheedling language.

✡ ✡ ✡

دَك کـردن (*Slang*) To rid oneself of ; play off ; send on a fool's errand.

دك و دهن & دك و پوز (*Slang*) Chaps or chops. (*Lit.*) Head and snout (*or* mouth) .

✡ ✡ ✡

دل از دست دادن To lose one's heart ; surrender one's heart to love.

دل باختن To lose one's heart.

دل بچیزی بستن To bend one's heart on , or let one's heart be won by , something ; fix one's attention on something.

دل بخود دادن To pluck courage. (*Lit.*) To hearten oneself.

دل بدست آوردن To win (other people's) hearts ; take a person's heart within one's hands ; humour him.

دلِ پُری از . . . دارد He cherishes a secret resentment against . . . ; he is passively angry with . . . *Cf. the E.* He has a full heart (which has a different meaning) .

دلچرکین {*Compound word*} Offended. (*Lit.*) Of a turbid heart.

دل خود را خالی کردن To get a thing off one's chest; unbosom oneself; relieve one's feelings. (*Lit.*) To empty one's heart.

دلخور شدن {*With* از} To take offence at; be annoyed by.

دل خوش کنك {*Slang compound word*} Object (*or* subject) of self-flattery.

دل دادن To hearten or encourage. {*Intransitively*} To pay close attention. To surrender one's heart to love.

دل دادن و قلوه گرفتن {*Slang*} To be absorbed in, or charmed by, each other's conversation. (*Lit.*) To exchange one's heart for another's kidney.

دل دل کردن To waver or dilly-dally. (*Lit.*) To have different hearts (*i. e.* minds).

دلش باز شد He was relieved by a breath of fresh air. (*Lit.*) His heart was opened.

دل شکستن To disappoint (some one). (*Lit.*) To break (some one's) heart. *Example*: دلم را نشکن Don't disappoint me.

دلش مثل سیر و سرکه میجوشد He is in a ferment. (*Lit.*) His heart boils as garlic does in vinegar.

دل کندن {*With* از} To abandon; give up; lose hope in. (*Lit.*) To wrest one's heart from.

دلگیر شدن {*Same as* دلخور شدن}

دلم بالا میاید My gorge rises at it. (*Lit.*) My heart comes up.

دلم برایش میسوزد I pity him; I feel sorry for him. (*Lit.*) My heart burns for him.

دلم بهم میخورد I am feeling sick; I feel nausea.

دلم پیش او است My heart goes out to him. (*Lit.*) He has my heart.

دلم تمام شد I am (*or* was) out of patience. — دلم از غصه تمام شد I ate my heart out.

دلم تنگ است I am heavy-hearted. I am homesick. {تنگ means "narrow or tight"}.

دلم حال آمد It did my heart good.

دلم خنك شد It did my heart good; also, I was relieved. (*Lit.*) My heart was cooled.

دلم خوش است که I flatter myself that.

دلم رحم آمد I was moved with compassion.

دلم ریخت پائین I was shocked. (*Lit.*) My heart fell down.

دلم گرفته است [*Same as* دلم تنگ است]

دلم گواهی نمیدهد I do not find it in my heart (to). (*Lit.*) My heart does not attest to it.

دل من و شما یکی بود We were of the same mind. {Said when two persons simultaneously say the same thing}.

دل و رودهٔ چیزی را درآوردن To put something in complete disorder. {دل و روده means "the heart and the intestines"}.

✡ ✡ ✡

دماغش چاق است [*Colloquial*] He is in good circumstances; he is well-to-do. (*Lit.*) His nose is fat.

دماغش سوخت He was discouraged. He was given a rebuff. (*Lit.*) His nose was burnt.

دماغ کسیرا سوزاندن To discourage some one; snub him; give him a rebuff. *Cf. the preceding entry.*

✡ ✡ ✡

دمِ بخت Marriageable: said of a girl. (*Lit.*) Approaching her fortune (*or* luck).

✡ ✡ ✡

دَم برآوردن [*Same as* دم زدن]

✡ ✡ ✡

دُم بریده [*Compound word*] Sly; cunning. (*Lit.*) Dock-tailed; bobtail.

دُم جنباندن To fawn. (*Lit.*) To wag the tail.

دُم درآوردن (*Slang*) To show a bold front; become bold or saucy. (*Lit.*) To put forth a tail.

✡ ✡ ✡

دَمِ دست Near by; at hand.

دَمِ دهنت را بگذار Hold your jaw. (*Lit.*) Cover up your mouth.

✡ ✡ ✡

دَمر خوابیدن [*Colloquial*] To lie on the ground face downward; lie prostrate.

✡ ✡ ✡

دُمریز {*Colloquial*} Off the reel ; uninterruptedly.

✡ ✡ ✡

دَم زدن To breathe out. To speak. {*With* از} To pretend ; boast of ; talk frequently about. *Example* : دم از عقل میزند He pretends to be wise.

دَم فرو بردن To breathe in ; inspire.

دَم فرو بستن To hold one's breath ; remain silent.

دَم کردن To allow to draw, as tea. To steam or stew, as rice food. To be stifling.

دَم کشیدن To draw , as tea. To cook under the action of steam.

دَم کسیرا دیدن { *Colloquial* } To grease some one's palm.

✡ ✡ ✡

دُم کسیرا لای تله گذاشتن To reduce some one to straits ; press him hard ; drive him to extremity ; bring him to bay. (*Lit.*) To cause some one's tail to be caught in a trap.

دُم کلفت { *Colloquial* } Wealthy and influential. (*Lit.*) Thick-tailed. – دم کلفت ها { *Substantive use* } The bigwigs.

✡ ✡ ✡

دَم گرفتن {*With* با} To accompany { *musical term*}.

دَم و دستگاه (Great) state. - با دم و دستگاه In great state.

✡ ✡ ✡

دندانش کند است His teeth are set on edge (*i. e.* he has taken a bribe and cannot do such and such a thing) . *Cf. the E.* I have a bone in my arm *which in this case would be* He has a bone in his arm) .

✡ ✡ ✡

دندان (طمع) تیز کردن To covet something ; have views upon it. (*Lit.*) To sharpen one's (covetous) teeth.

✡ ✡ ✡

دنده بقضا دادن To resign oneself to one's fate. (*Lit.*) To offer one's rib to destiny.

✡ ✡ ✡

دنگ و فنگ { *Slang* } Inconvenience ; trouble ; ado.

✡ ✡ ✡

دنیا محل گذر است *T.* The world is transient. {Remark reminding us that we must be of a forgiving attitude } .

✡ ✡ ✡

دو بهمزنی کردن To make mischief ; set people at variance. {The person who does this is said to be دو بهمزن a mischief-maker }.

✡ ✡ ✡

دو پا داشت دو پا هم قرض کرد He showed a clean pair of heels ; he took to his heels. (*Lit.*) He had two legs , and borrowed two more.

✡ دو پادشاه در اقلیمی نگنجند { *Add the following* } :
E. E. Two kings in one kingdom do not agree well together.

دو پهلو حرف زدن To make an equivocal statement. (*Lit.*) To make a remark having two sides or aspects.

✡ ✡ ✡

دود از سرم بلند شد I was greatly astonished. (*Lit.*) Smoke arose from my head.

دودش بچشم خودت خواهد رفت You will have to take the consequences yourself. (*Lit.*) The smoke arising from it will go into your own eyes.

دود شدن To pass off in smoke ; end in smoke ; be squandered or dissipated {*often* دود شدن و بهوا رفتن }.

دود کردن To dissipate. (*Lit.*) To turn to smoke. *Cf.* دودشدن

✡ ✡ ✡

دو دل Double-minded ; wavering. { دل means " heart " and figuratively " mind " }.

دو دستمالـه رقصیدن *E. E.* To run with the hare and hunt with the hounds. (*Lit.*) To dance with two handkerchiefs.

✡ ✡ ✡

دود و دَم Necessaries (of entertainment , etc.). (*Lit.*) Smoke and breath.

✡ ✡ ✡

دور از جناب شما Saving your reverence. (*Lit.*) Far from your Excellency.

Note. The دور از جان شما may be a variant of دور از جناب شما , but is chiefly used where there has been talk of death , or other disaster , as it means " Saving your life " , or " May it be far from your life " .

دورافتادن To be thrown away ; be discarded. — ازمطلب دورافتادن To digress ; deviate from the main subject .

دور انداختن To throw away (*or* off); discard. To abandon.

✡ ✡ ✡

دور برداشتن To speed up; rev up (*slang*).

دور چیزیرا خط کشیدن To abandon or give up something; also, to cancel it. (*Lit.*) To draw a line round it.

دور زدن To go round; revolve. To make a detour; turn back before completing its journey.

دورِ سر گرداندن To turn round one's head, as money, etc. which is to be given to the poor. (*Figuratively*) To say in a roundabout manner. *Example:* چرا مطلب‌را دورسر می گردانید؟

دورِ کسیرا خط کشیدن To abandon some one; give him up; also, leave him alone. (*Lit.*) To draw a line round him.

دورِ کسی گشتن To go, or hang, round some one. [This means (1) to dance attendance on some one; and (2) to be ready to sacrifice oneself for some one (by turning about him) - chiefly used in the form دورت بگردم - which is a phrase of endearment addressed to a child, etc.].

دورِ گردون Vicissitudes of fortune. (*Lit.*) The revolution of the firmament.

دورو بر Entourage; environment.

دوره کردن 1) To make a dead set at. (2) To pull the legs of. 3) To review; recapitulate. (*Lit.*) To surround.

✡ ✡ ✡

✡ دوری و دوستی [*Add the following E. E.*]:
Men are best loved furthest off.

✡ ✡ ✡

دوزو کلك جور کردن
دوز و کلك چیدن
} [*Colloquial*] To intrigue; carry on an underhand plot.

✡ ✡ ✡

✡ دوست همه کس دوست هیچکس نیست [*Add the following note*]:
The E. has also "A friend to every body is a friend to nobody", which is of Spanish origin.

✡ ✡ ✡

دوسره بار کردن To make a profit from both sides; have it both ways. (*Lit.*) To load in both directions.

✡ ✡ ✡

دو مُقرص کـردن { *Colloquial* } To establish a firm footing for oneself indirectly or in an implicit manner. (*Lit.*) To confirm a stake.

✡ ✡ ✡

دوندگی کردن To run about ; be on the run ; make a special effort.

✡ ✡ ✡

دهن بدهنِ کسی گذاشتن { *Colloquial* } To argue with some one. (*Lit.*) To put one's mouth to another's mouth.

دهن دره کردن To gape or yawn.

دهنش آب افتاد His mouth watered.

دهنش لق است He has a loose tongue (*lit.* mouth).

دهنِ کسیرا بستن To give hush-money to some one ; grease his palm. (*Lit.*) To shut his mouth.

دهنِ گرمی دارد *or* دهنش گرم است (1) He has an attractive voice. (2) He is eloquent or glib-tongued. (*Lit.*) He has a warm mouth.

دهنه کردن To bridle. To curb.

✡ ✡ ✡

دیدارِ ما بقیامت افتاد We shall not meet each other until the Resurrection Day. { Said when one is going on a long journey from which he does not expect to return }.

دید زدن To estimate or appraise.

✡ ✡ ✡

دیلاق (*Slang.*) Lanky ; very tall.

✡ ✡ ✡

دیمی Not acquired systematically ; immethodical. (*Lit.*) Cultivated by dry farming.

✡ ✡ ✡

دیواری‌ازدیوار ماکوتاه‌تر ندیده است (*See Note under* دیوار هیچکس)

✡ ✡ ✡

✡ دیوانه بکار خویشتن هشیار است { *Add the following* } :
E. E. A fool knows more in his house than a wise man in another's.

✡ ✡ ✡

ذ

ذرع و پیمان کردن To measure.

Notes. (1) ذرع کردن is to measure by the *zar'* (= 41 inches). (2) پیمان is short for پیمانه 'a liquid or dry measure'.

✡ ✡ ✡

ذله شدن *or* زله شدن To be harassed or wearied.

ذله کردن To harass or weary.

✡ ✡ ✡

ر

راجع به Concerning; regarding; on the subject of; in regard to. (*Lit.*) Returning or referring to.

✡ ✡ ✡

راحت کردن To give the *coup de grace* to; despatch. (*Lit.*) To relieve or disburden some one.

✡ ✡ ✡

راز و نیاز Amorous talks or complaints. Silent prayer for one's needs. (*Lit.*) Secrets and needs.

✡ ✡ ✡

راست آمدن To come true; be fulfilled; also, meet a happy fulfilment.

راست باز و پاکباز Playing fairly and risking everything one possesses.

راستِ حسینی Fair and square; aboveboard. (*Lit.*) True or honest, after the manner of *Emam-Hossein*, the martyred Imam.

✡ ✡ ✡

راه افتادن To start ; set out ; move. To be made available. (*Example :* پول راه نیفتاد). To start to operate or run (again).

راه انداختن To start ; set in motion ; put in working order ; commission. — کار کسیرا راه انداختن To promote some one's affairs ; help him (financially).

راه باز (است و) جاده دراز The way is clear and the road is long (*i. e.* You are free to leave , or to choose your own way).

راه بردن 1) To be able to find (one's way). — راه نمیبرم { *in the dialect of Isfahan* } I don't know (how to do it.). 2) To walk { *used transitively* }.

راه پیمودن To walk. To travel (a specified distance).

راه خود را پیش گرفتن To pursue one's own business. To go one's way.

راه رفتن To walk.

راه یافتن To be admitted. To slip in. *Example :* اشتباهاتی درآن راه یافت Certain errors slipped in.

راهی شدن To proceed (*or* start) on a journey.

راهی کردن To prepare (one) for proceeding (on his journey).

✡ ✡ ✡

رأی دادن To vote.

رأی زدن To pronounce a judgment ; express one's opinion. To deliberate.

رأی کسیرا زدن To dissuade a person (from doing something).

رأی گرفتن To take the vote ; put a question to the vote.

✡ ✡ ✡

ربطی بموضوع ندارد It has no connection , or nothing to do , with the subject on hand.

✡ ✡ ✡

رحمت به . . . May God bless . . . ! { See special usage under رحمت بکفن دزد اولی on page 233 }.

رحمت فرستادن To invoke God's blessing.

✡ ✡ ✡

رخت (بر) بستن To back off (*or* away.) . (*Lit.*) To pack up one's clothes (*or* outfit).

رخت کندن To take off one's clothes ; also , to change them.

رخت و پخت { *Colloquial* } (Old) clothes ; duds.

✡ ✡ ✡

رُخ دادن To take place ; happen ; occur. (*Lit.*) To show its face ; present itself.

✡ ✡ ✡

رخنه کـردن To leak (out) ; ooze out. To penetrate ; find its way. To make a hole.

✡ ✡ ✡

ردّ ِ احسان کردن To rebuff a favour.

ردّ پای کسیراگـرفتن To follow a person's footprints ; track down a person.

رد خور { *Colloquial* } Something that is likely to be rejected. — رد خور ندارد It is definit(iv)e ; it is final.

رد شدن To pass (on) . To be rejected or repealed. To fail ; be turned down , as a student.

رد کـردن To reject. To turn off , as an offer ; refuse to accept. To refute or disprove. To defeat , as a bill. To clear (from the customs.) .

ردّو بدل کردن To (ex)change. To bandy.

✡ ✡ ✡

رُسّ کسیرا درآوردن {*Colloquial* } To sap some one; exhaust his vigour ; overpower or overload him.

Note. رس *or* رست means (1) argil or clay ; (2) firm or solid.

✡ ✡ ✡

رسید ِ نامه‌ای‌را اطلاع دادن To acknowledge receipt of a letter.

✡ ✡ ✡

رضا دادن To consent or agree. {*With* به} To yield or submit.

رضا داشتن To be willing. To prefer.

رضایت ازکسی‌داشتن To be satisfied (*or* pleased) with some one.

رضایت دادن To express one's consent or satisfaction. To withdraw one's charge ; relinquish one's claim.

✡ ✡ ✡

رفتن (به) To take after ; resemble. *Example :* پدرش رفته است He has taken after his father.

رفته رفته Gradually ; in process of time.

✡ ✡ ✡

رفع اختلاف Adjustment or settlement of a dispute.

رفع توقیف کردن { *With* از } To lift (*or* remove) the ban on (a paper). To release (a property).

رفع خستگی کردن To rest; refresh oneself.

رفع عطش کردن To quench one's thirst.

رفع و رجوع کردن {*Colloquial*} To gloss over. To remedy.

✡ ✡ ✡

رفیق نیمه راه An inconstant friend; a fair-weather friend. (*Lit.*) A friend abandoning one half-way.

✡ ✡ ✡

رقاص بازی درآوردن { *Slang* } To monkey; make mischief. To make difficulties. (*Lit.*) To play the dancer.

✡ ✡ ✡

رکاب کشیدن To spur and ride full speed; clap spurs to one's horse.

Note. From this phrase comes the adverb رکاب کش which means 'with great speed; (*lit.*) spurring one's horse'.

✡ ✡ ✡

رگ برگ Sprained. — قوزکم رگ برگ شد I sprained my ankle.

رگ خواب کسیرا بدست آوردن To get the length of one's shoes. (*Lit.*) To get (*or* find) the vein by which a person is put to sleep.

رگ خود را زدن To fulfil one's duty, or pay one's debts, before one is demanded to do so. (*Lit.*) To bleed oneself.

رگ دیوانگی A strain of madness. (*Lit.*) A vein of madness.

رگ زدن To bleed or phlebotomize (by opening a vein).

✡ ✡ ✡

رُل بازی کردن To pretend; play false; (*lit.*) play a part.

Note. رل is from the French *rôle*.

✡ ✡ ✡

رَم کردن To stampede or shy.

✡ ✡ ✡

رنج کشیدن *or* رنج بردن To take pains; toil. To suffer.

✡ ✡ ✡

رنگ باختن To turn pale; lose one's colour.

رنگ ریختن To work out a scheme; plot.

رنگ کردن To paint or colour; stain; dye {also رنگ زدن}.

(*Figuratively.*) To dupe. To gloss over.

رنگ گذاشتن ورنگ برداشتن To blush. (*Lit.*) To change colours.

رنگ و بو Attractive quality. (*Lit.*) Colour and odour.

رنگ و رو Complexion. (*Lit.*) Colour and face.

روان کردن To prepare, as a lesson. To learn (by heart). To cause to flow. To smooth or lubricate.

✡ ✡ ✡

روانش (یا روحش) شاد باد Peace be to his departed spirit. (*Lit.*) May his spirit be happy.

✡ ✡ ✡

روی آوردن *or* رو آوردن To resort; appeal; repair. To direct one's steps; proceed.

رو انداختن 1) To stoop to a request. 2) To deal aboveboard, as a card.

✡ ✡ ✡

رو به راه بازی در آوردن To be cunning, as a fox; (*lit.*) to play the fox.

✡ ✡ ✡

رو براه Ready (to start); prepared. (*Lit.*) With one's face to the way.

روبرو *and* روبروی Opposite; vis-à-vis.

روبرو شدن {*With* با} To face; confront.

روبرو کردن {*With* با} To confront, as for cross-examination.

رو بند شدن To be obliged to comply with a request.

✡ ✡ ✡

روحش شاد باد (*Same as* روانش شاد باد)

روحم خبر ندارد I haven't got the least idea (*or* information). (*Lit.*) My ghost has no information.

✡ ✡ ✡

رودادن {*Mostly with* به} To make cheeky or bold; spoil.

رو درمالدن *or* رودر افتادن (*Same as* رو بند شدن)

رو دربایستی Delicate situation (preventing the refusal of a request in the presence of him who makes it). Also, standing on ceremony. — رو در بایستی کرد He was in a delicate situation (and could not refuse it).

رو در رو To one's face.

رودست بردن *Example:* این کتاب را رودست می بردند The book was selling like hot cakes. (*Lit.*) To carry over the hand.

رودست خوردن {*Colloquial*} To be done in.

رودست زدن {*With* به} To play a trick on; circumvent.

✡ ✡ ✡

روده بُر شدن To split one's sides (with laughter). (*Lit.*) To have one's intestine cut.

روده درازی کردن To be garrulous; talk too much.

روده بزرگم روده کوچکم را میخورد I am pinched with hunger. (*Lit.*) My large intestine is eating my small intestine.

روده شدن To tangle; be tangled; get snarled.

✡ ✡ ✡

روز از نو روزی ازنو {*Add the following*}:

E. E. Every day brings its bread with it.

روز بد Adversity. (*Lit.*) A bad day.

روز به شما خوش Good day to you! Good-bye!

روزگار کسیرا سیاه کردن To ruin or impoverish some one. (*Lit.*) To blacken his days (*or* time).

✡ ✡ ✡

روزنهٔ امید Ray or gleam of hope. {روزنه is a window or opening}.

✡ ✡ ✡

روزه خوردن *or* روزه شکستن To break one's fast.

روزه گرفتن To fast; observe a fast.

✡ ✡ ✡

روسفید شدن To be acquitted. To prove to be innocent. To be honoured. (*Lit.*) To come to have a white face.

روسیاه شدن To be disgraced; be put to shame.

روسیاهی بار آوردن To disgrace oneself. (*Lit.*) To bring about disgrace.

✡ ✡ ✡

رو کردن (1) To face. To look favourably. *Example:* بخت به او رو کرد (2) {*In card playing*} To show or declare.

رو کش کردن To plate or coat. To veneer. (*Figuratively*) To instigate; use as a tool.

روگردان بودن { از *With* } To refuse or reject. — از هیچ چیز روگردان نیست He sticks at nothing; nothing is too hot or too heavy for him.

روگیری کردن To be partial. (*Lit.*) To take (*i. e.* respect) faces.

رو نشان ندادن To abscond; hide oneself; (*lit.*) not show one's face.

روی پا بند نشدن To tread on air; dance for joy; not contain oneself for joy. (*Lit.*) Not be able to stand on one's feet.

روی دایره ریختن To lay bare; divulge. — مطلب را روی دایره ریخت He let the cat out of the bag; he threw off all disguise.

رو(ی) دست کسی زدن To bid against, or outbid, some one. (*Lit.*) To beat above his hand. { Also روی دست کسی رفتن }.

روی سخن با شما است The remarks are aimed at you. (*Lit.*) The speech is facing you.

روی سر گذاشتن (1) To shout in; rend the air of. *Example:* اطاق را روی سر گذاشتند (2) To tell out, as one's ailments.

روی سگ کسیرا بالا آوردن { *Slang* } To rough one up the wrong way. (*Lit.*) To cause a person to show his dog side.

رو(ی) شاخش است That is taken for granted; that is a certainty. (*Lit.*) It is on its horns.

رو(ی) غلتك افتادن To run on in a groove; get into a groove. { غلتك *or* غلطك is a roller or small wheel }.

روی کاغذ آوردن To reduce to writing; commit to, or set down in, writing.

روی کسیرا (به) زمین انداختن To reject some one's request; disappoint him. (*Lit.*) To cast down some one's face to the ground.

رو(ی) گرداندن To turn away the face. *Cf.* روگردان بودن

رو(ی) گرفتن To veil oneself. (*Lit.*) To cover one's face.

روی مورچه سوار بودن To walk (*or* move) slowly; march in slow time. (*Lit.*) To ride an ant.

رویم نمیشود که . . . I don't have the face to . . .

روی هم Altogether. One over the other.

روی همرفته On the average; on the whole.

روی هم ریختن To click; get along well together. To get

off (with). *Example :* با دختری روی هم ریختن To get off with a girl.

✡ ✡ ✡

ریاضت کشیدن To take great pains. (*Lit.*) To undergo mortification or asceticism.

✡ ✡ ✡

ریخت و پاش Spillage ; waste ; extravagance.

✡ ✡ ✡

ریزه خوانی کردن To grumble or make sarcastic remarks indirectly.

✡ ✡ ✡

ریسه کردن To cause to stand in a queue ; set in a file.

✡ ✡ ✡

ریش بدست کسی دادن To put oneself in the power of another. To leave a security or credit with some one. (*Lit.*) To give one's beard to a person.

ریش ریش کردن To unravel. To ulcerate.

ریشش درآمد His beard started to grow. (*Figuratively*) 1) He lost his freshness or juvenile beauty. 2) It was no more new; also , it became commonplace.

ریش گذاشتن To grow a beard.

ریش گرو گذاشتن To pledge one's honour (*lit.* beard).

✡ ✡ ✡

ریشه کردن & ریشه دواندن To strike (*or* take) root.

✡ ✡ ✡

ریع کردن To swell. To seem to be increased , as rice after boiling.

✡ ✡ ✡

ز

زار زار Bitterly. *Example :* زار زار گریه کرد

زار کش کردن To kill cruelly ; kill with torture.

✡ ✡ ✡

زاغ سیاه کسیرا چوب زدن To be on some one's track; shadow him.

Note. The literal meaning of this phrase is "to beat some one's magpie with a stick", but the connection is obscure.

✡ ✡ ✡

زانو انداختن To get baggy at the knees.

زانو زدن To kneel down ; fall on one's knees. [The variant بزانو درآمدن means figuratively "to yield or throw up the sponge ; also , be brought to bay"].

✡ ✡ ✡

زبان درکشیدن *or* زبان بربستن To keep silent. (*Lit.*) To tie up (*or* draw in) one's tongue.

زبان جای نرم گذاشته است ✡ [*Add the following*] :
E. E. Talking pays no toll.

زبان زدن To taste or lick.

زبان زرگری Professional cant [also زبان حرفه‌ای]. Conventional language. (*Lit.*) The goldsmiths' language.

زبانش میگیرد [*Colloquial*] He stammers. (*Lit.*) His tongue gets stuck.

زبانم مو درآورد I insisted on him very much. (*Lit.*) My tongue started to grow hairs.

زبانه کشیدن To spread, as a fire; flame. [زبانه is "a flame"].

✡ ✡ ✡

زبرو زرنگ [*Colloquial*] Clever ; nimble. [زبر means "rough or coarse"].

✡ ✡ ✡

زپرتی [*Slang*] Flimsy or phon(e)y.

زَجر دادن To torment. To persecute.
زجر کش کردن To kill by slow and cruel torture. *Cf.* زار کش کردن

✡ ✡ ✡

زحمت دادن To trouble; give trouble to; (put to) inconvenience.
زحمت را کم کنیم Allow us to be excused. (*Lit.*) Let us spare you trouble.
زحمت کشیدن To (take) trouble; take pains; be at pains.
زحمتِ مرا کم کرد He spared me the trouble.

✡ ✡ ✡

زخم برداشتن *or* زخم خوردن To receive a wound.
زخمِ زبان A blow with a word.
زخم زدن To wound. To scratch.
زخمی شدن = زخم برداشتن *or* زخم خوردن
زخمی کردن = زخم زدن

✡ ✡ ✡

زد برای ریاست جمهوری {*Colloquial*} He ran for president.
زد بکتاب (خواندن) {*Colloquial*} He took to books.
زد بچاك {*Slang*} He took to his heels; he buzzed off.

✡ ✡ ✡

✡ ز دست دیده و دل هر دو فریاد که هر چه دیده بیند دل کند یاد
{*Add the following*}:
E. E. What the eye sees not, the heart rues not.

✡ ✡ ✡

زد و بند Collusion. – زدو بند کردن To collude.
زدوخورد Conflict; fight. – زد وخورد کردن To fight.
زده Cloyed; blasé; surfeited (with pleasures, etc.).
{*Used as a noun*} A hole in a cloth.

✡ ✡ ✡

زردنبو {*Slang*} Pale; yellowish.

✡ ✡ ✡

زِر زر کردن {*Slang*} To thrum (on).

✡ ✡ ✡

زَرق و برق {*Colloquial*} Gaudiness.
زرق و برق‌دار {*Colloquial*} Gaudy; garish.

✡ ✡ ✡

زرنگی زیاد مایهٔ جوانسرگی است *F. T.* He who tries to be too clever will be cut off in his youth.

✡ ✡ ✡

زعفران زیادی را به (خورد) خر دادن *T.* To give the surplus saffron to the ass (*i. e.* to be wasteful).

✡ ✡ ✡

زغ زغ کردن {*Colloquial*} To clatter ; peep. To throb.

✡ ✡ ✡

زغنبوت {*Slang*} Gall and wormwood : said of a very bitter thing and used as an abuse. {*Origin doubtful*}.

✡ ✡ ✡

زکام شدن To catch a cold in the head.

✡ ✡ ✡

زکوة مال بدر کن که فضلهٔ رز را

چو باغبان ببرد بیشتر دهد انگور {سعدی} *T.* Give away the poor-rate on thy property , for , when the gardener lops off the overgrowth of the vine , it yields more grapes. *E. E.* Make the vine poor , and it will make you rich.

✡ ✡ ✡

زل زل نگاه کردن {*Colloquial*} To stare or glare .

✡ ✡ ✡

زلم زیمبو {*Slang*} 1) Trinkets ; frippery ; knicknack. 2) Musical medley ; pot-pourri.

✡ ✡ ✡

زلنگ و زولونگ {*Slang*} Ringing (of bells) ; chime.

✡ ✡ ✡

زمین بوسیدن To do homage. (*Lit.*) To kiss the ground.

زمین خوردن {*Originally* بزمین خوردن} To fall (down to the ground. (*Figuratively*) To be overthrown .

زمین زدن {*Originally* بزمین زدن} To throw down. (*Figuratively*) To overthrow.

زمین گذاشتن {*Originally* بزمین گذاشتن} To lay down. (*Figuratively*) To abandon .

زمین و آسمانرا بهم دوختن To leave no stone unturned. (*Lit.*) To sew heaven and earth together.

✡ ✡ ✡

زمینهٔ . . . را فراهم کردن To pave (*or* prepare) the way for . . .

✡ ✡ ✡

زن بردن *or* زن گرفتن To take a wife ; marry a woman.

زن دادن To take a wife for ; marry.

✡ ✡ ✡

زنده باد . . . Long live . . . ! Up with . . . ! (*Lit.*) May . . . live !

زنده شدن To be animated or refreshed. (*Lit.*) To be restored.

زنده بگور کردن To bury alive.

زنده دل {*Compound word*} Enjoying a green old age ; hale; hearty. (*Lit.*) Having a living heart.

✡ ✡ ✡

زنگ زدن 1) To rust. 2) To ring a bell.

زنگولهٔ پای تابوت Small bells hanging from a coffin (*i. e.* little children of an old man) .

✡ ✡ ✡

زود باشد { *Bookish or poetical* } Before long.

زود باشید Be quick.

✡ ✡ ✡

زور آوردن To press. *See also* زور زدن

زور بکشتن دهد ، زر بجهنم برد *F. T.* Force leads to destruction , money to damnation (*lit.* hell) .

زور تپان کردن { *Slang* } To cram or thrust with force.

زور زدن To exert force. To endeavour; try hard. - یك‌زوری بزنید { *Colloquial* } Have a try at it.

زورم باو نمیرسد I cannot cope with him (in strength); I am not a match for him.

✡ ✡ ✡

زهر چشم ازکسی گرفتن To settle a person's hash ; intimidate him by severe measures. { زهرچشم means "eye-poison" }

زهر خود را بمن ریخت *T.* He poured out his poison on me (*i. e.* He served me out at last as he had planned) .

زهر کردن To make disagreeable or bitter. (*Lit.*) To make a poison of.

زهر مار کردن { *Contemptuous expression for* خوردن } To eat. (*Lit.*) To change (the food eaten) to snake's poison . *See also* کوفت کردن

زهـره اش آب شد He was frightened to death; it made his blood run cold; his hair stood on end. (*Lit.*) His gall-bladder was melted away. *Cf. the next entry.*

زهره اش ترکید *or* زهره تراك شد {*Same as* زهره اش آب شد *with* ترکید (burst) *for* آب شد}

زهره تراك کردن To strike with horror; freeze one's blood; make one's blood run cold.

✡ ✡ ✡

زه زدن {*Slang*} To peter out; back out; show the white feather. {Connected perhaps with زه "bowstring", in which case زه زد would mean "The string was cut"}.

زه کردن To string, as a bow.

✡ ✡ ✡

ز هوار در رفته {*Compound slang*} Done up; impotent.

ز هوارش در رفت {*Slang*} He pegged out. (*Lit.*) His rim came off (*or* was loosened).

✡ ✡ ✡

زیاده از آنست که بتوان شمرد It is more than can be counted.

زیاده از حد Excessively. (*Lit.*) Exceeding the limit.

زیاده بر More than; in excess of.

زیاده روی کردن To go beyond due bonds; extravagate.

✡ ✡ ✡

زیارت کردن {*In polite conversation*} To meet. (*Lit.*) To visit as a pilgrim.

✡ ✡ ✡

زیان دیدن To be injured. To sustain (*or* incur) a loss.

زیـان رساندن {*With* به} To hurt or injure. To cause to sustain a loss.

✡ ✡ ✡

زید و عمر Tom, Dick, & Harry.

Note. زید (*Zeyd*) and عمر (*Amr*) are typical proper names.

✡ ✡ ✡

زیراب حوضی راکشیدن To drain a pond.

زیراب کسیرا زدن {*Slang*} To do away with a person by under-hand means; knife him. {زیراب means voidance water}.

زیر اخیـه Under pressure. {اخیه is a stake or stick to which an animal's halter is tied}.

زیر بار چیزی رفتن To tolerate or accept something. (*Lit.*) To be ready to carry the burden.

زیر بال کسیرا گرفتن To give some one a leg up. (*Lit.*) To help him walk or fly by putting one's hand under his wing.

Note. A variant replaces بال by بغل "armpit".

زیر پا گذاشتن To trample or repress.

زیر پای فلانی سست است He hasn't got a firm leg to stand on (*i. e.* he is uncreditable).

زیر پای کسی نشستن To seduce some one. (*Lit.*) To sit under his feet.

زیر مُجلی {*Colloquial*} Clandestine(ly); *à la dérobée.*

زیر چشم نگاه کردن To peep. (*Lit.*) To look from beneath one's eyes.

زیر چیزی زدن To recalcitrate at (*or* against) something. To deny something. To throw something away.

زیر خاك کردن To bury. (*Figuratively*) To outlive.

زیر خنده زدن To burst into a laughter; burst out laughing.

زیر دست کردن To subjugate. (*Lit.*) To put under one's hand.

زیر زبان کسیرا کشیدن To draw a person out. (*Lit.*) To draw the flesh under one's tongue.

زیر سبیل در کردن To pocket; swallow; brook. (*Lit.*) To pass it from beneath one's moustache.

زیر سرش بلند شده است He or she has become insolent and swollen-headed because of having been promised a better situation. (*Lit.*) His or her head has been raised.

زیر سر گذاشتن To secure or prepare beforehand. (*Lit.*) To put under one's head.

زیر گذاشتن To overcome or suppress. (*Lit.*) To put under.

زیر گرفتن To run over. (*Lit.*) To take under. *Example:* اتوموبیل او را زیر گرفت The car ran over him.

زیر گریه خوابیدن To cry oneself to sleep. {زیر گریه literally means "under (*i. e.* while) crying"}.

زیرو رو کردن To turn upside down. To ransack or rummage.

زیر و زبر کردن To turn upside down. To turn to chaos; destroy completely.

ژ

ژاژ خائیدن To babble ; talk nonsense. (*Lit.*) To chew ژاژ (*zhazh*) - a variety of camelthorn which camels find too tough to chew.

✡ ✡ ✡

س

ساخت و پاخت { *Slang* } Collusion ; covin.
ساخت و پاخت کردن To collude.

✡ ✡ ✡

ساز کردن To prepare. To tune up. To begin.

✡ ✡ ✡

سازش کردن To compound ; make peace. To agree. To put up. To collude.
سازگار بودن To agree. To be wholesome or suitable. To be compatible. To be sociable.
ساز و برگ Equipment ; accoutrement.

✡ ✡ ✡

ساقط شدن To lapse. To cease to be valid. To be deprived or bereaved. (*Lit.*) To fall.
ساقط کردن To render null ; invalidate. To deprive or bereave. - از هستی ساقط کردن To bleed white.

✡ ✡ ✡

✡ سالی که نکواست ازبهارش پیدا است {*Add the following E.E.*} : April and May the keys of the year.

✡ ✡ ✡

سان دادن To parade ; pass review.
سان دیدن To parade (troops) ; pass in review.

✡ ✡ ✡

سایه اش سنگین شده He mounts (*or* rides) the high horse; also, he is inaccessible. (*Lit.*) His shadow has become heavy.

سایهٔ شما کم نشود Thank you for your kindness or protection (which I hope will never cease).

Note. The above phrase should never be literally translated, lest it approach the E. phrase "May your shadow never grow less!", which means "May you not grow thin or lose flesh!"

✿ ✿ ✿

سبز شدن To spring or germinate. (*Figuratively*) To be generated spontaneously; appear suddenly. (*Lit.*) To turn green.

سبز کردن To grow. To germinate. (*Figuratively*) To confirm. (*Lit.*) To colour or paint green.

✿ ✿ ✿

سبزی پاك كردن To flatter or toady; curry favour with some one. (*Lit.*) To clean herbs.

Note. From the above verbal phrase comes the adjective سبزی پاك كن which means "a sycophant or flatterer". *See the synonym* بادنجان دورِ قاب‌چین

✿ ✿ ✿

سبقت جستن {*With* بر} To get the start of; take precedence of. To anticipate. To forestall.

سبقت گرفتن {*Often with* بر} To overtake and pass. *Example:* سبقت گرفتن در رانندگی قدغن است

✿ ✿ ✿

سبك بیا! {*Slang*} Draw it mild. (*Lit.*) Come lightly *or* Make it light.

سبك گرفتن To make light of. To despise. To observe unceremoniously.

سبك و سنگین کردن To weigh in one's hand. (*Figuratively*) To weigh.

✿ ✿ ✿

سبیل بسبیل Close together. (*Lit.*) With moustaches close to each other.

سبیل بودن {*Colloquial*} To be (given) free of charge.

سبیل کسیرا چرب کردن To grease some one's palm (*lit.* moustache).

سبیل کسیرا دود دادن {*Slang*} To give it to some one hot. (*Lit.*) To smoke one's moustache.

سبیلش آویزان شد {*Slang*} He hung his lip; he was disconcerted. (*Lit.*) His moustache hung down.

✡ ✡ ✡

سپر انداختن *or* سپر افکندن To throw up the sponge; cry craven. (*Lit.*) To throw the shield.

✡ ✡ ✡

سپری شدن To expire; be finished.

✡ ✡ ✡

ستارهٔ سهیل *Rara avis.* (*Lit.*) The Canopus.

ستاره شمردن {*Poetical*} To lie awake all night. (*Lit.*) To count the stars.

ستاره کوره ماه نمیشه *F. T.* A dim star cannot be compared to (*lit.* will not become) the moon.

Note. نمیشه is colloquial for نمیشود

✡ ✡ ✡

سخت گرفتن {*With* بر} To press hard upon; urge. - سخت نگرفتن To be lenient. *See the next entry.*

سخت نگیر Take it easy. *See the preceding entry.*

✡ ✡ ✡

سدّ رمق A bare subsistence. {رمق is the last breath of life, and سد means blocking or closing}.

سدّ سکندر را شکستن To perform a Herculean task; cleanse the Augean stables.

Note. سد سکندر means "Alexander's barrier", referred to in the Koran as having been erected by him to stem the advance of the Gogs and Magogs.

✡ ✡ ✡

سراپا گوش بودن To be all ears. {سراپا = سر تا پا *q. v.*}

سرازیر شدن To slope or slant. To be turned upside down. To come or fall down. (*Figuratively*) To near completion.

✡ ✡ ✡

سراغ داشتن To know of.

سراغ کردن To trace or locate.

سراغ گرفتن {*With* از} To inquire some one.

سر آمدن { *Originally* بسر آمدن } To excel ; attain perfection. Also , to come to an end .

سر از پا نشناختن To be entirely confused. (*Lit.*) Not to know one's head from one's foot.

سر بار مال خر بُردبار است *F. T.* The extra load will be put on the meek or forbearing ass.
E. E. A willing horse is run to death.

سر باز زدن { *With* از } To refuse to do ; recalcitrate at (*or* against) . (*Lit.*) To turn away one's head.

سر بجهنم زدن { *Colloquial* } To come to a fabulous amount. (*Lit.*) To have its head reach hell.

سر بُردن To ride (*or* run) as if one goes to fetch a midwife. { For بسر بردن } To pass or spend ; also , live. (*Lit.*) To carry the head (of one who has been beheaded) .

سر براه Tractable ; also , decent. (*Lit.*) With one's head directed to the road.

سر بزیر Humble ; also , tractable. (*Lit.*) With one's head bent down.

سر بزرگ بلای بزرگ دارد (*Same as* هر که دا سر بزرگ *etc.*) .

سر بزمین گذاشتن To fall down dead ; drop dead. To sleep. (*Lit.*) To put one's head on the ground.

سر بزنگاه In the nick of time. (*Lit.*) At the time or place when one should strike.

سربسر کسی گذاشتن To fool , or be funny , with some one. (*Lit.*) To put one's head against another person's head.

سربگم Tangled. At a loss to understand ; fogged. *Cf.* سر درگم

سر بلند کردن To rise ; attain a (better) social position. (*Lit.*) To raise one's head.

سر به نیست کردن To put out of the way ; take on a one-way ride. (*Lit.*) To cause to face annihilation.

سربهوا Giddy. Playful. (*Lit.*) With one's head toward the air.

سر بی‌شام بزمین گذاشتن To go without supper. (*Lit.*) To lay down one's head (*i. e.* go to bed) without supper.

سر بیگناه An innocent person (*lit.* head).

سر پا Standing (on foot) . Out and abroad.

سر پیچیدن { *With* از } To disobey. To recalcitrate at. (*Lit.*) To turn one's head from.

سر تاپا From head to foot. All over. All (*used adverbially*). *Example :* سر تاپا غلط All wrong.

سر تاسر Throughout ; all over ; across. (*Lit.*) From one end to the other.

✡ ✡ ✡

سر ِتق [*Slang*] Obstinate ; also , unreasonable.

✡ ✡ ✡

سر ِ جای خود نشاندن To teach (some one) his place ; also , snub him , or make him sing small. (*Lit.*) To cause (one) to sit in his place. *Cf. the next entry.*

سر ِ جای خود نشستن To draw in one's horns ; sing small ; receive a snub. (*Lit.*) To sit in one's own place.

سر ِ چراغ At the time when lamps are lit ; at sunset.

سر ِ حال In health. In good spirits.

سر ِ خر Bore ; also , gooseberry. (*Lit.*) The head of an ass. یك سر خر هم کم ! A good riddance !

سر ِ خُلق In good spirits (*or* humour).

سر ِ خود [*Short for* از سر خود] Spontaneously. Without authority or permission.

سر ِ خود را زیر برف کردن To bury one's head ostrich-like in the sand. (*Lit.*) To put one's head under the snow. *See the pvb.* کبك سرش را *etc.*

سَرخوردن To be disillusioned ; look back.

Note. The above is intransitive , and should not be confused with سر (کسیرا) خوردن , which means (1) "to bring about (another's) death by one's behaviour ; (2) to survive (a person)".

✡ ✡ ✡

سُر خوردن To slide.

✡ ✡ ✡

سَر دادن (1) To free ; let go. (2) To set afoot ; start. *Example :* گربه سر دادن (3) To give (something) to boot. (4) To display for comparison. (5) To offer one's head in devotion.

سردرآوردن { *With* از } To make head or tail of. (*Lit.*) To bring one's head out of. *See also* دست ازآستین درآوردن

سر درگم At a loss to understand. Astray. Tangled. *Cf.* سر بگم

✡ ✡ ✡

دلسرد کردن = سرد کردن To discourage or disspirit. To disillusion. (*Lit.*) To make cold (or cool); refrigerate.

سر دماغ {*Compound word*} In good humour. Mellow: partly intoxicated {also سرخوش}.

سر دواندن {*Slang*} To put off; put by.

سرِ دو راهی گیر کردن To be in a dilemma. (*Lit.*) To be stuck (*or* caught) at the parting of the ways.

سر راست Straightforward; direct. Round, as a sum.

سرد و گرمِ روزگار Ups and downs; vicissitudes of life. (*Lit.*) The hot and cold things of the times.

✡ ✡ ✡

سرِ راه گذاشتن To expose, as a child. (*Lit.*) To put on the way

سر رسیدن To arrive unexpectedly.

سر رفتن To boil over. To overflow. To go over again. – حوصله ام سر رفت *See on page 519.*

سرِ زا رفتن To die in labour. (*By extension*) To be lost or misappropriated.

سر زدن To peep or shine. To pop (*or* drop) in; {*with* به} to call on. To be committed. To originate. To run in to; amount to.

سرزده آمدن To intrude; come in unexpectedly or without notice. *Cf.* سر رسیدن

سرِ زنده بگور بردن To die a natural death. (*Lit.*) To carry a living head to the grave.

Note. A variant form replaces سر زنده by سر سالم *i. e.* a healthy head.

سر سپردن To offer one's head in devotion.

سرسری انجام دادن To do perfunctorily.

سرسلامتی گفتن (یا دادن) To offer one's condolences. (*Lit.*) To say سر شما سلامت باشد *i. e.* May you be healthy.

سر سنگین {*Compound adjective*} In an angry mood. (*Lit.*) Having a heavy head.

سرِ شاخ بسا کسی بند کردن To set on quarrelling with, or

opposing, some one. (*Lit.*) To come to grips with one's horns.

سرِ شب است The night is young. (*Lit.*) It is the beginning of the night.

سرش برای ... درد میکند He is eager or looks for (such and such a thing). *Example:* سرش برای دعوا درد میکند He is eager for the fray. (*Lit.*) He has a headache for...

سرش برود زبانش (یا قولش) نمیرود He abides by his word (*or* tells the truth) even if he has to forfeit his head.

سرش بسنگ خورد He came to himself (when it was rather too late). (*Lit.*) He struck his head against a stone.

سرش توی کار است He is in the know. (*Lit.*) His head is in the affair.

سرش را بهم آوردن To knit up: close up or conclude. *See also* سرهم بندی کردن

سرش مال خودش (یا از خودش) نیست His head doesn't belong to himself (*i. e.* he is exceedingly generous or devoted).

سرش نمیشود {*Colloquial*} He doesn't know (how to do) it; he doesn't understand it — محبت سرش نمیشود He is blind to kindness.

سرِ صاحبش را خوردن {*Colloquial*} To be cheap and in great supply; go begging. (*Lit.*) To survive its owner. {The idiom is perhaps used mostly by Iranian Jews}.

سرِ صبر انجام دادن To take one's time over. (*Lit.*) To do with patience.

سرِ غیرت آوردن To put on (*or* to) one's mettle; warm the blood of. To rouse the jealousy of. To defy. (*Lit.*) To bring round (some one) to his zeal or enthusiasm.

سر فرود آوردن To bow down (*lit.* bend one's head) in deference. To submit. To truckle.

سرِ قدم رفتن To go to stool; ease nature. (*Lit.*) To go (*or* sit) on one's feet.

سرِ قوز افتادن {*Colloquial*} To get one's back up. (*Lit.*) To fall on the hump. {*Connection obscure*}

سرِ قول خود ایستادن To abide by, or stick to, one's word.

سر کردن To put up. To associate or mingle. To start

{ = سردادن }. To wear on the head { = بسر کردن }.

✡ ✡ ✡

سر کردن { *Colloquial* } To anæsthetize locally.

✡ ✡ ✡

سر کسیرا بردن To talk one's head off. (*Lit.*) To carry away one's head.

سر کسیرا خوردن *See under* سر خوردن

سر کسیرا دور دیدن {*Colloquial*} {*Sometimes* چشم کسیرا دور دیدن} To take advantage of one's absence. (*Lit.*) To see one's head (*or* eye) at a distance.

سر کسیرا زیر آب کردن {*Colloquial*} To put some one out of the way; take him on a one-way ride. (*Lit.*) To put some one's head under the water.

سر کسیرا شیره مالیدن { *Colloquial* } To play upon some one; play a trick on him; make a game of him; dupe him. (*Lit.*) To rub syrup on some one's head.

سر کسیرا کلاه گذاشتن { *Colloquial* } To defraud some one. (*Lit.*) To put a hat on some one's head.

سر کسیرا گرم کردن To amuse or beguile some one. { گرم کردن means "to warm" }.

سر کشیدن To drink off; quaff (off). To supervise or inspect.

سرك کشیدن { *Colloquial* } To peep; look furtively. (*Lit.*) To thrust forward the small head.

سر کوفت دادن { *Colloquial* } To taunt; reproach bitterly. (*Lit.*) To hit (some one) on the head.

✡ ✡ ✡

سر که فروختن { *Archaic* } To have a vinegar countenance; be sour-tempered. (*Lit.*) To sell vinegar.

✡ ✡ ✡

سر که نه در راه عزیزان بود بارگرانی است کشیدن بدوش {سعدی}
T. A head not intended for devotion to dear friends is a heavy burden carried on the shoulders.

سر کیسه را شل کردن To loosen the purse strings (*lit.* the opening of the purse).

سر کیسه کردن { *Colloquial* } To fleece (of one's money).
Note. This is perhaps سروکیسه کردن *i. e.* to wash,

or shave, one's head and rub his body, as is done by rubbers in Turkish baths.

سرِ کیف بودن {*Colloquial*} To feel gay; be in (good) spirits. {کیف means "the effect of an intoxicating drug"}.

☆ سرِ گاو توی خمره گیر کرده {*Add the following*}: The phrase is often used to mean "The best part of the work is still left undone" or "The worst is behind" {in which case it is better to say سر گاو توی خمره است *i. e.* the ox's head is still in the jar}.

سرِ گنج نشسته است He is a money-bags; he stinks of money. (*Lit.*) He sits on a treasure-trove. {This is what serpents were believed to do}.

سر مال کیست که کلاهش باشد *F. T.* If the head has no definite owner, why talk of the hat? {Cited by way of compliment in offering something}. *Cf. the E.* He that has no head needs no hat.

سرم را بُرد (یا خورد) He talked my head off. *See* سر کسیرا بردن

سرِ نترس {*Colloquial*} Intrepidity; boldness. (*Lit.*) A fearless head.

سر و ته چیزیرا بهم آوردن To finish hastily; also, to bungle. (*Lit.*) To join the ends of something together.

سر و ته حرفهایش را نمی فهمم I cannot make head or tail of what he says. (*Lit.*) I cannot understand the beginning or end of what he says. *Cf.* سر در آوردن

سر و دست برای چیزی شکستن To make a rush for obtaining something. (*Lit.*) To break heads and hands for something (that "sells like hot cakes").

سر و صدا {*Colloquial*} Noise. Fuss. Hue and cry.

سر و صدای چیزیرا درآوردن To noise something abroad. — سر و صدای آنرا در نیاورید Hush it up!

سر و صورت دادن To put into shape; settle; manage; get into shape. (*Lit.*) To give a head and face to.

سر و کار Dealing. Intercourse. Liaison. Concern.

سر و کله زدن To tire out oneself, as in explanations or arguments; talk one's head off.

سر و گوش آب دادن To nose about (*or* around); hang about; smell round; nose out a secret. (*Lit.*) To water one's head and ears.

سُرو مُروگنده {*Slang*} Bursting with health ; in full bloom.

✡ ✡ ✡

سَر هم بندی کردن {*Colloquial*} To botch ; bungle ; tinker ; nail up ; knock together. (*Lit.*) To tie up together.

سرِ هم دادن To patch up. To compose carelessly. (*Lit.*) To join together.

✡ سریرا کـه درد نمیکند چـرا باید دستمـال بست {*Add the following E. E.*} : Leave well alone.

سری توی سرها آوردن {*Colloquial*} To show up in society. (*Lit.*) To introduce one's head among others' heads.

✡ ✡ ✡

سفارش دادن To order ; place an order for.

سفارش کردن To recommend. {*With* به} To enjoin ; instruct ; charge.

✡ ✡ ✡

سفت کـن و شل کـن در آوردن {*Slang*} To play fast and loose ; veer and haul. (*Lit.*) To repeat saying , " Loosen and tighten " .

✡ ✡ ✡

✡ سفر خام را پخته میکند {*Add the following E. E.*} : He that travels far knows much. Also , travel makes a wise man better (, but a fool worse) .

✡ ✡ ✡

سفرِ دیگر Next time. (*Lit.*) Next journey or voyage.

✡ ✡ ✡

سفرهٔ بینان مُجل است ، کوزه بی‌آبِ گل است *F. T.* A table-cloth without bread is a mere rag ; just as a jug without water is mere clay.

سُفره کردن {*Colloquial*} To rip up. (*Lit.*) To make a table-cloth of (*i. e.* to spread or open). — شکم کسیرا سفره کردن To disembowel , or rip up the belly of , some one.

✡ ✡ ✡

سقش را بـا فحش برداشته اند {*Colloquial*} He is abusive or foul-mouthed from a child.

Notes. (1) سق is a vulgar form of سقف " roof " - in this case " the roof of the mouth. " (2) The original sense of this idion is based on the custom of separating the

jaws of a new-born child, or "holding his palate in an upward position". This was done simultaneously with wishing for the child some good habit, as truthfulness, honesty, etc. to accompany him through his life. The phrase in question, therefore, amounts to saying that such and such a person is so abusive by nature that one would think that when his parents practised the custom in his case they wished him to have a foul mouth.

سقش سیاه است His palate is black (*i. e.* His curses become effective). *See the preceding entry.*

✡ ✡ ✡

سقط شدن (*saghat-*) To founder or die, as a horse. [*Slang and derogatory*] To stop dead; break one's neck.

✡ ✡ ✡

سقط کردن [For بچه سقط کردن] To miscarry. (*Lit.*) To cast off (a child).

✡ ✡ ✡

سقط گفتن (*saghat-*) To use bad language; revile. (*Bookish*).

✡ ✡ ✡

سکندری خوردن To stumble or trip.

✡ ✡ ✡

سکه‌خوردن To be coined. (*Lit.*) To receive the stamp of a die.

سکه زدن To coin or mint.

سکه شناس Mammonist. (*Lit.*) Numismatist.

✡ ✡ ✡

سگ جان [*Compound word*] Used to drudgery; plodding; indefatigable. (*Lit.*) Having a dog's life.

سگ خور Spoiled or wasted. (*Lit.*) Eaten by a dog.

سگ زدن [*Colloquial*] To loaf; idle away one's time. (*Lit.*) To beat a dog, or else, live or act as a dog.

✡ سگ سگ را نمیخورد [*Add the following E. E.*]:

(d) The devil is good to his own.

سگش بـه از خودش است His dog is better than himself. [A jocular or ironical way of praising someone.].

سگ کجـا (و) خانه کجـا *F. T.* What! a dog and a house! (*i. e.* It it strange for a dog to have a house—cited in similar instances).

سگ کیست (که فلان کار را بکند)؟ He never dares (to do such and such a thing). *F. T.* He is no great man's dog (to be able to do such and such a thing).

سگ گرسنه زاغ کور و بزلاغر به *F. T.* It would be better if the dog went hungry, the magpie became blind, and the goat remained thin. *Cf.* سگ سیر سرکش میشود

✡ ✡ ✡

سلانه سلانه راه رفتن {*Colloquial*} To swagger or strut; walk slowly and boastingly.

✡ ✡ ✡

سلفیدن { *Slang* } To shell out. (*Lit.*) To cough - vulgar form of سرفیدن.

✡ ✡ ✡

سماق مکیدن To be in a state of aspiration or mouth-watering; be deprived of a (specified) pleasure. (*Lit.*) To suck sumac(h).

✡ ✡ ✡

سُمّ قاطر خورده است She has eaten the hoof of a mule. {This means that she is barren as a mule—a derogatory remark}.

✡ ✡ ✡

سنبل کردن {*Slang*} To bungle or botch.

✡ ✡ ✡

سُنبه اش پُر زور است He has a strong piston (*i. e.* he is irresistible because he is supported by a strong person).

✡ ✡ ✡

✡ سنگ بدرِ بسته میخورد { *Add the following* } :
Cf. the E. Flies go to lean horses.

سنگ برودخانهٔ خدا انداخته؟ Has he thrown a stone in God's river? {A jocular way of saying, "He has committed no gross crime"}.

✡ سنگ بزرگ نشانهٔ نزدن است { *Add the following* } :
E. E. (a) Great promise, small performance. (b) He that promises too much means nothing.

سنگِ پای قزوین Very cheeky or impudent. (*Lit.*) Like pumice-stones from *Ghazvin*.

سنگ تمام (در) ترازو گذاشتن To perform a duty faithfully;

give full measure. (*Lit.*) To put the full weight in the scale. *Cf.* مرده‌ای را پاك شستن

سنگ چیزیرا سینه زدن To strike a blow for something. (*Lit.*) To beat one's breast with a stone for something.

سنگِ خاله قورباغه راگرو کشیدن To hold on to an invalid or unproved argument; not have a leg to stand on. (*Lit.*) To distrain upon Aunt Frog's stone.

سنگ کردن To pull the legs of (a person) by offering him an exaggerated price for his commodity. (*Lit.*) To kick or fling, as a stone (*doubtful*).

سنگ لق بزمین کوبیدن *T.* To drive an unsteady stone into the ground (*i. e.* show oneself too lenient; also, commit oneself easily).

✡ ✡ ✡

سنهٔ جرت مته [*Slang*] (At) some unknown date.

Notes. (1) مته in Arabic means 'a century', and جرت is the slang element of the phrase, which has been used to designate an unknown date. (2) A variant form replaces مته by ئیل which, in Turkish means 'year', and is used in names of the Turkish cycle of years.

✡ ✡ ✡

سوادِ فلان نم کشیده است [Jocular way of saying,] "Such a one is illiterate". (*Lit.*) Such a one's knowledge (of reading and writing) has been damaged by moisture.

✡ ✡ ✡

سوار جادهٔ خاکی شدن To go on Shanks's mare. (*Lit.*) To ride the dirt road.

سوارِ کاری شدن To embark upon a business; also, be installed or skilled in it. (*Lit.*) To ride (on) a business.

سوار کردن To cause to ride. To mount. To take on board. To pick up. (*Figuratively*) To assemble or erect.

سوارِ کسی شدن To rule or exploit some one; have a hold upon him. (*Lit.*) To ride some one.

✡ سواره از پیاده خبر ندارد *See* سیر از گرسنه *etc. on page 571.*

سواری از کسی گرفتن To exploit some one. (*Lit.*) To ride some one's back.

سواری دادن To allow mounting. — این اسب خوب سواری میدهد

This horse is a good mount.

✡ ✡ ✡

سوء استفاده کردن {*With* از} To take advantage of {in an ill sense}; trade on; presume upon. To abuse or misuse (*lit. sense*).

✡ ✡ ✡

سؤال پیچ کردن To ply with questions. (*Lit.*) To wrap up with questions.

✡ ✡ ✡

سوت کشیدن *or* سوت زدن To (blow a) whistle.

سوت کردن {*Colloquial*} To throw (a ball) too high up and lose sight of it; throw out of bounds.

✡ ✡ ✡

سوخت شدن To be written off, as a bad debt; be irrecoverable. (*Lit.*) To be consumed or burnt.

✡ ✡ ✡

سوراخ و سُنبه {*Slang*} Nook and corner.

✡ ✡ ✡

سور خوردن *or* سور زدن To feast (oneself); enjoy a feast; play a good knife and fork.

✡ ✡ ✡

سوزِ دل Heartache. Mental vexation. Compassion. Spite.

سوز زدن To smart.

✡ ✡ ✡

سوزن زدن To prick with a needle. {*Intransitively*} To have a shot (*i. e.* injection).

✡ ✡ ✡

سوسو زدن {*Colloquial*} To flicker.

✡ ✡ ✡

سوسه در کار آوردن To put a spoke in one's wheel. To interpose difficulties.

Note. سوسه is a flaw, a serration (in a blade), etc.

سوسه دواندن To make mischief.

Note. دواندن means "to cause to run", and see سوسه in the preceding entry.

✡ ✡ ✡

سوگند خوردن To take an oath; swear.

سوگند دادن To administer an oath to; put (some one) on his oath; swear.

Note. قسم is more often used in colloquial Persian than سوگند

✡ ✡ ✡

سوهان خور ندارد { *Colloquial* } 1) It is as sure as a gun; there is not a shadow of doubt in it. 2) No margin is allowed for it. (*Lit.*) It doesn't allow of being rasped (any more).

✡ ✡ ✡

سهل گرفتن To take (it) easy. To slight; make light of.

سهو آسیابان میکند *F. T.* It is the miller who makes a mistake in reckoning. {Said by one who denies having made an error}.

Note. A variant form substitutes اشتباه for سهو

✡ ✡ ✡

سیاه تاوه { *Colloquial* } Dark-coloured; melanoid. (*Lit.*) Black pan.

سیاه و سفید را (از هم) تشخیص ندادن Not know chalk from cheese; be illiterate. (*Lit.*) Not to tell black from white.

سیاهی، کی هستی؟ Who goes there? (*Lit.*) O black one! Who art thou?

سیاهی لشگر Mere numbers; noses; multitude. (*Lit.*) What makes the army look black.

✡ ✡ ✡

سیب زمینی Nerveless or cowardly (person). (*Lit.*) Potato.

✡ ✡ ✡

سیبی که سهیلش نزند رنگ ندارد *F. T.* An apple not influenced by the Canopus will remain pale. {Referring to the importance of punishment or chastisement}.

Note. Since Canopus appears only in the month of October, (*See* ستارهٔ سهیل) it was believed that apples and some other fruits attain perfection about that time under the influence of this star.

✡ ✡ ✡

سیخ زدن To goad or prod {in this sense also سیخک زدن}. To give a shove off (to). To stir (by a poker).

Note. سیخ means a skewer or spit; a poker; a broach; a prod; etc.

✡ سیر از گرسنه خبر ندارد {*Add the following*} :
E. E. He whose belly is full believes not him that is fasting.

سیرمانی ندارد {*Slang*} He cannot be satisfied ; he is insatiable or greedy.

سیری شما روسفیدی ما است *F. T.* We shall be honoured if you have enough. {Said to a guest at table}.

✡ ✡ ✡

سی سال {*Colloquial*} Never in (all) my life. (*Lit.*) (In) thirty years.

✡ ✡ ✡

سیلی روزگار خوردن To experience a hardship. (*Lit.*) To receive a slap from Fortune.

✡ ✡ ✡

سیم کشیدن To be infected by exposure to cold weather.

✡ ✡ ✡

سینه زدن To beat one's breast.

سینه سپر کردن To take up the cudgels. (*Lit.*) To make a shield of one's breast.

سینه صاف کردن To clear the throat (*lit.* the chest) ; hem ; hum and ha(w) ; hawk.

سینه مال رفتن To creep or crawl. To glide.

✡ ✡ ✡

ش

شاخ درآوردن {*Slang*} To be struck (*or* knocked) all of a heap. (*Lit.*) To have a horn grow on one's head.

شاخ بشاخ کسی گذاشتن {*Colloquial*} To come to grips ; also, set on quarrelling with , or opposing , some one. (*Lit.*) To strike one's horns against those of another person. *Cf.* سر شاخ با کسی بند کردن

شاخ را برداشتن {*Colloquial*} To cease babbling or bothering. (*Lit.*) To remove the cupping-glass.

شاخ شکستن To break or train (a horse). (*Lit.*) To break its horns.

شاخ و شانه کشیدن To bully some one. (*Lit.*) To thrust one's horns and shoulders forward.

✡ ✡ ✡

شارت و شورت { *Slang* } Fuss ; bluster.

✡ ✡ ✡

شام غریبان گرفتن To pass the night in darkness. (*Lit.*) To do as the strangers did on the night (after the disastrous event of Karbela).

✡ ✡ ✡

شانه بالا انداختن To shrug the shoulders.

شانه خالی کردن { *With* از } To shirk or avoid. To crave at. (*Lit.*) To empty one's shoulders.

شاه را از اسب پیاده میکند *T.* He causes the king to dismount his horse (*i. e.* He is so foul-mouthed that he causes. . .)

✡ ✡ ✡

شب بخیر Good night. Also, good evening. {خیر means "welfare"}.

شب بشما خوش Good night. Good-bye. (*Lit.*) May you have a good night.

شب های چهارشنبه هم غش میکند *T.* Besides , every Tuesday night it falls in a fit. { Said ironically by a shopkeeper when his customer enumerates the faults of a commodity}.

✡ ✡ ✡

شبیه درآوردن To represent a drama ; dramatize.

شبیه کسیرا درآوردن To play the part of some one.

✡ ✡ ✡

شپش در کلاه داشتن To have a thorn in one's side (or flesh). (*Lit.*) To have a louse in one's hat. *Cf.* شپش در کلاه کسی انداختن

✡ شپشش منیژه خانم است { *Add the following E. E.* } :
(c) He thinks his halfpenny good silver.

✡ ✡ ✡

✡ شتر دیدی ؟ نه { *Add the following* } :
E. E. Say you saw me not.

شتر را چه به علاقه بندی *F. T.* Why ! a camel and *passementerie ?* (*i. e.* a camel cannot be tied with trimmings of lace).

شتر را کشتند All is quiet (again) ; nothing doing. (*Lit.*) The camel has been killed. { Referring to the camel which was killed in the Feast of Sacrifices in presence of thousands of people }.

شتر گاو پلنگ {*Compound word*} Medley ; hotchpot(ch) ; mixture of incongruous things. (*Lit.*) Camelopard.

شتر گربه {*Compound word*} Contrarieties ; incongruous statements. (*Lit.*) Camel-cat. *Cf.* شتر گاو پلنگ

✡ ✡ ✡

شرح ِ کشاف Detailed description (*or* commentary).

Note. کشاف (*kashshaf*) , which originally means " a discoverer or explorer " , is the title of a famous commentary on the Koran by *Zamakhshari.*

✡ ✡ ✡

شر ِشر کردن { *Colloquial* } To murmer or purl , as water.

✡ ✡ ✡

شرُشر کردن { *Colloquial* } To flow or fall , as water.

Note. شرُشر is (the noise of) flowing or falling water ; also , a freshet.

✡ ✡ ✡

شرّش ما راگـرفت We had to take the consequences. (*Lit.*) The evil (arising from such and such an act) involved us.

✡ ✡ ✡

شرط ِ انصاف نیست Justice (*or* equity) forbids. (*Lit.*) It is not a condition of justice.

شرط باشد برگردد I bet you (*or* guarantee that) he will return.

شرط بستن To bet ; lay a wager (*or* bet) .

شرط کردن To make (it) a condition ; stipulate ; lay down. To guarantee or undertake.

✡ ✡ ✡

شرف ِ کسیرا بردن To damage a person's character or reputation; libel or slander him ; cast aspersions on his character. (*Lit.*) To take away his honour .

✡ ✡ ✡

شر ِّ و و ِر (*sherrover*) {*Slang*} Balderdash ; rigmarole.

Note. Very possibly شر and ور are contractions of شعر and ورد " poetry and incantation " respectively.

✡ ✡ ✡

شستم خبردار شد A little bird told me so. (*Lit.*) My thumb was informed. *Cf. the Fr.* Mon petit doigt me l'a dit.

✡ ✡ ✡

شُستن {*Slang*} To pay (one) out well. (*Lit.*) To wash.

✡ ✡ ✡

شُسته و رُفته Neat; ship-shape; tidy; unconfused; explicit. (*Lit.*) Washed and swept.

✡ ✡ ✡

شقّ القمر Herculean task. (*Lit.*) Splitting of the moon.

✡ ✡ ✡

شکار شدن {*Colloquial*} To be upset or disconcerted. (*Lit.*) To be hunted.

✡ ✡ ✡

شکراب Estrangement; coolness. *Example:* میان آنها شکراب (واقع) شده است There is an estrangement between them.

✡ ✡ ✡

شکسته بسته Fragmentary. (*Lit.*) Broken (and) tied.

شکسته شدن To be weighed (*or* broken) down. (*Lit.*) To be broken.

شکسته نفسی کردن To humiliate oneself. To forbear from making pretensions. (*Lit.*) To break oneself.

✡ ✡ ✡

شکلك در آوردن {*Colloquial*} To make mouths (at some one); pull a wry face.

✡ ✡ ✡

شکم خود را صابون زدن {*Colloquial*} To nourish the hope of a feast or whet one's appetite. (*Lit.*) To soap one's belly (*i. e.* prepare it for a feast). (*Cf. the E.* "soap" which means figuratively "flatter".)

شکم دادن To sag. To bulge. (*Lit.*) To give forth a belly.

شکمش کار نمیکند {*Colloquial*} His bowels do not move. (*Lit.*) His belly or stomach doesn't operate.

شکمی از عزا درآوردن {*Colloquial*} To play a good knife and fork; do justice to a meal.

Note. This idiom is based on the custom of از عزا در آوردن which means literally "to bring (some one) out of his mourning". This is done with certain formalities by the relatives of a bereaved person at the end of the year which has marked his mourning. Amongst other formalities the bereaved is made to wear new clothes by

his relatives, who offer him the necessary stuff for these clothes.

In the phrase in question one's belly is supposed to have been in mourning, and to have had no food for a long time. Hence, the need for "bringing it out of mourning".

✡ ✡ ✡

شلاق خور {*Colloquial*} Knockabout; durable; tough. (*Lit.*) Capable of being whipped.

شلاق کش {*Colloquial*} At full drive; post-haste. (*Lit.*) Using the whip.

✡ ✡ ✡

شلخته {*Colloquial*} Slovenly; slip-shod; untidy.

✡ ✡ ✡

شل دادن {*Slang*} To relax one's efforts.

شل کن و سفت کن درآوردن {*Same as* سفت کن و شل کن در آوردن}

شل گرفتن To be lenient or tolerant. (*Lit.*) To hold (it) loosely. *Cf.* شل دادن

✡ ✡ ✡

شلم شوربا {*Slang*} Higgledy-piggledy; confused. {Contraction of شلغم شوربا "pottage of turnip"}.

✡ ✡ ✡

شلنگ انداختن To stride. {Also شلنگ برداشتن *or* شلنگ زدن}

✡ ✡ ✡

شلوق پلوق {*Slang*} Disorderly or crowded. {*Used as a noun*} Confusion; babel; bustle.

شلوق کردن To make (much) noise. To riot; disturb public peace.

✡ ✡ ✡

شمر جلو دارش نمیشود He has got the upper hand (now), and will stop at nothing; he is uncontrollable. (*Lit.*) (Even) Shemr will not serve as his herald (*or* will not control him).

Notes. 1) Shemr was the general who slew *Emam-Hossein.* 2) The phrase could also be taken to mean "He out-herods Herod".

✡ ✡ ✡

شمع زدن To shore up; support by a shore.

شندر(ه) (*See below*).

شندر غاز A very small sum ; nothing to shout about.

Notes. (1) شندر غاز , which is pronounced *shender'-ghaz* (with the stress on the second syllable) , is often used as an attributive adjective for حقوق (salary) , or the like : *Example* : شندر غاز حقوق می گیرد (2) شندر *or* شندره is a slang word meaning "a rag", but has been used here to qualify غاز – a money of account worth 1. 25 *dinars*.

✡ ✡ ✡

شوخی بکنار Joking apart.

شوخی را جدّی کـردن *or* شوخی را از حد گذراندن To carry a joke too far (*lit.* cause it to go out of bounds , or make it serious) .

✡ ✡ ✡

شور در سر داشتن To be fervent or passionate. To be full of emotions. (*Lit.*) To have a sensation in one's head.

شور زدن [*used in* دلم شور میزند *i. e.* I am anxious or uneasy (about it)] .

شورش را در آوردن To go too far ; be outrageous in one's conduct .

Note. This may be connected in meaning with the adjective nature of the word شور *i. e.* "salty or brackish", in which case the idea is to make something too salty , or to bring the salt part of it out. However , شور is also a noun meaning " sensation or emotion " .

✡ ✡ ✡

شوهر دادن To give (a girl) in marriage. (*Figuratively*) To give away ; lose.

✡ ✡ ✡

شهرت دارد که There is a rumour that.

✡ ✡ ✡

شهر فرنگ Peep-show. (*Lit.*) European city. (*Figuratively*) *Omnium gatherum* ; medley.

Note. The phrase شهر فرنگ است از همه رنگ است is an extension of the above and means " This is Europe (*or* a European city) where there are all sorts of things or persons " .

✡ ✡ ✡

شهر هـرت [*Slang*] A place where there is no law or justice ; also , a babel or scene of confusion.

شهر یك چشمان رَوی یك چشم شو *T.* In the land of the one-eyed make yourself one-eyed. *Cf.* در شهر کوران *etc.* *E. E.* When you are in Rome, do as the Romans do.

✡ ✡ ✡

شیت شدن {*Colloquial*} To be crushed or mashed. To become squashy, as fruit. To (be) spread out.

✡ ✡ ✡

شیخ زنگوله بپا A Sheikh wearing small bells on his ankles (*i. e.* a hypocrite or a prudish person).

Note. The bells are intended to scare ants, so that they are not trodden on by the walker.

شیخی را دیدن {*Slang*} To slip away (*or* off); make oneself scarce. [This may be based on an anecdote, not known to me, about a Sheikh].

✡ ✡ ✡

شیر برفی Cardboard cavalier; man of straw. (*Lit.*) Lion made of snow. *Cf.* رستم در حمام

شیر کردن To brave. (*Lit.*) To make a lion of.

شیر یا خط Head or tail. Toss up. (*Lit.*) Lion or inscription.

✡ ✡ ✡

شیر بشیر زائیدن *or* شیره بشیره زائیدن To give birth to another child before weaning the one who is being nursed.

شیرهٔ چیزیرا کشیدن To press the juice from, or out of, something.

شیرهٔ کسیرا کشیدن To sap or exhaust (the vigour of) some one; also, bleed him white.

✡ ✡ ✡

شیرین شدن To be in demand; have a good market. (*Lit.*) To become sweet.

✡ ✡ ✡

شیطان [*Used adjectivally*] Naughty. (*Lit.*) Satan.

شیطانی شدن To have a nocturnal pollution. (*Lit.*) To be subject to the Devil's deceit.

✡ ✡ ✡

شیشه جان [*Compound adjective*] Over-precautious about one's life. (*Lit.*) Whose life is (brittle as) glass.

✡ ✡ ✡

شیله پیله [*Slang*] A nigger in the woodpile (or fence).

ص

صاف کردن [*Colloquial*] To shave. (*Lit.*) To smooth [often صاف و صوف کردن]

صاف و پوست کنده Frankly ; in plain words. (*Lit.*) Smooth and shelled (*or* peeled) .

✡ ✡ ✡

صبح ِ سحر [*Colloquial*] Early in the morning ; at dawn.

صبح ِ شما بخیر Good morning.

✡ ✡ ✡

صبر آمد There is a sneeze ; so we must make a pause. [Superstitious belief] .

Note. صبر originally means "patience" .

✡ ✡ ✡

صبوحی زدن To take a morning draught.

✡ ✡ ✡

صحت ِ آب گرم *or* صحت باشد I wish you a good health. [Said to one who has just had a bath] .

صحت ِ خواب I hope you have had a sound sleep.

✡ ✡ ✡

صحرا که نمانده‌اید Why , you don't happen to be in a desert. [Said to a guest who is going to leave his host although night has fallen, in order to make him abandon the idea].

✡ ✡ ✡

صدا بصدا نمیرسید One could hardly hear himself out (*i. e.* there was too much noise) .

صداشان درآمد They complained or grumbled ; they showed discontent. (*Lit.*) Their noise was heard.

✡ ✡ ✡

صدکل را کلاه است و صدکور را عصه (*Same as* صد سر را کلاه است *etc. with* کل "hald man" *for* سر "heads") .

✡ ✡ ✡

صراحتِ لهجه Frankness. (*Lit.*) Explicit tone. — با صراحت لهجه Frankly.

✡ ✡ ✡

صرافت {*Used as follows*}: (1) از صرافت افتادن To dispense with, or forget, gradually. (2) از صرافت انداختن To cause to dispense with or forget. (3) بصرافت انداختن To set thinking; put it in the mind of.

✡ ✡ ✡

صرّافی کردن To criticize. (*Lit.*) (1) To test or ring coins. (2) To be a money-changer; do banking.

✡ ✡ ✡

صرف کردن To eat or drink; take. (*Lit.*) To spend.

صرفِ نظر از Apart from; irrespective of.

صرف نظر کردن {*With* از} To dispense with. To waive or relinquish; abandon or disregard.

✡ ✡ ✡

صف بستن To line up. To queue up.

✡ ✡ ✡

صفا کردن To have a good time; enjoy oneself.

✡ ✡ ✡

صفحه گذاشتن {*Slang*} To spin a (long) yarn. (*Lit.*) To put a record (on the gramophone.)

✡ ✡ ✡

صندوقچهٔ سرّ *or* صندوقچهٔ اسرار One who is faithful to secrets. {Often used in the phrase سینهٔ من صندوقچه اسرار است *i. e.* My chest is a box in which secrets can be kept}.

✡ ✡ ✡

صوت خودش بگوش خودش خوش نوا بود ✡ {*Add the following E. E.*}:

Each bird loves to hear himself sing.

✡ ✡ ✡

صورتِ خوشی نخواهد داشت It will not look nice or decent. (*Lit.*) It will not have a good face.

صورت دادن To accomplish or perform. To render an account. To give a bill.

صورت گرفتن To be accomplished. To be realized.

صورتِ یکپول‌سیاه پیدا کردن To be disgraced. To lose entirely its value or credit. (*Lit.*) To assume the shape of a (black) penny.

✡ ✡ ✡

✡ صید ملخ شیوهٔ شهباز نیست {*Add the following*}:
E. E. The eagle does not catch flies.

✡ ✡ ✡

ض

ضامنِ دست بکیسه A guarantor who is required to pay at any moment whether the original debtor declines or is ready to pay. (*Lit.*) Guarantor ready to pay from his purse.

✡ ✡ ✡

ضرب‌المثل شدن To become a by-word (*lit.* proverb).

✡ ✡ ✡

ضرر بوارث زدن To cause a loss to one's heir (*i. e.* be profligate or lavish of money).

ضرر بی پولی Loss caused by want of money. *Cf. the E.* Money is oft lost for want of money.

ضرری ندارد There is no harm in it.

✡ ✡ ✡

ضعف کردن (یا رفتن) To swoon or faint; fall into a fit. — دلم ضعف میرود I am pinched with hunger; I am starving.

✡ ✡ ✡

ضمانتِ اجرائی داشتن To be protected by sanctions.

ضمانتِ کسیرا کردن To stand guarantor for some one.

✡ ✡ ✡

ط

طاق‌باز خوابیدن To lie on the back ; lie in a supine positi n.

✡ ✡ ✡

طاقتم طاق‌شد I (have) lost patience; my patienc › is exhausted.

Note. A variant form of this phrase gives طاقتم بطاق رسید *i. e.* My patience reached its utmost limit (*lit.* ceiling).

✡ ✡ ✡

طاقچه بالاگذاشتن To put on airs and refuse to grant a request; put one's talent in a napkin; be high and mighty.

Note. The literal meaning of طاقچه بالا گذاشتن is "to put on the upper shelf". The direct object of the verb is apparently کون "bottom" or "anus", the whole phrase, meaning freely "to sit on the upper shelf".

✡ ✡ ✡

طالع دیدن To tell fortunes. To cast a horoscope.

✡ ✡ ✡

طبع شیر خشتی Propensity to mix with all sorts of people, and especially with both sexes. (*Lit.*) Nature or property like that of شیرخشت 'purgative manna.'

Note. Purgative manna is supposed to be harmless, and agreeable with all temperaments.

✡ ✡ ✡

طبله کردن To come off. To sag.

✡ ✡ ✡

طرب افسرده کند دل چو زحد در گذرد [ایرج میرزا]

E. E. Joy surfeited turns to sorrow.

F. T. Joy depresses one when it exceeds its bounds.

✡ ✡ ✡

طرح کردن To project or plan. To propose; set forth; propound. To draw or sketch.

طرفِ دعوی Party to a (law)suit.
طرفِ کسیرا گرفتن To take some one's part.
طرفِ مکاتبه Correspondent.

✡ ✡ ✡

طعنه زدن To speak ironically; say one thing and mean another. { *With* به } To taunt or reproach.

✡ ✡ ✡

طغیان کردن To revolt or rebel. To rage. { *Of a river* } To overflow its banks.

✡ ✡ ✡

طفره زدن (یا رفتن) To elude; evade; dodge; shift.

✡ ✡ ✡

طلسم شدن To be spell-bound. To become inextricable { *sometimes* طلسم افتادن }. طلسمش شکست ـ The knot is untied; things are cleared.

طلسم کردن To spell; cast a spell on. { *Intransitively* } To practise witchcraft.

✡ ✡ ✡

طمع بریدن To give up hope.
طمع داشتن { *With* به } To have views upon; covet; have an eye on.
طمع کردن To covet. To be covetous.
طمع مایهٔ جوانمرگی است *E. E.* Covetousness is the mother of ruin and mischief.
F. T. Covetousness brings untimely death.

✡ ✡ ✡

طناب انداختن To hang (a person).

✡ ✡ ✡

طنین‌انداختن To ring or tinkle. To resound. {*Often* طنین‌انداز شدن}.

✡ ✡ ✡

طوعاً کرهاً Nolens volens; whether one wishes or not.

✡ ✡ ✡

طوقِ لعنت *F. T.* The cursed necklace (*i. e.* the nuptial knot of marriage). — طوق لعنت بگردنش افتاد He or she was deprived of single blessedness.

✡ ✡ ✡

طول دادن To protract or prolong. To be long in doing (something); take a long time to do (it).

طول کشیدن To take (time). *Example :* دو سال طول کشید It took two years.

طولی نخواهد کشید که Before long.

طولی نکشید که Soon after.

✡ ✡ ✡

طهارت گرفتن To wash oneself after easing nature.

✡ ✡ ✡

طی کردن To settle upon ; fix (the price of something). To go or travel through ; traverse.

✡ ✡ ✡

طیب خاطر Good will. — بطیب خاطر With a good will or mind ; of one's own free will.

✡ ✡ ✡

ظ

ظاهربین Superficial observer.

ظاهر سازی Simulation.

ظاهر کردن To cause to appear. To develop , as a film.

ظلم کردن بر To be unjust to ; do injustice to. To oppress.

✡ ✡ ✡

ظن بردن [*With* به] To be suspicious of.

ع

عاجز کردن To bring to bay. To harass. To argue down. To disable.

✡ ✡ ✡

عادت دادن To accustom or habituate.

عادت کردن To get the habit (to) ; fall into the habit (of).

✡ ✡ ✡

عار داشتن To scorn. To disdain. *Example:* (a) عار دارد که با من حرف بزند He disdains to talk with me. (b) مرا عار آید از دروغ گفتن (*Bookish*) I scorn to lie.

✡ ✡ ✡

عارض‌شد، To go to law ; bring an action (against some one).

✡ ✡ ✡

عـازم شدن To start (on a journey) . – عازمِ آبادان شد He left for Abadan.

✡ ✡ ✡

عـاشق شدن To fall in love. *Example :* عاشقِ او شد He fell in love with her.

✡ ✡ ✡

عاصی شدن { *CoIIoquiaI* } To be put out of patience by harassment. (*Lit.*) To sin or rebel.

✡ ✡ ✡

عافیت باشد 1) (God) bless you. 2) I wish you good health { said to one who has had a bath } .

✡ ✡ ✡

عاقِ والدین‌شدن To be cursed by one's parents for disobedience.

✡ ✡ ✡

عاقل سخن خلق بافسانه نگیرد *T.* A wise man will not take as fable what is said by people.
E. E. (*Same as for* نگویند از سر بازیچه حرفی *etc.*)

✡ ✡ ✡

عبرت گرفتن To take an example or lesson.

✡ ✡ ✡

عثمانِ لنگ An old lame rogue. (*Lit.*) Lame *Osman.*
Note. Osman is a typical name.

✡ ✡ ✡

عدول کـردن To deviate or swerve. – از قول خود عدول کردن To go back on one's word ; revoke one's promise.

✡ ✡ ✡

عذر آوردن To offer an excuse.

عذرِ بد تر از گناه A lame or pitiful excuse. (*Lit.*) An excuse worse than the sin (committed) .

عـذر خواستن To apologize ; ask pardon ; excuse oneself. – عـذر میخواهـم I beg your pardon ; I am not in a position to do that .

عذرش‌خواسته است He is excused ; he has offered his excuse. He is not to blame { *ironical* } .

عذرِ کسیرا خواستن To discharge a person ; send him packing.
Cf. عذر خواستن

عذرِ لنگ A lame excuse. { *Rare* }

✡ ✡ ✡

عربده کشیدن (یا کردن) To brawl from drunkenness.

✡ ✡ ✡

عَرض کردن To say { *in polite conversation* }.

✡ ✡ ✡

عـرضِ خـود را بردن To damage one's reputation; bring disgrace upon oneself.

✡ ✡ ✡

عرق کردن To shell out; pay, as a bribe. (*Lit.*) To perspire.

عـرقِ کسیرا درآوردن To put some one to the blush. (*Lit.*) To cause some one to perspire.

✡ ✡ ✡

عروسِ تعریفی آخرش شلخته درمیاید *T.* A bride who is highly commended will turn out a slut. { Said when a person or thing turns out to be contrary to one's expectations }.

عروس چهارتا تنبان دارد مفتِ کپل گنده‌اش *F. T.* If the bride has four petticoats, it must be taken into consideration that she has also big posteriors. {This means that we are not concerned with other people's properties, since they have a use for what they own.}.

عروس حمام بر { *Compound word* } Flimsy; gimcrack. (*Lit.*) That can endure only as long as the bride goes to the baths and comes back.

✡ ✡ ✡

عروسکِ پای نقاره Mere tool; cat's-paw. (*Lit.*) Little doll (dancing) before the kettledrum.

✡ ✡ ✡

عزّ و جزّ کـردن { *Slang* } To throw oneself at some one's feet; cry to him; implore or beseech him.

✡ ✡ ✡

عـزیزِ بیجهت Self-admiring or overweening person; prig. (*Lit.*) One who unduly thinks he should be esteemed or endeared by others.

عـزیز دُردانه { *Compound word* } (Spoiled) darling; unique child who has been spoiled. (*Lit.*) Single precious pearl.

✡ ✡ ✡

عشقش کشید The humour took him; he just fancied it. (*Lit.*) Fancy (*or* love) attracted him.

✡ ✡ ✡

عصای پیری The prop (*or* stay) of one's age; also, son worthy of his father. (*Lit.*) A cane used in old age.

✡ ✡ ✡

عقب افتادن To remain (*or* lag) behind. To be deferred.

عقب انداختن To postpone. To retard.

عقب بردن To set back, as a clock.

عقب زدن To push (*or* keep) back. To withdraw. {*Intransitively*} To retreat. To recoil.

عقب کردن To pursue. To chase.

عقب کسی فرستادن To send for some one.

عقب کشیدن To draw back. To withdraw. {*Intransitively*} To retreat. To flinch.

عقب گذاشتن To leave behind. To outpace or outstrip.

✡ ✡ ✡

عقدهٔ دل گشادن {*Bookish*} To get a thing off one's chest; relieve one's heart; unbosom oneself.

✡ ✡ ✡

عقلت را عوض کن *T.* Change your wit or reason (*i. e.* Don't be silly; think better).

عقلش بجائی نرسید He was at his wit's end.

عقلش پارسنگ میبرد (یا برمیدارد) He is a button short; he is half-witted. (*Lit.*) His wit (*or* reason) needs a makeweight.

عقلش گرد است He is weak in the upper storey; he is half-witted. (*Lit.*) His wit is round.

عقلش قد نمیدهد It is beyond his wit (*or* mind); he is out of his depth. (*Lit.*) His wit is not deep enough.

عقل کسیرا دزدیدن To throw dust in some one's eyes; hoodwink or blindfold him. (*Lit.*) To steal one's wits.

عقل مردم به چشمشان است *T.* Men's wits are in their eyes (*i. e.* they usually judge by appearances).

✡ ✡ ✡

عُق و پُق راه انداختن {*Slang*} To keck or retch. {عُق and پق suggest the sound of one who tries to vomit}.

عقیم ماندن To come to nothing. (*Lit.*) To be left abortive.

✡ ✡ ✡

علقه مضغه (*Lit.*) Embryo and fœtus. (*Figuratively*) A deformed or misshaped person or creature; also, an overweening but mean person.

✡ ✡ ✡

علی بهانه گیر A faultfinder or nagger; a fussy person. [From the story of one Ali who found fault with, and took exception to, anything that was done by his wife].

✡ ✡ ✡

علی رغم In spite of; in the teeth of.

برعلیه or علیه Against; con(tra).

✡ ✡ ✡

عمر دوباره A new lease of life. (*Lit.*) A second life.

✡ ✡ ✡

عمر سعد Ill-tempered or crabbed person.

Note. عمر سعد *Omar*, son of *Sa'd*, is a historical figure in the tragedy of Karbela. By his order *Shemr* slew *Emam-Hossein*.

✡ ✡ ✡

عمرش را بشما داد He passed away; he died. (*Lit.*) He gave his life to you.

عمرش وفا نکرد His life failed him.

عمر نوح Methuselah's life: very long life. (*Lit.*) Noah's life.

✡ ✡ ✡

عمل آوردن To produce or manufacture. To raise. To grow. [The intransitive would be عمل آمدن To be manufactured. To be raised or produced. To grow].

عمل کردن To do or act; practise. To operate. To move, as the bowels.

عملی [*Colloquial*] Addicted to smoking opium.

(*Lit.*) 1) Artificial. 2) Practicable.

✡ ✡ ✡

عموجان Dear fellow; good fellow. (*Lit.*) Dear uncle.

✡ ✡ ✡

عور آمدن [*Slang*] To show flippant moods; also, act coquettishly. *Cf.* کرم ریختن

✡ ✡ ✡

عهدِ بابا آدم Time immemorial. (*Lit.*) Time of Father Adam. — از عهد بابا آدم From time immemorial; since the world was made.

✡ ✡ ✡

عهدِ دقیانوس Time immemorial. (*Lit.*) Time (*or* reign) of Decius.

Note. A variant form is عهد شاه وزوزك where شاه وزوزك (King Vezvezak) is a meaningless, typical name.

✡ ✡ ✡

عیب گرفتن *or* عیب جستن {*With* از} To find fault with; cavil.

عیب ندارد There is no harm in it. It doesn't matter. It is all right; it is in order.

✡ ✡ ✡

عید شما مبارك (باشد) Happy New Year. (*Lit.*) May your festival be blessed.

✡ ✡ ✡

عیش و نوش Feasting and drinking; luxury; pleasure.

✡ ✡ ✡

عینِ خیالش نیست {*Colloquial*} He doesn't care a fig (for it); he doesn't bother (*lit.* think) about it.

عینه (*eynohoo*) {*Colloquial*} Exactly. (*Lit.*) The thing itself; the original (thing).

✡ ✡ ✡

غ

غربالش کن *T.* Make a sieve out of it. {Reply to one who says "It is little or insufficient" (کم است) when he is given something.

Note. Since کم means also, in its substantive use, "the rim of a sieve, wheel, etc.", the reply "Make a sieve out of it" amounts virtually to a pun on words.

✡ ✡ ✡

غافل ازاینکه Little knowing that; unaware of the fact that.

غافل کردن To deceive the vigilance of. To keep unaware.

غافل گرفتن To surprise; seize unawares.

غافل‌گیر کردن To surprise ; come upon unawares.

✿ ✿ ✿

غالب آمدن *or* غالب شدن {*With* بر} To prevail upon or over. To overcome or defeat.

✿ ✿ ✿

غر دادن To move the hips or loins in dancing. {*Colloquial*} To have coquettish gestures.

✿ ✿ ✿

غُرزدن {*Colloquial*} To grumble. {*Slang*} To entice away ; pinch or pick up , as a woman.

✿ ✿ ✿

غُرشدن To contract hernia. To be depressed or sunk.

✿ ✿ ✿

غرض داشتن {*With* با} To bear (one) a grudge ; have a spite against (some one).

غرض ورزیدن To bear or entertain a grudge. To show partiality. { *Also* غرض‌رانی کردن }

✿ ✿ ✿

غُرغُر کردن { *Colloquial* } To grumble.

✿ ✿ ✿

غَرق Drowned { *used as follows* } :

غرقِ افتخارات Laden with honours. — غرق اندیشه Absorbed in thinking. — غرق بدهی Plunged in debt.

✿ ✿ ✿

غرورِ جوانی Pride or impetuosity of youth. {*In old medical terminology* } Acne.

✿ ✿ ✿

غُرّ و لند کردن { *Colloquial* } To grumble.

✿ ✿ ✿

غزلِ خداحافظی را خواندن To say goodbye; prepare for going. (*Lit.*) To sing the farewell song.

✿ ✿ ✿

غَش کردن To swoon ; faint ; fall into a fit. - از خوشی غش کرد He was transported with joy ; he could not contain himself for joy. - برای چیزی غش کردن To be dying for something; be crazy about (*or* over) it.

✿ ✿ ✿

غصه خوردن To grieve ; be grieved ; become sorrowful ; worry { also غصه خوری کردن }.

غفلت کردن *or* غفلت ورزیدن To neglect.

✡ ✡ ✡

غلاف کردن {*Slang*} To draw in one's horns. (*Lit.*) To sheathe.

✡ ✡ ✡

غلتیدن *or* غلطیدن {*Colloquial*} To shell out; have to pay or spend. (*Lit.*) To roll or welter.

✡ ✡ ✡

غل خوردن {*Colloquial*} To roll: said of a ball, etc.

غل دادن {*Colloquial*} To roll, as a ball, etc.

غل زدن To bubble or boil.

✡ ✡ ✡

غلغلك دادن To tickle.

غلغلکش می‌آید *or* غلغکش میشود He is ticklish.

✡ ✡ ✡

غلو کردن To exaggerate; exceed bounds.

✡ ✡ ✡

غم خوردن To grieve; be grieved. To worry.

غم کسیرا خوردن To care for some one; also, sympathize with him.

غمی نیست There is no cause for worry.

غمخواری کسیرا کردن To look after some one (with tender care).

✡ ✡ ✡

غمض عین کردن {*With* از} To connive at.

غنچه کردن To purse, as one's lips. {*Intransitively*} To bud; put forth buds {also غنچه بستن & غنچه زدن}.

✡ ✡ ✡

غنیمت دانستن *or* غنیمت شمردن To make the most of; avail oneself of; not let escape. (*Lit.*) To consider as a booty.

✡ ✡ ✡

غور کردن {*With* در} To go deep into; study profoundly; penetrate.

✡ ✡ ✡

غورت انداختن {*Slang*} To talk through one's hat; talk big; bluff.

غورت دادن {*Colloquial*} To swallow.

✡ ✡ ✡

غوره چلاندن (بافشردن) {*Colloquial*} To shed forced tears. To

weep for no good reason. (*Lit.*) To press unripe grapes.

✡ ✡ ✡

غوطه خوردن To plunge ; dive ; duck.

غوطه دادن To plunge ; cause to dive. To immerse.

غوطه وَر شدن To dive (*figurative same*) ; penetrate.

✡ ✡ ✡

غوغا (برپا) کـردن To raise a disturbance ; kick up a row; make a scene. To quarrel.

✡ ✡ ✡

غول بی‌شاخ ودُم A rough or foolish giant. (*Lit.*) A hornless and tailless *ghoul*.

✡ ✡ ✡

غیب شدن To vanish or disappear.

غیبش زد { *Colloquial* } He slipped off ; he disappeared.

غیب گفتن To foretell events ; divine.

غیبت کردن { *With* از } To backbite.

✡ ✡ ✡

غیظ کردن To feel indignant ; get angry. Also , to sulk.

✡ ✡ ✡

ف

فـاتحه برای کسی خواندن To recite the opening chapter of the Koran for a dead person's soul. — فاتحه برای کسی نخواندن Not to pay any attention to some one.

فاتحهٔ چیزیرا خواندن To knell the downfall or end of something; ring the knell of something. *Cf. the preceding entry.*

✡ ✡ ✡

فـارغ شدن To be delivered (of a child) . To get through. To become free.

✡ ✡ ✡

فاصله دادن To space.

فاصله گذاردن To leave a space or blank.

فاصله گرفتن To keep aloof.

✡ ✡ ✡

فاق خوردن To split.

فاقد چیزی بودن To lack or miss something. *Example:* فاقد شرایط لازمه است He lacks necessary qualifications; he is disqualified.

✿ ✿ ✿

فال گرفتن To tell fortunes or have one's fortune told. To consult a book. To divine by playing-cards, etc.

✿ ✿ ✿

فایده بردن To derive a benefit or advantage; avail oneself. To make a profit.

فایده بخشیدن To be useful or efficacious.

فایده ندارد It is useless; it is of no avail.

" ف " بگوید میدانم " فرح زاد " است As soon as he starts to speak, I know what he is driving at. (*Lit.*) If he pronounces the letter "f", I know that he means "*Farahzad*" - {فرح زاد is the name of a village}.

✿ ✿ ✿

فت و فراوان {*Slang*} Quite abundant; in great supply.

✿ ✿ ✿

فتح باب کردن To be the first to introduce a custom, etc. (*Lit.*) To open the door.

فتح کردن To conquer. (*Lit.*) To open.

✿ ✿ ✿

فتور کردن {*Colloquial*} To rage. To exceed bounds. {*Original sense*} To grow weak or lukewarm.

✿ ✿ ✿

فحل آمدن To rut; be on (*or* in) heat.

Note. فحل originally means a male animal.

✿ ✿ ✿

فخر کردن To pride oneself.

✿ ✿ ✿

فدایت شوم May I be thy ransom {heading in letters addressed to dignitaries}; Dear Sir.

✿ ✿ ✿

فراموشم شد {= فراموش کردم} I forgot it.

✿ ✿ ✿

فر خوردن {*Intransitive verb*} To spin. To friz(z) or frizzle; curl; crisp.

فر دادن (*Same meanings as for the preceding entry to*

be used in their transitive senses).

✡ ✡ ✡

فرد ِ اعلی (Of) superior quality.

✡ ✡ ✡

فردا هم روز ِ خدا است *T.* To morrow is God's day, too (*i. e.* You can do the remainder to-morrow ; there is no hurry to finish such and such a thing to-day).

فردای آنروز On the morrow ; the next day.

✡ ✡ ✡

فرصت را ازدست دادن To miss the opportunity ; lose the chance.

فرصت را غنیمت شمردن To avail oneself of the opportunity ; seize the opportunity.

فرصت ِ سر خاراندن Breathing-gap. (*Lit.*) Time to scratch one's head.

✡ ✡ ✡

فرض دانستن *or* فرض شمردن To consider it one's duty ; deem necessary or essential.

فرض ِ محال کردن To grant an impossibility.

فرض ِ مسلم گرفتن To take for granted.

✡ ✡ ✡

فرع ِ . . . بودن To be due to , or consequent on. . . .

فرع ِ زیاده بر اصل Interest exceeding the principal. (*Figuratively*) More details than the fundamental points.

✡ ✡ ✡

فرق باز کردن To part the hair.

فرق گذاشتن To make a distinction ; discriminate.

✡ ✡ ✡

فرو بردن To dip or sink. To swallow.

فرود آمدن To come down ; descend. To land.

فرود آوردن To bring down ; cause to descend.

فرو رفتن To sink. To be swallowed. To be inhaled.

فرو ریختن To collapse ; fall in (*or* down) ; tumble down. To fall to pieces.

فرو کردن To thrust. To drive , as a nail. To stick.

فروکش کردن (*Same as* فرو کشیدن)

فرو کشیدن To subside [also فروکش کردن].

فروگذار کردن {*With* از} To omit or neglect. *Cf.* فرو گذاشتن

فرو گذاشتن To omit ; leave out.

فروماندن {*With* از} To be unable to . . . .

فرو نشاندن To quench or extinguish ; cause to subside. To quell or suppress.

فرو نشستن To subside. To be quelled or quenched. To sag ; sink ; cave in.

✡ ✡ ✡

فریب خوردن To be deceived or cheated.

فریب دادن To deceive or cheat.

فریب دشمن مخور و غرور مدّاح مخر {سعدی} *F. T.* Be not deceived by a foe, nor deluded by a panegyrist (*or* flatterer).

✡ ✡ ✡

فسخ کردن To dissolve, as a partnership. To annul or terminate. To rescind or revoke.

✡ ✡ ✡

فسفس کردن {*Colloquial or slang*} To linger ; saunter; dally.

✡ ✡ ✡

فسقلی {*Slang*} Wee ; tiny ; also, contemptible.

✡ ✡ ✡

فشار آوردن To bear pressure ; press. {*With* بر} To press against. — بکسی فشار آوردن To press some one.

فشار دادن To press or squeeze.

✡ ✡ ✡

فش زدن {*Colloquial*} To squirt.

✡ ✡ ✡

فضول {*Colloquial*} Meddler ; nosy person. Blabber. Intruder. {*Original sense*} Meddling ; interference. {*Used as an adjective*} Nosy ; meddlesome. Intrusive.

فضول آقا {*Quasi proper name for a nosy person*} Nosy Parker {sometimes فضول باشی}.

فضولی کردن {*Colloquial*} To meddle with, or poke one's nose into, other people's affairs. To be intrusive. To make mischief by blabbing.

✡ ✡ ✡

فعال مایشاء Powerful monarch or dictator. (*Lit.*) One who does what he pleases.

✡ ✡ ✡

فکسنی { *Slang* } Dilapidated ; tumbledown.

✡ ✡ ✡

فلان و بهمان Such and such a thing or person ; so-and-so. One thing or other.

✡ ✡ ✡

فلزّش خراب است {*Colloquial*} He is inwardly bad. *Cf. the E.* rotten at (*or* to) the core. (*Lit.*) His metal is bad.

✡ ✡ ✡

فلنگ را بستن { *Slang* } To pack off ; take oneself off ; buzz off.

✡ ✡ ✡

فوت بودن { *Slang* } To have at one's fingers' ends ; know it well by heart. { فوت is a puff or blow } .

فوتِ کاسه گری Knack ; clever way of doing a thing. Also , last touch { originally of potters manufacturing bowls. This consists merely of blowing on the bowl for the purpose of cleaning it } .

فوت کردن To blow or puff. To blow out ; extinguish by blowing.

✡ ✡ ✡

فیس کردن { *Slang* } To swell with pride ; boast.

فیش کردن {*Colloquial*} To fizz or hiss.

✡ ✡ ✡

فین کردن { *Colloquial* } To blow one's nose. { Better say بینی خود را پاك کردن }

✡ ✡ ✡

ق

قـابِ قمارخانه A veteran gambler. A public-house loafer; a bar-lounger. (*Lit.*) The knuckle-bone used in a gambling-house.

قاب کسیرا دزدیدن {*Colloquial*} To get round a person; influence him in one's favour. (*Lit.*) To steal his knuckle-bone.

✡ ✡ ✡

قاپ زدن { *Colloquial* } To snatch or seize { = قاپیدن }.

✡ ✡ ✡

قاچـاق شدن To sneak away; slip away; slink off or away. (*Lit.*) To play the smuggler.

قاچاق کردن To smuggle.

✡ ✡ ✡

قارت و قورت { *Slang* } Bragging. Fuss.

✡ ✡ ✡

قاز چرانی Loafing; wool-gathering. (*Lit.*) Tending geese.

✡ ✡ ✡

قاش خوردن To be cracked, split, or cut.

✡ ✡ ✡

قـاشق ساختن کاری ندارد، سرش را میکوبی پهن میشود، دُمش را میکشی دراز میشود *F. T.* The spoon-maker's trade is a simple one; you flatten the head by striking on it, and lengthen the tail by pulling it. *See* آهنگری کاری ندارد *etc. on page 466.*

قاش کردن To cut (open), as a fruit.

✡ ✡ ✡

قاصر آمدن To fall short. — از انجـام آن قاصر آمـد He failed to do; he could not do it.

✡ ✡ ✡

قاطی واطی *or* قاطی پاطی {*Slang*} Pell-mell; mixed up.

قاعده شدن To menstruate ; have one's periods or monthlies. [قاعده literally means " rule ", but is used here as an adjective meaning " menstruating or unwell "].

✡ ✡ ✡

قاف تا قاف From pole to pole ; throughout the world ; all the world over.

Note. قاف is a fabulous mountain surrounding the world , but is sometimes identified with Mt. Caucasus.

✡ ✡ ✡

قافیه اش تنگ شد He ran short of rimes. (*Figuratively*) He was driven to extremities.

قافیه را باختن To be unable to answer from excitement. (*Lit.*) To lose the rime.

✡ ✡ ✡

قاقا [*Childish word*] Nicy ; goody ; lollilops.

✡ ✡ ✡

قال چیزیرا کندن [*Colloquial*] To get a thing over and finished with (once and for all) ; also , make short work of it.

Note. There are three explanations for the literal meaning of قال چیزیرا کندن . The first is that قال is short for قیل و قال which means " noise , row , fuss , etc. " But the verb کندن (to dig) does not fit with this explanation. The second connects it with قال کردن *or* قال گذاشتن which is the act of smelting or purifying an ore , the idea being that after this is done the purified metal is *dug* out of the pit in the cupola-furnace. According to the third explanation , however , the word should be spelled غال which means " a bee-hive ", and hence the phrase means " to dig up the bee-hive ". *Cf. the E. phrase* " hornets' nest " .

قال کردن To smelt.

قال گذاشتن To keep (someone) waiting and never turn up. To leave in the lurch. [*Originally same as* قال کردن *q. v.*].

✡ ✡ ✡

قالب کردن To mould ; model ; shape ; form. (*Figuratively*) To pass off ; fob ; foist off (something on some one). To adulterate. To coin , as a word.

قالب تهی کردن To resign one's life (*or* being). (*Lit.*) To empty one's bodily frame.

✿ ✿ ✿

قال مقال کردن {*Colloquial*} To make noise; (make a) din.

✿ ✿ ✿

قانع شدن To be convinced. (*Lit.*) To be contented.

قانع کردن To convince or satisfy. (*Lit.*) To give contentment (to).

✿ ✿ ✿

قاه قاه خندیدن To laugh heartily; roar with laughter.

✿ ✿ ✿

قائل شدن {*With* به} To believe in; maintain. {*With* برای} To grant. {قائل originally means one who says; one who maintains (an opinion)}.

✿ ✿ ✿

قایم {*Colloquial*} Secure; fast; firm. {*Used adverbially*} Firmly; fast. Severely.

قایم شدن {*Colloquial - confused with* غایب شدن} To conceal or hide oneself.

قایم کردن To conceal or hide. *See above.*

✿ ✿ ✿

قبال Front; face. {*Used only in* در قبال In face of. In lieu of. Alongside of. In comparison with}.

✿ ✿ ✿

قباله کردن To purchase by a title-deed (*or* deed of sale).

قباله کهنهٔ چیزی بودن To know about a thing thoroughly; know the history of it. (*Lit.*) To be (like) an old title-deed for something.

✿ ✿ ✿

قبائی است که بر قامت او دوخته شده *F. T.* It is a robe which has been made to measure for him (*i. e.* It befits him only to do it; also, he is made for this work, or he is the man for it).

✿ ✿ ✿

قبراغ Nimble. Equipped for action.

✿ ✿ ✿

قبض روح کردن To take the soul (of).

✿ ✿ ✿

قُبل (و) منقل Outfit ; equipment. (*Lit.*) Holster and brazier.

✡ ✡ ✡

قبول‌دار شدن { *Colloquial* } = قبول کردن *q. v. below.*

قبول داشتن To maintain , as true ; believe (in). To admit or agree.

قبول شدن To be accepted or admitted. To be approved. To be granted , as a request or prayer.

قبول کردن To accept. To believe (in). To admit. To agree to. To grant.

قبولی نوشتن To accept a bill ; write one's acceptance.

✡ ✡ ✡

قبیح Obscene ; shameful. — از شما قبیح است It is a shame for you ; it is beyond your dignity.

✡ ✡ ✡

قپی آمدن {*Slang*} To bluff.

✡ ✡ ✡

قدّ *or* غدّ {*Slang.*} Stiff-necked ; also, conceited.

✡ ✡ ✡

قدِّ پا {*Colloquial*} Height.

قد دادن To be of the required size. — بمن قد نمیدهد It is out of (*or* beyond) my depth *See* عقلش قد نمیدهد *on page 586.*

✡ ✡ ✡

قدر چیزیرا دانستن To know the value of something; appreciate it { also colloquially قدر چیزیرا داشتن }.

قدر چیزیرا شناختن To come to know the value of something; begin to appreciate it.

قدردانی کردن To express one's appreciation ; { *with* از } appreciate.

قدر یار مهربان کی دانی ؟ آنگه که بدست ناکسان درمانی

F. T. You never know the value of a kind friend until you fall into the hands of an ignoble person.

E. E. (*Same as for* قدر عافیت *etc.*)

✡ ✡ ✡

قدّ علم کردن To signalize oneself; attract attention. To thrive or prosper. To straighten up oneself. (*Lit.*) To make a banner of one's stature.

قد کشیدن To grow tall ; also, grow above one's age.

قد گرفتن { *Colloquial* } To measure.

✡ ✡ ✡

قدم بالای چشم You are (*or* will be) most welcome ; we are (*or* shall be) very glad to see you come. (*Lit.*) You may put your feet on my eyes.

قدم برداشتن To take a step or action.

قدم بقدم Step by step.

قدم داشتن To bring good luck.

قدم زدن To walk. To step or pace.

قدم کردن To measure by steps. { *Intransitively* } To bring good luck.

قدم گرفتن To keep pace.

قدمِ نو رسیده مبارك (باشد) I congratulate you on the birth of your child. (*Lit.*) May his foot (*i. e.* arrival) be blessed.

Note. The variant انشاءالله قدمش خوب باشد means " May he bring good luck ".

✡ ✡ ✡

قرار است — *Example :* قرار است (که) امروز برسد He is due to arrive to-day.

قرار دادن To place ; set.

قرار شد It was agreed. It was resolved.

قرار گذاشتن To make an appointment or arrangement; agree.

قرار گرفتن To settle ; sit down. To become quiet ; be comforted . — رأی ما بر این قرار گرفت که We resolved (*or* decided) to . . .

قرارِ ملاقات Appointment ; rendezvous ; date.

قرار و مدار { *Colloquial* } Agreement ; also , collusion.

✡ ✡ ✡

قراضه { *Colloquial* } Worn-out ; dilapidated. (*Lit.*) Scrap (metal) ; also , filings.

✡ ✡ ✡

قرآن غلط بشود . . . . او غلط نمیشود *F. T.* It is easier to imagine that a mistake has been discovered in the Koran than that he will fail to do (such and such a thing). [Said when a person does not fail to do what he is in the habit of doing].

قربانت بروم May I be sacrificed to thee. {Phrase of endearment used in fondling a child or expressing one's love to one's sweetheart. In the latter case a near E. parallel would be "I adore you"}. *Cf. the next entry.*

قربانت شوم *or* قربانت گردم *T.* May I be sacrificed to thee. {Form of addressing the Shah or other dignitaries}.

قربان و صدقه رفتن To implore or beseech some one to do a thing. {This means originally to say "May I be sacrificed to you"}. *Cf. the above two entries.*

Note. صدقه means "alms", and is related to تصدق, which is used in تصدقت گردم = قربانت شوم *q. v. above.*

✡ ✡ ✡

قرص کردن To make firm or strong. To secure. *See* دو قرص کردن *on page 541.*

✡ ✡ ✡

قرض بالاآوردن *or* قرض بهمزدن To contract a debt.

قرض دادن To lend; make a loan to.

قرض کردن To borrow.

قرض گرفتن To have the loan of; borrow.

قرض و قوله کردن {*Slang*} To borrow (from various sources).

✡ ✡ ✡

قرعه انداختن To cast lots.

قرعه بنام او اصابت کرد The lot fell upon him.

قرعه کشیدن To draw lots. {The verbal noun is قرعه کشی which means "draw, or the drawing of lots; also, balloting"}.

✡ ✡ ✡

قرق کردن To preserve or fence. To exclude outsiders from. {قرق is from the Turkish قوروق which means "a preserve or park"}.

✡ ✡ ✡

قرمز شدن To blush. To be roasted brown. (*Lit.*) To turn red.

✡ ✡ ✡

قزوینی، فاز بینی *F. T.* A man from *Ghazvin* splits hairs or skins a flint.

Note. It is impossible to render this in E., as it is a sort of play on words based on popular etymology,

which considers that قزوینی (one of *Ghazvin*) is derived from قازبینی (seeing farthings) .

✡ ✡ ✡

قس علی‌هذا (A.) { Usually وقس علی هذا } And so forth ; etc. (*Lit.*) Infer the rest from this.

✡ ✡ ✡

قسم خوردن *or* قسم یاد کردن To take an oath.

قسم دادن To administer an oath (to) ; swear ; cause to swear.

قسم دروغ خوردن To swear falsely ; perjure oneself.

قسمش نده *T.* Don't swear it. { Said to one who tries to empty a vessel to the very last drop, or licks the bottom of a dish clean}.

✡ ✡ ✡

قصاص قبل‌ازجنایت (Act based on) prejudgment. (*Lit.*) Punishment of a crime not yet committed .

✡ ✡ ✡

قصد جان کسیرا کردن To make an attempt on some one's life.

قصد داشتن To have an intention ; intend. To mean.

قصد کردن To intend. To determine. To make an attempt.

قصدم این نبود I did not mean that.

✡ ✡ ✡

قصر در رفتن To go scot-free ; save one's skin. (*Lit.*) To escape pregnancy , as a barren animal.

✡ ✡ ✡

قصور کردن *or* قصور ورزیدن To fail ; come short ; { *with* از } neglect.

✡ ✡ ✡

قصه دراز کردن To lengthen out a story. To be verbose.

قصه کوتاه کردن To shorten the story ; sum up ; be brief.

✡ ✡ ✡

قضا ر (*or* از قضا) By chance. It (so) happened that.

قضای حاجت کردن To ease nature.

✡ ✡ ✡

قطار کردن To set in a row or file ; cause to stand in a queue. To make a string of.

✡ ✡ ✡

قطره قطره Drop by drop ; in drops.

✡ ✡ ✡

قطعِ امید کردن To lose hope ; despair.

قطع نظر از Apart from ; irrespective of ; independent of.

قطعه قطعه کردن To cut to pieces. To parcel or divide.

✿ ✿ ✿

قفا خوردن To receive a slap on one's neck.

قفا زدن To give a slap on (some one's) neck.

Note. The above two idioms are rather bookish , and the colloquial variants are پسِ گردنی خوردن and پسِ گردنی زدن respectively.

✿ ✿ ✿

قفل بردهنِ کسی زدن To keep some one silent ; *i. e.* bribe him. (*Lit.*) To close his mouth by a padlock.

✿ ✿ ✿

قلاب شدن To be affected with colic.

قلابی { *Colloquial* } Faked ; phon(e)y. *See also* قلب (*Lit.*) Crooked like a hook.

✿ ✿ ✿

قلب { *Used as an adjective* } Counterfeit or base. *Example :* پولِ قلب

قلبِ ماهیت Transmutation. (*Lit.*) The changing of the essence (of something).

✿ ✿ ✿

قُلدُر { *Colloquial - from Turkish* قولدور } A tough guy. A strong and stubborn person. A bully.

✿ ✿ ✿

قلع و قمع کردن To eradicate or extirpate.

✿ ✿ ✿

قِلاقِ کسیرا بدست آوردن { *Colloquial* } To get the length of one's shoes. To come to know (*lit.* get) some one's moods or habits.

Note. A variant form is قاب کسیرا بدست آوردن where قاب perhaps means " knuckle - bone " .

✿ ✿ ✿

قلم خوردن To be crossed out.

قلم دادن To pass off. To present.

قلمدوش کردن To carry astraddle on one's shoulders.

قلم زدن To write off ; cross out ; cancel { also قلم گرفتن } .

To chase; carve; engrave; boast. To drive a pen or quill.

قلم کردن To break in two parts; cut in two {originally as when one breaks a reed pen}. (*Lit.*) To make a pen of.

قلم کشیدن To cross out or cancel.

قلم گفتا که من شاه جهانم قلمزنرا بدولت میرسانم *F. T.* The pen said, "I am the king of the world and will give wealth to any one who uses me for writing." *See* قلم زدن

قلمی کردن *or* قلمی داشتن = نوشتن To write.

✿ ✿ ✿

قلوه کن کردن To tear (something) so that a piece is cut out of it.

Note. قلوه is a kidney or an irregularly-shaped stone, and کن stands for کنده "dug" - in this case "torn".

✿ ✿ ✿

قلیهٔ انتظار Barmecide feast. *See* خودش دل ضعفه *on page 184.*

Note. قلیه is a kind of dish, and انتظار means expectation.

✿ ✿ ✿

قم بود و غنبید آنهم امسال نبید *F. T.* The only crop of *Ghom* was cauliflower, and even that did not thrive this year.

Note. غنبید is a corruption of the Arabic قنبیط and نبید is a dialect for نبود 'was not' *or* 'did not exist'.

✿ ✿ ✿

قمپز در کردن {*Slang*} To bluff.

✿ ✿ ✿

قند توی دلش آب شد 1) He could not contain himself for joy. 2) He derived extreme pleasure from that. (*Lit.*) Sugar was dissolved in his heart.

✿ ✿ ✿

قوام آمدن {*Originally* بقوام آمدن} To assume a consistency; be inspissated.

قوام گرفتن To get into shape. To be settled.

✿ ✿ ✿

قوت لایموت Scanty food just enough to keep one alive.

✿ ✿ ✿

قوز شدن To become humpbacked. To crouch or squat {also قوز کردن}.

✿ ✿ ✿

قول خود را شکستن To break one's word (*or* promise).
قول دادن To promise; give word. To warrant.
قول شرف Word of honour; *parole d'honneur*.
قول گرفتن (از کسی) To make some one promise.

✡ ✡ ✡

(1) He is not strong enough to . . . فوه‌اش نمیرسد که . . .
(2) He cannot afford to . . . [قوه means "power"].

✡ ✡ ✡

قهر خودرا سر کسی خالی کردن To pour out one's fury upon a person.
قهرش گرفت He flew into a rage.
قهر کردن To sulk. — با من قهر (کرده) است He is not on speaking terms with me.
قهر و تهر [*Slang*] Sulkiness; also, anger.

✡ ✡ ✡

قهقرا رفتن (به) To retrograde. (*Lit.*) To walk backward.

✡ ✡ ✡

قهقهه زدن To roar with laughter.

✡ ✡ ✡

قیاس بنفس کردن To measure (others' corn) by one's own bushel. (*Lit.*) To form an analogy with oneself.

✡ ✡ ✡

قی آوردن To provoke vomiting.
قی کردن To vomit.
قی گرفته — *Example:* چشمانش قی گرفته است He is blear-eyed.

✡ ✡ ✡

قیام کردن To rise. To revolt.
قیامت بر پا کردن To make a scene; kick up a row. *See also the next entry.*
قیامت کردن To be a prodigy (of). To perform a wonder. (*Lit.*) To rise (from the dead).

✡ ✡ ✡

قید چیزی را زدن [*Slang*] To dispense with something; abandon it; not worry about it.
قید کردن To stipulate; make it a condition; insert as a condition.

✡ ✡ ✡

قیل و قال راه انداختن To kick up a row ; raise a tumult. [*Construed also with* کردن].

✿ ✿ ✿

قیلی ویلی رفتن [*Slang*] To have a gnawing sensation : said of the stomach.

✿ ✿ ✿

قیمت کردن 1) To assess (the value of) ; evaluate [= ارزیابی کردن]. 2) To inquire the price of.

✿ ✿ ✿

قیمه (قیمه) کردن To chop or hash. (*See the next entry*).

قیمه و قرمه کردن [*Slang*] To beat to a mummy ; pound to a jelly ; make a mince-meat of.

Notes. (1) قیمه, as used in the above two idioms, originally means chopped meat, or a stew made with it. (2) قرمه means preserved or potted meat, corned beef, pemmican, and the like.

✿ ✿ ✿

ک

کار آب و آتش است *F. T.* It is a matter in which water and fire are involved. [Cited as an excuse in cases where food which has been cooked is not found to be savoury or tasty].

کار از کار گذشته است It is all over. The die is cast.

کار افتادن [*Colloquial for* بکار افتادن] To start to operate or run (again) ; come into operation.

کار آمدن [*Colloquial for* بکار آمدن *q. v. on page 489.*].

کار انداختن [*Colloquial for* بکار انداختن] To commission ; operate ; work, as a mine. To invest, as a capital.

کار او نیست He is not equal to the task ; he is not the man for it. It is not in his line. He is not likely to have done this.

کار بستن [*Colloquial for* بکار بستن] To apply or use [also بکار بردن]. To put into practice.

کار بکام است [*Poetical*] Things are as one wishes.

کار چاق کن [*Compound word*] Go-between [used in

a derogatory sense} ;one who procures means by influencing others or corrupting them.

Note. چاق کردن idiomatically means to prepare or manage.

کارِ حضرتِ فیل {*Slang*} A Herculean task ; also , a hard row to hoe.

Note. Here فیل which means "an elephant", has been personified and raised to the rank of a saint or prophet owing to the title حضرت "His Eminence or Excellency".

کارِ خیر "The good affair", *i. e.* marriage {often امر خیر}.

☆ کارد به استخوانش رسیده است {*Add the following*}:

E. E. He is on his beam-ends.

کار دستتان خواهد داد It will involve you in difficulty. (*Lit.*) It will put some work into your hand.

✡ ☆ ✡

کارد مطبخ The kitchen's (carving-) knife (*i. e.* an article which serves a number of purposes. *Cf.* لنگ ملانصرالدین).

کارد و کارد کشی داشتن To be at daggers drawn (with some one). {کارد is a knife and کاردکشی the duty of drawing it}.

✡ ☆ ✡

کارش بدست من است I am dealing with his case. (*Lit.*) His affair is in my hand.

کارش خراب است He is ruined. It is all over with him. He (*or* she) has fallen ; he (*or* she) is spoiled.

کارش زار است He is in a deplorable condition. *See also the first two meanings of* کارش خراب است

کارش ساخته است It is all over with him. He is done away with. (*Lit.*) His work is finished.

کارِ کجا است؟ Where is it made (*or* manufactured)?

کار کردن To move : said of the bowels (translated شکم).

Example : شکمش کار نکرد His bowels did not move.

(*Lit.*) To work or operate.

☆ کارکردنِ خر خوردنِ یابو (*Same as* جان کندن خر *etc. q. v. on page 506, with* کارکردن "to work" *for* جان کندن).

کارکشته شدن To go through the mill ; become thoroughly experienced.

کار که رسید بچانه عروس را ببین بخانه *F. T.* When the suitor reaches a stage where he has to bargain, he is sure he has won the bride. {The bargaining is done in order to fix the amount of the marriage-portion which has to be settled on the wife, and denotes either that the suitor has not received a flat denial, or that he has overcome it}.

Note. The pvb. may be extended to any other transaction as well.

کار نباشد زرنگ است He is bright when there is nothing to be done. {Ridiculous remark about a lazy person}.

کاروبار خراب است Things don't look well (*or* don't go right). Business is not good. {کار و بار means affair or business}.

کاری بکار او نداشته باشید Let him alone.

کار یکشاهی صد دینار نیست *F. T.* It is not a matter of a few pence (*i. e.* It is a serious question; it is not to be despised).

کاریکه نکو نشد نکو شد که نشد *F. T.* If a thing is not to be done well, so much the better if it is left undone.

کاری ندارد There is nothing hard about it; that is every man's work. - کاری به مذهب ندارد It has nothing to do with religion; it has no connection with religion.

✡ ✡ ✡

کاسه ای زیر نیم کاسه است (*Same as* زیر کاسه نیم کاسه هست *with the orders of* کاسه *and* نیم کاسه *reversed*).

کاسه و کوزه را سر کسی شکستن To lay the blame on some one. (*Lit.*) To break the bowl and the jug on some one's head.

Note. کاسه و کوزه means figuratively "(a poor man's) chattels and furniture".

✡ ✡ ✡

کاشتن 1) To leave in the lurch. 2) {*In games*} To spot. (*Lit.*) To plant or sow.

✡ ✡ ✡

کاش دوقولو بودی *F. T.* It is a pity you were not born twins. {Said ironically to one who makes an insipid remark, or whose joke falls flat}.

✡ ✡ ✡

کاشف بعمل آمد که . . . It was found out (*or* discovered) that...

Note. کاشف originally means "discoverer", and I am at a loss to understand how the phrase is to be explained grammatically; nor do I know where and by whom it has first been used.

✡ ✡ ✡

کاشکه را کاشتند سبز نشد *F. T.* "I wish" or "would that" was planted but did not grow. *Cf. the E. pvb.* A thousand wishes will never fill your pail with fishes.

✡ ✡ ✡

کاغذ پاره {*Compound word*} Scrap of paper; document of little or no validity.

✡ ✡ ✡

کالا بدزد سپردن To set the fox to watch the geese. (*Lit.*) To entrust a thief with the care of goods.

✡ ✡ ✡

کام جستن To seek gratification or fruition.

کام دل گرفتن To enjoy fruition. To attain one's aim.

کام راندن To gratify one's wish(es).

کام کسیرا دادن To gratify some one's wish.

✡ ✡ ✡

کأن لم یکن (A.) (*ka-an-lam-yakon*) Null (and void). (*Lit.*) As if it had never existed.

✡ ✡ ✡

کاوش کردن To investigate. (*Lit.*) To dig.

✡ ✡ ✡

کاه را پیش سگ واستخوانرا پیش خر ریختن *T.* To put the straw before the dog, and the bone before the ass.
E. E. (*Same as for* سرنا را از سر کشادش زدن *etc.*)

کاه را کوه کردن To make mountains out of mole-hills. (*Lit.*) To make a mountain of a straw.

✡ ✡ ✡

کاهش یافتن To be decreased or diminished.

✡ ✡ ✡

کائنات Circumstances. (*Lit.*) Created beings; universe.

✡ ✡ ✡

کباب کردن To roast on a spit or skewer. (*Figuratively*) To cut to the heart; make (one's) heart bleed; draw tears from his eyes.

کبره بستن To form a crust ; indurate : said of the skin.

✿ ✿ ✿

کبوترِ پر قیچی A decoy-pigeon. (*Figuratively*) A decoy. (*Lit.*) A pinioned pigeon.

کبوترِ حرم (*See under* شکسته بال‌تر *etc.*)

✿ ✿ ✿

کبودی زدن To tattoo oneself. - به کبودی زدن To incline to blue.

✿ ✿ ✿

کپك زدن To mould ; be (*or* get) musty.

✿ ✿ ✿

کت بستن *Example :* کتِ او را بستند They pinioned his arms to his sides (*or* back). — کت کسیرا از پشت بستن To outstrip or outpace some one. *Example :* کت شمر را از پشت بسته است He out-herods Herod.

Note. کت is a corruption of کتف "shoulder (-blade)".

✿ ✿ ✿

کتره ای [*Slang*] Alleged (without any reasons). Also, said with no truth or in jest.

✿ ✿ ✿

کتك خوردن To be beaten (*or* cudgelled).

کتك زدن To beat. (*Lit.*) To cudgel.

کت و کلفت (*Slang*) Thick ; squab or stubby.

✿ ✿ ✿

کجا بودی سرتاسرِ هفته ؟ روزگار از دستت در رفته *F. T.* Where have you been during the whole week ? It seems you have lost count of the days ! [Said to one who makes a hurry after a great delay].

کجا تان درد میکند ؟ Where do you feel the pain ? (*Lit.*) What part of your body aches ?

کجاش را دیدی ؟ [*Colloquial for* کجایش را دیده‌ای] The worst (*or* best) part of it is behind. *F. T.* You have only seen a little of it (*or* him). [Said to one who expresses surprise at a thing or person, although he has yet much more to know about it or him].

کجائی است ؟ Where is he from ? *i. e.* what city or country is he a native of ?

✿ ✿ ✿

کج و کوله { *Slang* } Crooked or distorted.

✿ ✿ ✿

کچلك بازی { *Slang* } Monkey-business. (*Lit.*) Playing the little scald-headed one.

کچل کردن { *Slang* } To harass. (*Lit.*) To make scald-headed.

✿ ✿ ✿

کدر شدن To be offended. (*Lit.*) To become turbid.

کدر کردن To make turbid; tarnish. (*Figuratively*) To offend.

✿ ✿ ✿

کذا و کذا So and so. Such and such. The famous . . . . { also کذائی }.

✿ ✿ ✿

کرامت کردن To show generosity. To perform a miracle. (*Lit.*) To grant or bestow.

✿ ✿ ✿

کراهت داشتن { *With* از } To hate or abominate.

✿ ✿ ✿

کرایه‌چشم (*Lit.*) The hire for one's eyes. {If some one is looking at you while you are eating something, and you offer him some of it, he might say کرایه چشم نمیخواهم *i. e.* I do not want a hire for my eyes, or, the fact that I have seen you eat it doesn't mean that I must eat it too}.

کرایه دادن To hire out; let (out) on hire.

کرایه کردن To hire. To rent.

✿ ✿ ✿

کرباس محله { *Compound slang* } Necropolis; bone-yard; cemetery.

Note. کرباس means canvas, tenk-cloth, burlap, and the like, or, in other words, and for the purpose on hand, cloth used for making winding-sheets. Therefore, کرباس محله really means "the place where the winding-sheets are".

✿ ✿ ✿

کرچ شدن To brood, as a hen.

✿ ✿ ✿

کرخت شدن or کرخ شدن To be benumbed.

✿ ✿ ✿

کر کر خندیدن [*Colloquial*] To titter.

کرکری خواندن [*Slang*] To beat about the bush ; evade the main question ; give an evasive reply.

Note. کرکری is perhaps a variant of کراقلی which is a corruption of کرایلی (name of a tune) .

کرک شدن To mat , as the hair. [کرک is down or soft wool].

✡ ✡ ✡

کرم کردن To be generous. To deign to . . . — کرم کرد و جوابداد He deigned to reply . *Cf.* کرامت کردن

✡ ✡ ✡

کرم خوردن To decay , as the teeth. (*Lit.*) To be worm-eaten.

کرم ریختن [*Slang*] To grimace ; pull a face. To monkey; dodge ; back out. To act coquettishly or pruriently. To gratify one's prurient desire by flirting , spooning , or the like [in this sense also کرم کشی کردن]. (*Lit.*) To expel or kill worms.

کرم کار [*Colloquial*] A veteran ; a past master. (*Lit.*) The worm of the profession (*or* trade) .

✡ ✡ ✡

کروچ کروچ کردن [*Colloquial*] To crunch.

✡ ✡ ✡

کر و کر کردن [*Slang*] 1) To proceed slowly ; drag (on) ; also , tarry or linger. 2) To rumble.

✡ ✡ ✡

کز دادن [*Colloquial*] To singe.

کز کردن [*Colloquial*] 1) To crouch or squat. 2) To shrink.

✡ ✡ ✡

کسالت داشتن To be indisposed or ill ; not feel well .

✡ ✡ ✡

کسر آمدن To have a deficit. To run short.

کسر شان Disdain ; detraction from one's dignity.

کسر شدن To be deducted. To be decreased or depreciated.

کسرش میشود که . . . He is too proud to . . . ; it is below his dignity to . . .

کسر کردن To deduct. To discount. To depreciate.

کسر گذاشتن To deduct. To recoup.

✡ ✡ ✡

کس شعر {*Colloquial or slang*} Cock and bull story.

✡ ✡ ✡

کسل کردن To weary or disgust.

کس و کار Kith and kin.

کس و ناکس Noble and ignoble; *i. e.* everybody; the public.

کسیکه نمیداند خواجه حافظ شیرازی است It is rumoured everywhere; it has been noised abroad. (*Lit.*) All know this except *Khajeh-Haʿfez*: a famous Persian poet.

✡ ✡ ✡

کشاله رفتن {*Colloquial*} To stretch oneself forward, as for an attack.

کش آمدن To admit of being drawn out; stretch.

کش آوردن To stretch; draw out. (*Figuratively*) To strain; wrest; pervert.

✡ ✡ ✡

کشتی گرفتن To wrestle.

✡ ✡ ✡

کش دادن 1) = کش آوردن *q. v. above*. 2) To protract or prolong.

کش دار Elastic; flexible.

کش رفتن {*Colloquial*} To pilfer or filch.

✡ ✡ ✡

کشکت را بساب {*Slang*} Mind your own business.
(*Lit.*) Grind your dried whey.

کشك چه؟ پشم چه؟ *F. T.* I don't know anything about dried whey or wool? {A form of flat denial or refusal based on the quasi assonance between the two words کشك and پشم}.

✡ ✡ ✡

کش کش است، چه زر کش چه کود کش *F. T.* A gold-wire drawer and a nightman both "draw". {Cited in jest when a person fails, or does not care to, discriminate the higher professions or arts from the ordinary trades}.

Note. کود کش translated here "nightman", literally means one who draws, *i. e.* removes night-soil or manure.

The beauty of the P. lies on the fact that زرکش and کودکش have both کش "drawer" for their second syllables.

✿ ✿ ✿

کشکولِ گدائی برای کسی دست‌گرفتن To send round the hat. (*Lit.*) To carry in one's hand a cup for another.

Note. کشکول is a cup suspended by a chain and carried by a dervish. It is originally made of sea-cocoanut.

✿ ✿ ✿

کشکی [*Slang*] 1) With no reason or truth (in it). *Cf.* کتره‌ای. 2) Ironically. 3) Phoney or sham. *See the anecdote under* کشك یعنی *and the Note appended to it.*

✿ ✿ ✿

کش وواکش *or* کش‌وا کش Struggle or contention. Convulsion.

✿ ✿ ✿

کشیك کشیدن To (keep) watch. To guard.

✿ ✿ ✿

کظمِ غیظ کردن To restrain or curb one's anger.

✿ ✿ ✿

کفاف دادن To suffice.

✿ ✿ ✿

کفالت کردن To act as surety; become (*or* go) bail. To act for some one in a position.

✿ ✿ ✿

کفایت کردن To be sufficient. To suffice.

✿ ✿ ✿

کفِ دست بو کردن [*Colloquial*] To divine. (*Lit.*) To smell one's palm. — کف دست بو نکرده ام Don't expect me to know it; I cannot divine (because I have not smelled the palm of my hand).

✿ ✿ ✿

کفرِ ابلیس Notorious person or thing. (*Lit.*) Satan's blasphemy or profanity.

کفرِ کسیرا بالا آوردن To fill some one with fury; lash him into fury; drive him mad. (*Lit.*) To cause him to swear or utter blasphemy.

کفر گفتن To utter blasphemy; swear or curse.

✿ ✿ ✿

کف زدن To clap (the hands). To applaud.

✡ ✡ ✡

کفش کسیرا جفت کردن To show one the door. (*Lit.*) To put some one's shoes together in readiness for him to wear them.

✡ ✡ ✡

کفگیرش به ته دیگ خورد He was at the end of his tether; he was driven to extremities. (*Lit.*) His skimmer touched the bottom of the pot.

Note. کفگیر is usually a shallow, flat-bladed utensil used for serving food.

✡ ✡ ✡

کفن کردن (*kafn-*) To bury.

کفن کردن (*kafan-*) To wrap in a winding-sheet; shroud.

✡ ✡ ✡

کف و کف سرفه کردن {*Colloquial*} To cough successively.

✡ ✡ ✡

کفیل دادن To give bail.

کفیل شدن To stand bail; go bail.

✡ ✡ ✡

ککش نمی‌گزد {*Slang*} He doesn't care a fig. (*Lit.*) He is not bitten even by a flea.

Note. کک is a contraction of کیک (flea).

✡ ✡ ✡

کلاغ‌ها سیاه می‌پوشند *T.* The crows will wear black (*or* mourning). {Ironical reply given to a person who exaggerates the evil results of an act or event. It amounts to saying, "Nothing serious will happen"}.

✡ ✡ ✡

کلاف کردن To form into a skein or hank. To hobble.

کلافه شدن {*Colloquial*} 1) To be heat-struck or stifled. 2) To be harassed. {کلافه means a skein or hank}.

✡ ✡ ✡

کلاه تقی را سر نقی گذاشتن To rob Peter to pay Paul. (*Lit.*) To put Taghi's hat on Naghi's head.

Note. تقی and نقی are typical names. Some people think this is somewhat different from کلاه کلاه کردن *q. v.*, and conveys the idea that one relieves himself by causing other people to rob each other.

کلاه خود را هوا (یا به آسمان) انداختن To leap for joy ; fling up one's cap ; hug oneself ; thank (*or* bless) one's stars. (*Lit.*) To fling one's hat up (in the air) .

کلاه سر کسی گذاشتن To cheat or defraud some one. (*Lit.*) To put a hat on some one's head. — کلاه سرتان رفته است You've been had. *Cf.* کلاه شرعی سر چیزی گذاشتن & کلاه کسیرا برداشتن

کلاهش پشم ندارد [*Colloquial*] He is uninfluential or inefficient ; also , he is a mere figurehead. (*Lit.*) His hat has no wool.

کلاه شرعی سر چیزی گذاشتن To give a legal or religious colour to something ; get round the law ; play a legal trick. (*Lit.*) To put a legal hat on the head of something. *Cf.* کلاه سر کسی گذاشتن

Note. A variant form of this idiom is کلاه شرعی برای چیزی درست کردن *i. e.* to make a legal hat for something.

کلاه کسیرا برداشتن To defraud some one. (*Lit.*) To take off (*or* carry away) some one's hat. *Cf.* کلاه سر کسی گذاشتن.

Notes. (1) It is interesting to note that while the literal meaning of this idiom , which has mostly a legal usage, presents a contrast to that of کلاه سر کسی گذاشتن *q. v.*, they are almost synonymous with each other. (2) From the idiom کلاه کسیرا برداشتن are derived the two legal words کلاه بردار and کلاه برداری , the one meaning ' fraudulous or defrauder', the other ' fraud or defraudation'.

کلاه کلاه کردن [*Colloquial*] To rob Peter to pay Paul ; make shifts. *See Note under* کلاه تقی را سر نقی گذاشتن

کلاهمان توی هم رفت We came to a rupture. (*Lit.*) Our hats went into , or were mixed with , each other.

✡ ✡ ✡

کلك چیزیرا کندن [*Colloquial*] To make short work of it. To put an end to something ; get a thing over and finished with (once and for all) . [*Same as* قال چیزیرا کندن *with* کلك " clay brazier " *for* قال] .

کلك زدن [*Slang*] To play tricks; be tricky : said especially of an unfaithful wife.

کلك کسیرا کندن [*Colloquial*] To get rid of , or dispatch , some one ; make an end of him.

کلنجار رفتن {*Colloquial*} To come into grips. (*By extension*) To cope or deal under hard circumstances. {کلنجار is a crab}.

✡ ✡ ✡

کلنگ از آسمان افتاد و نشکست و گرنه من کجا و بیوفائی *F. T.* The pick fell from the sky and was not broken; otherwise I would have been far from being unfaithful. {An illogical remark made as an analogy to things which have no connection or similarity with each other}. *Cf. the E.* Chalk and cheese.

✡ ✡ ✡

کلون کردن To bolt, as a door. {کلون is an obsolete wooden bolt at the back of a door}.

✡ ✡ ✡

کله اش گرم است He is half-seas-over; he is lit up. (*Lit.*) His head is hot.

کله پا شدن {*Colloquial*} To fall or tumble (down). To be taken ill (all of a sudden). (*Lit.*) To fall so that one's head and feet change places.

کله زدن To butt; push with the head. To tire out oneself, as in explanations or altercations {in this sense also سر و کله زدن}

کله گنده {*Compound word - colloquial*} Bigwig; magnate; grandee; swell. (*Lit.*) Big-headed (person).

کله معلق زدن {*Colloquial for* معلق زدن} To turn a somersault.

کله معلق شدن To fall down head forward.

✡ ✡ ✡

کلید انداختن To apply a key to; open with a key.

کلید شدن To lock, as the teeth.

کلید کردن To key; lock with a key.

✡ ✡ ✡

کم آمدن To run short.

✡ ✡ ✡

کمال بی‌انصافی است It is most unjust.

✡ ✡ ✡

کمان او را نمیتوان کشید *T.* One cannot draw his bow (*i. e.* one cannot cope with him).

کمان کشیدن To draw a bow.

کم بخور گـرد بخواب *F. T.* Eat little and you will have a sound sleep. {گرد means "round" or "in a round way"}.

کمترکی نترکی *T.* A little bit less, and you will not burst. {Said to one who overeats himself and becomes sick}.

Notes. (1) کمترك is the diminutive form of کمتر "less". (2) نترکی is a negative verb from the infinitive ترکیدن "to burst".

✡ ✡ ✡

کمر بستن To gird up one's clothes. (*Figuratively*) To prepare for action; gird up one's loins (*Biblical*).

کمر راست کـردن *T.* To straighten one's back (*i. e.* resume power or authority).

کمرِ غول را خم کـردن To perform a Herculean task. (*Lit.*) To bend the back of a *ghoul*.

کـمرِ کاری را شکستن To break the neck of a task. {The original has "back" for "neck"}.

کـمرِ کش {*Compound word - colloquial*} Half-way; middle; centre.

✡ ✡ ✡

کمروئی کرّه حرام بار می‌آورد *T.* Bashfulness gives birth to an illegitimate child (*i. e.* A woman who grants a man's wish from bashfulness gives birth to such a child}.

✡ ✡ ✡

کـمری شدن {*Colloquial*} To break down or bend under a burden; be knocked up or exhausted.

✡ ✡ ✡

کمك دادن To help; lend one's assistance.

کمك کردن To help or assist. To contribute.

✡ ✡ ✡

کمیتش لنگ است He is distressed; he is hard up for money. He has stuck in the mud; he has come to a deadlock. (*Lit.*) His horse is lame. {کمیت is a dark bay horse}.

✡ ✡ ✡

کمین کردن To lie in ambuscade (for).

✡ ✡ ✡

کنـار آمـدن To come to terms; come to an agreement. (*Lit.*) To come to one side (with another person).

کنار کشیدن To withdraw or retire. (*Lit.*) To draw aside (*or* to one side).

کنار گذاشتن To abandon ; set aside. (*Lit.*) To lay aside.

کناره جوئی کردن To keep aloof ; withdraw ; sequester or seclude oneself.

کناره‌گیری کردن To retire or withdraw. {*With* از} To resign.

✡ ✡ ✡

کنایه زدن To speak allusively or sarcastically.

✡ ✡ ✡

کند کردن To blunt ; set on edge. To retard.

✡ ✡ ✡

کنده زدن { *Colloquial* } To kneel down. (*Lit.*) To strike one's knee-pan on the ground.

✡ ✡ ✡

کنفت شدن {*Colloquial*} To get shop-soiled. (*Figuratively*) To be disgraced.

✡ ✡ ✡

کن فیکون کردن To destroy utterly ; annihilate.

Note. کن فیکون literally means "Be, and so it is". {"Be" in this case represents the word of creation}.

✡ ✡ ✡

کوتاه آمدن To draw in one's horn ; lower one's note. To fall short { قاصر آمدن }.

✡ ✡ ✡

کوتاه کردن To shorten. To cut short. To crop, as the hair. — سخن را کوتاه کنیم Let us be brief.

کوتاهی کردن To neglect or fail (to do something).

✡ ✡ ✡

کوت کردن { *Colloquial* } To heap up.

Note. کوت is a variant form of کود "manure"; hence کوت کردن means "to heap up like manure".

✡ ✡ ✡

کوچ کردن To decamp ; set off ; migrate.

✡ ✡ ✡

کوچك شدن To dwindle in size. (*Figuratively*) To lose one's dignity { often کوچیك شدن }

کوچك کردن To reduce in size. (*Figuratively*) To humiliate { often کوچیك کردن }.

کوچکی کردن To humble oneself ; show courtesy.

✡ ✲ ✡

کوچه دادن To give way (to). (*Lit.*) To open a lane (across).

کـوچهٔ آشتی کنان A very narrow lane. (*Originally*) A lane which is so narrow that does not admit of two persons to pass without touching (*or* kissing) each other, which causes their reconciliation.

✡ ✲ ✡

کور شدن To go blind.

کور کردن 1) To (make) blind. 2) To obscure the light of. *Example :* دیوار حیاط ما را کور کرد 3) To fill up ; close, or cover up. *Example :* چاه را کور کردند

کورِ مادر زاد (One) born blind ; (one) blind from birth.

کور منجه [*Colloquial*] Half-blind.

کـور و نظر بازی ! Blind eyes and ogling ! [Referring to an impossibility].

کوره راه [*Compound word*] Obscure narrow path.

کوره سواد [*Compound word*] Partial ability to read and write.

✡ ✲ ✡

کوس بستن To take off (for a spring) ; give a start.

کوسِ رحلت Signal for departure.

کوس زدن To beat the drum. — کوسِ صلح می‌زنند They claim to have introduced (*or* to be supporting) peace.

کوسِ عقب نشینی زدن To beat a retreat.

✡ ✲ ✡

کوششِ بیهوده Lost labour ; vain effort.

کوشش کردن To endeavour ; make an effort.

✡ ✲ ✡

کوفت کردن [*Derogatory slang for*] To eat [used especially of things which it is forbidden or unlawful to eat]. [کوفت means syphilis].

✡ ✲ ✡

کوك زدن To baste. To stitch loosely.

کوك شدن To be tuned. To be wound up. (*Figuratively*) To be wrought up. To get angry ; be highly strung.

کوك کـردن To tune. To key, as a piano. To wind up, as

a watch. (*Figuratively*) To string up; brace (up); render high-strung.

✡ ✡ ✡

کول گرفتن *or* کول کردن To carry pickaback.

کولی گرفتن To ride pickaback.

✡ ✡ ✡

کون خر {*Bookish or literary slang*} An arrant ass (*or* fool). (*Lit.*) An ass's hole.

کونه کردن To take root.

✡ ✡ ✡

کوه البرز پس‌از درد فراوان موش‌زائید *F. T.* The Elburz Mountain, who was in hard labour, brought forth a mouse. *E. E.* The mountain was in labour, and brought forth a mouse.

✡ کوه بکوه نمیرسد، آدم به‌آدم‌میرسد {*Add the following E.E.*}: Friends may meet, but mountains never greet.

✡ ✡ ✡

کهنه کردن To wear out; make old. (*Figuratively*) To have experienced.

✡ ✡ ✡

کیس شدن {*Colloquial*} To shrink; have a shrinkage.

✡ ✡ ✡

کیسه دوختن To have an eye on some one's money; have embezzling intentions; start swindling money out of a person. (*Lit.*) To sew a bag.

کیسه کردن {*For* در کیسه کردن} To bag; put in a bag or sack.

کیسه کشیدن (*or* کیسه کردن} To rub with a flannel or glove, as in a Turkish bath-house.

✡ ✡ ✡

کیش کردن To shoo; drive away, as a bird. {*At chess*}. To check.

✡ ✡ ✡

کیف دادن {*With* به} To intoxicate or inebriate. (*By extension*) To give pleasure or gratification to.

کیفش کوك است {*Slang*} He is gay; he is jolly as a thrush; he is in high feather.

کیف کردن To enjoy oneself. To go pleasuring. To feel the exhilarant effects of an intoxicant.

✿ ✿ ✿

کیل کردن To measure or gauge.

✿ ✿ ✿

کی میگوید مرده نمی‌خندد ؟ *F. T.* Who was it who said a dead man cannot laugh ? { Said with reference to a seemingly weak or timid person who unexpectedly shows a bold action}.

✿ ✿ ✿

کینه جویی کردن {*With* از} To take vengeance on.

کینهٔ شتری داشتن To have a deep rancour. (*Lit.*) To be revengeful (*or* rancorous) as the camel.

کینه کشیدن To take vengeance. { Sometimes کینه گرفتن }.

✿ ✿ ✿

گ

گاز گرفتن To bite, as a dog.

✿ ✿ ✿

گاوبندی Collusion ; hitching horses together.

گاو پیشانی سفید (One who is) notorious (for a specified act or habit.) (*Lit.*) The ox with a white forehead.

گاو نُه من شیر *F. T.* A cow which gives 9 "mans" of milk (but which kicks over the pail). { Epithet of a person who is possessed of numerous good qualities, but who spoils them because of a single bad behaviour}. *Cf.* گاوی است نیك شیر ولیکن لگن زن است

✿ ✿ ✿

گاهی گداری {*Colloquial*} Occasionally.

Notes. (1) گدار is the same as گذار "passage or passing", *q. v. under* گذارم افتاد بر (2) A variant form of this idiom is گاهی وقتی *or* گاه وقتی

✿ ✿ ✿

گدابازی درآوردن To be beggarly or miserly; act as a beggar or miser. (*Lit.*) To play the beggar.

گـدا را چـه یك نـان بدهی چـه یك نـان بگـیری یکسان است *F. T.* It does not affect the beggar so much whether you give him a loaf of bread, or take one from him. {Cited in similar instances}.

گدا ها را می گیرند ✡ {*Add at the end*} *E. E.* Nothing doing.

گـدای سامره An importunate beggar; also, any one who insists on something. (*Lit.*) A beggar from Samaria.

✡ ✡ ✡

گذارم افتاد بر . . . I happened to pass by . . .

گذران کردن To manage to live; get along; subsist.

گذشت کردن {*With* از} To overlook or remit; also, waive. To do without. {*Without* از} To make concessions. To waive one's claim.

گـذشتن {*With* از} To overlook; spare; forgive; forbear from. (*Lit.*) To cross or pass. – خوش می گذرد We are enjoying ourselves; we are having a good time; it fares well.

گذشته از این Furthermore; besides.

گذشته ها گذشت Let bygones be bygones.

✡ ✡ ✡

گران تمام شدن To cost dear(ly). *Example*: برای من گران تمام شد I paid dear(ly) for it; it cost me dear(ly).

✡ ✡ ✡

گـربه را نمی تواند پیش کند He can't say "bo" to a goose. (*Lit.*) He can't drive away a cat.

گـربه رقصاندن To lead one a dance. To pull the wires; wirepull. (*Lit.*) To dance a cat.

گربه شور کردن {*Colloquial*} To wash up hastily or imperfectly. (*Lit.*) To wash like a cat.

گـربهٔ عابد A hypocrite; a wolf in sheep's clothing. (*Lit.*) The pious (*or* worshipping) cat. {Referring to an anecdote according to which a cat hypocritically offered to judge between two birds, and preyed on both of them}.

✡ ✡ ✡

گرد آمدن To assemble; gather together. To be amassed.

گـرد آوردن To amass or accumulate. To assemble; call together; rally. *Cf.* گرد کردن

گرد کاری گشتن To seek to do, or embark on, something.

گـرد کـردن To accumulate or amass. To make round. To round off. *Cf.* گرد آوردن

✡ ✡ ✡

گردش رفتن {*For* بگردش رفتن} To go (out) for a walk.

گردش کردن To (take a) walk. To circulate. To rotate or revolve. To change.

✡ ✡ ✡

گـردکان برگنبد Water off a duck's back. (*Lit.*) A walnut on a dome.

✡ ✡ ✡

گردن زدن To behead. (*Lit.*) To cut off the neck of.

✡ ✡ ✡

گردنش بار شد {*For* به گردنش بار شد} He was led into doing it (because he had said he would do it).

گردنِ کسیرا گرفتن To lie at one's door. *Cf.* گردن گیر شدن

گردنِ کسی گذاشتن {*For* بگردن کسی گذاشتن} To lay at some one's door ; hold one responsible for. (*Lit.*) To put (it) on some one's neck.

گردن کشیدن To rebel. (*Lit.*) To pull (*i. e.* erect) one's neck.

گـردن گرفتن {*For* بگردن گرفتن} To acknowledge or confess ; declare oneself responsible for. (*Lit.*) To take it on one's neck.

گـردن گیر شدن To lie at the door of ; cause (one) to do (a specified) act.

گـردنِ مـا از مو باریکتر است My neck is thinner than a hair (*i. e.* I have no pretensions whatsoever to being powerful; also , I am not stubborn).

گردنم بشکند *F. T.* I would rather break my neck than do (*or* say) such and such a thing ; also ! woe is me !

✡ ✡ ✡

گرسنگی کشیدن *or* گـرسنگی خوردن To starve ; suffer from lack of food. {گرسنگی means "hunger"}.

گرسنگی دادن To famish ; starve.

گرسنهٔ چیزی بودن To hunger for (*or* after) something.

✡ ✡ ✡

گرفتارِ 1) Encumbered by. *Example:* گرفتار بدهی 2) Enamoured of. *Example:* گرفتار عشق او

گـرفتـار شدن To be involved ; get into difficulty. To be

captured . — بد جوری گرفتار شده‌ام I am in a bad fix ; I am in a sorry plight) .

گرفتار کردن To capture or arrest. To involve .

✡ ✡ ✡

گرمِ کار Absorbed in work ; very busy. (*Lit.*) Heated or warmed up by the work.

گرم کردن To heat. (*Figuratively*) To excite. To make brisk.

گرم گرفتن {*With* با} To get in close (*or* warm) connections with ; get off with ; also , get sweet on.

گرم و سردِ روزگار Vicissitudes of fortune ; ups and downs. (*Lit.*) The cold and the hot of the world.

گرم وسردِ روزگار دیده (*Same as* گرگ باران دیده *q. v. in the text*) . *See also the preceding entry.*

گرم و نرم Cozy ; snug. (*Lit.*) Warm and soft.

✡ ✡ ✡

گرو بستن { = شرط بستن } To wager or bet.

گرو کردن To take on mortgage ; obtain a mortgage on.

گرو کشیدن To distrain upon.

گرو گذاشتن To put in pledge; give as a pledge. To mortgage.

✡ ✡ ✡

گرّ و گرّ {*Slang*} Off the reel. In great supply. Fiercely or intensely , as fire burning { also گرگر } .

✡ ✡ ✡

گره ازجبین گشادن To smooth the brow. (*Lit.*) To untie the knot on one's brow.

گره برجبین زدن To knit the brow. (*Lit.*) To form a knot on one's brow.

گره خوردن To become knotty ; be entangled. (*Lit.*) To form a knot. To kink.

گره زدن *or* گره دادن To tie or knot .

گرهِ کور A hard knot. (*Lit.*) A blind knot. (*Figuratively*) A knotty affair.

گره گره Inch by inch. Desultorily or irregularly.

Note. گره (*gereh*) = 2. 56 + inches.

✡ ✡ ✡

گریبان چاك کردن To rend one's collar.

Note. This idiom is bookish or literary, the colloquial variant for it being یخه دریدن

گریبان کسیرا گرفتن To seize some one by the collar. (*Figuratively*) To befall some one.

✡ ✡ ✡

گریز بصحرای کربلا زدن To shift to a new subject. (*Lit.*) To run away to the Kerbela Desert. *Cf.* گریز زدن *below.*

Note. It is a usual practice with the professional narrators of the tragedies of Kerbela, (which involved the martyrdom of *Emam-Hossein*), to discuss first some religious or moral question, and then derive from it a link whereby they can shift to the narration of the tragedies.

گریز زدن To dodge (round). To deviate. {*With* از} To elude or evade. (*Lit.*) To escape or elope. — از مدرسه گریز زدن To play the truant.

✡ ✡ ✡

گریه انداختن {*For* بگریه انداختن} To cause to weep; move to tears.

گریهٔ زورکی Forced tears.

گریهٔ شادی Tears of joy.

✡ ✡ ✡

گزک بدست کسی دادن To provide one with an excuse or pretext.

Note. گزک originally means "a turn or chance".

✡ ✡ ✡

گز کردن To measure. *See* خیابان گز کردن *on page 526.*

✡ ✡ ✡

گز گز کردن {*Colloquial*} To smart, as a wound.

✡ ✡ ✡

گزند رساندن {*Often with* به} To harm or injure.

✡ ✡ ✡

گزنکرده پاره نکن (*Same as* ذرع نکرده پاره نکن *on page 229.*).

✡ ✡ ✡

گشاد بازی کردن {*Colloquial*} To burn the candle at both ends; outrun the constable.

Note. گشاد بازی is a trick at backgammons whereby a player intentionally exposes his men to be hit.

✡ ✡ ✡

گفتگومان شد { *Colloquial* } We had words ; *i. e.* a dispute or quarrel. (*Lit.*) We had a conversation.

✡ ✡ ✡

گلاب بروتان {*Colloquial*} Save your reverence. (*Lit.*) Rose-water on your face. { Cited as an apology for the use of words indicating dirt or filth } .

✡ ✡ ✡

گل انداختن To glow , as the face. { گل is a flower } .

گل بجمالت *or* گلی بجمالت { *Slang* } Well done indeed ! {*Used ironically*} . (*Lit.*) A flower on your beauty.

Note. A variant form is کلی بگوشهٔ جمالت where گوشه means " corner " .

گل چیدن To pick or pluck flowers. (*Figuratively*) To enjoy fruition.

گلچین کردن To select (from the best lot) . (*Lit.*) To pick, as flowers.

گل دادن To flower or blossom.

گل کردن (1) *See* گل دادن (2) To hang fire. (3) (*Figuratively*) To show up ; become apparent.

گل گفتی Hear ! Hear ! {*Used ironically*} . (*Lit.*) You have spoken a word that is as good as a flower.

✡ ✡ ✡

گل و گشاد { *Slang* } Quite loose or wide.

Note. I believe the origin of this idiom is کاله گشاد *i. e.* wide as a کاله , which is a wide-mouthed sack.

✡ ✡ ✡

گل و گردن { *Colloquial* } The parts about the neck. {گل is a contraction of گلو " throat " } .

گل و گوش { *Colloquial* } The parts about the ears. (*See* گل *in the preceding entry*).

✡ ✡ ✡

گلوله کردن To form (*or* wind) into a ball; roll up; conglomerate.

✡ ✡ ✡

گلی از هزار گلش نشگفته است He is in the prime of life ; he is in the bloom of youth. (*Lit.*) Not one of his one-thousand flowers has opened.

گلی بگوشهٔ جمالت (*See under* گلی بجمالت)

گلیم خود را از آب کشیدن (یا درآوردن) To get over one's difficulties; also, to keep the wolf from the door, or to keep one's head above water. (*Lit.*) To draw one's carpet out of water.

✡ ✡ ✡

گمان بردن To be suspicious. Also, to believe or think; be of the opinion [= گمان کردن]. [*With* به] To be suspicious of.

گمانم باو میرود [*Colloquial*] I suspect him. (*Lit.*) My suspicion is directed toward him.

✡ ✡ ✡

گمراه شدن To be misled or seduced. To err. To go astray.

گمراه کردن To lead astray; mislead or seduce.

گم شو Get away! Get out! (*Lit.*) Be lost.

گم و گور کردن [*Slang*] To lose or misplace; throw out of sight.

Note. The origin of this idiom is perhaps گم کردن و گور کردن — two distinct verbs meaning "to lose" and "to bury" respectively. Some have also suggested the origin to be گم بگور کردن "to lose in a grave".

✡ ✡ ✡

گنجشك روزی [*Compound word*] Whose daily portion is scanty (*lit.* as much as that of a sparrow). Also, satisfied with a small quantity of food or money.

✡ ✡ ✡

گنج قارون Mine of wealth; tons of money; a world of money; money-bags. (*Lit.*) The treasure of Crœsus.

Note. قارون is originally Korah (*Biblical name*).

✡ ✡ ✡

از مکافات عمل غافل مشو گندم از گندم بروید جو ز جو ✡

[*Add the following E. E.*]:

He that sows thistles shall reap prickles.

✡ ✡ ✡

گواه آوردن To call (some one) to witness.

گواه گرفتن *or* گواه خواستن To call to witness.

گواهی دادن To give evidence (of); bear witness (to). To certify or attest.

✡ ✡ ✡

گـود افتـادن To sink, as the eyes. (*Lit.*) To become (*or* fall) deep.

✡ ✡ ✡

گورت را گـم کن {*Slang*} Get away; get out; be gone. (*Lit.*) Lose your tomb. {Perhaps with reference to one who has risen from the dead, and must go back to his grave, but is unable to find it from confusion}.

گور کردن To bury. (*Lit.*) To put into the grave.

✡ ✡ ✡

گوسفند را آخر کار با سلاخ خانه است ✡ {*Add the following*}: *Cf. the E.* At length the fox is brought to the furrier.

✡ ✡ ✡

گوش ایستادن To eavesdrop.

گوش بزنگ On the alert; on the watch. (*Lit.*) With one's ears to the bell.

گوش بفرمان Ready to obey orders. – گوش بفرمان من (*Military*) Attention to orders!

گوش تا گوش From one end to the other. (*Lit.*) From ear to ear.

گوشتان بمن باشد {*Colloquial*} Listen (*or* pay attention) to me.

✡ ✡ ✡

گوشت کسیرا ریختن To make one's blood run cold. (*Lit.*) To pour some one's flesh.

گوشت گرفتن To put on weight or flesh.

گوشت نو بالاآوردن To heal up. (*Lit.*) To bring up new flesh.

✡ ✡ ✡

گوش خواباندن To wait silently for an opportunity.

Notes. The original form of this idiom is perhaps پشت گوش خواباندن *or* در گوش خواباندن "to cause to lie (*i. e.* keep) in, or at the back of, one's ear". Some believe, however, that it means "to bend one's ear (in readiness for hearing)".

گوش دادن To listen. To hearken or obey {*sometimes with* به}. (*Lit.*) To give (*i. e.* lend) one's ear.

گـوشش پُر است He has heard enough of these words. (*Lit.*) His ears are full.

گوش شیطـان کـر! Touch wood! (*Lit.*) May the Devil's ear be deaf!

گوش کردن To listen (to); hearken or obey. {For در گوش کردن}. To wear, as an earring.

گوشِ کسیرا بریدن To swindle money out of a person; also, fleece him (of his money).

گوش گرفتن {Same as گوش دادن or گوش کردن}.

✡ ✡ ✡

گوشهٔ حرفی را گرفتن To second or support a statement (*lit.* to take up its corner).

گوشه زدن To speak sarcastically; glance.

گوشه نشینی اختیار کردن To sequester oneself from the world; withdraw from society. (*Lit.*) To choose sitting in a corner.

✡ ✡ ✡

گوشی خدمتتان باشد Hold the line, please; hold on, please. {گوشی is the receiver of a telephone}.

گوشی دستم است {*Slang*} I am in the know; I am wise to it. Also, I am on my guard {usually گوشی دستت باشد}. *Cf.* گوشی خدمتتان باشد

✡ ✡ ✡

گول خوردن To be deceived. — گول کسیرا خوردن To be deceived by some one. — گول زدن To deceive or dupe.

✡ ✡ ✡

گوی سبقت ربودن {*With* از} To outstrip or outdo; excel; throw into the shade. (*Lit.*) To carry away the ball of precedence.

✡ ✡ ✡

گیجه گه {*Slang and vulgar*} Absolute giddiness; utter confusion.

✡ ✡ ✡

گیج خوردن To reel. To stagger.

گیج شدن To be confused, perplexed, or fuddled. To become giddy. To be excited.

گیج کردن To stupefy. To bewilder. To fuddle. (*Lit.*) To make giddy; give the vertigo (to).

✡ ✡ ✡

گیر آمدن 1) To be (caught) in a specified situation. *Example:* بد جوری گیر آمده ام I am in an awkward situation;

I am in a bad fix (*or* sorry plight). 2) To be obtainable or available.

گیر آوردن To get hold of. To catch. To obtain.

گیر افتادن To get caught. To be betrayed. To be involved (in a difficulty).

گیر انداختن To betray. To involve in a difficulty; entangle. To entrap.

گیر کردن To get stuck or caught. To meet with a difficulty. To catch {*intransitive*}. To falter or stammer: said of the tongue. To hesitate. To stumble. {*With* به} To touch or hit. {*With* هم} To collide; fall foul. To engage {*intransitive*}; mesh.

✡ ✡ ✡

ل

لا افتادن (= لای افتادن) To settle or deposit.

لا انداختن (= لای انداختن) To settle.

لابلای All inside. {لا means "fold or layer"}

✡ ✡ ✡

لات *or* لاط {*Colloquial*} Tatterdemalion. Street arab. Destitute or naked {often لات ولوت و آسمان جُل where آسمان جُل means "sky-clad"}.

✡ ✡ ✡

لاجون {*Colloquial*} Thin as a lath; lean as a rake; also, weak or sickly.

Note. لا in Arabic means "not" or "without", and جون is colloquial for جان "life". So لاجون literally means "having no life (*i. e.* strength)".

✡ ✡ ✡

لازم داشتن To need or require. — دو روز وقت لازم دارد It takes two days (to be done).

لازم دانستن To deem (it) necessary.

لازم نکرده (است) {*Colloquial*} It is not necessary at all. {Uttered in a harsh or rude tone}.

لازمهٔ Essential to; material to; also, incidental to. (*Lit.*) Necessary for.

✡ ✡ ✡

لاسبیل (یا لاسبیلی) در کردن {*Slang*} To pocket; brook; swallow. (*Lit.*) To pass it through one's moustache.

✡ ✡ ✡

لاس زدن To flirt. {لاس originally means a female animal, especially a bitch}.

✡ ✡ ✡

لاش گذاشتن {*Slang*} To pad it. To make a fuss. (*Lit.*) To put (something) inside it. {لاش = لای آن inside it or in its folds}.

✡ ✡ ✡

لاف زدن To boast; brag; claim boastfully.

لاف گزاف Vaunting; self-praise. (*Lit.*) Exaggerated boasting.

✡ ✡ ✡

لاکتاب Having no Bible; *i. e.* irreligious or impious. {For explanations, both for this item and for the next, see Note under لاجون on page 631}.

لاکردار {*Slang*} Ill-mannered; ill-treating; also, unprincipled.

✡ ✡ ✡

لالا کردن {*Childish word*} To (go to) bye-bye; go to bed.

لالائی گفتن To lullaby. — لالایِ بچه‌ای را گفتن To lull a baby to sleep.

✡ ✡ ✡

لام تا کام صحبت نکرد *F. T.* He did not say a word; he remained absolutely silent.

Note. The original shape of از لام تا کام was perhaps از لام تا کاف i. e. any word between the letters *l* and *k*, or از لب تا کام i. e. between the lips and the mouth—the motive for the corruption having been the propensity to make a rime.

✡ ✡ ✡

لب برچیدن To pucker one's lips, as a baby beginning to cry.

لب بستن To keep silent. (*Lit.*) To close one's lips.

لب بلب Up to the brim. {*Used adjectivally*} Brimful; filled to the brim {also لبالب}.

لب پر زدن { *Often* لبریز شدن } To pour over the edge. { لب پر means "flown over the edge" }.

لب تر کردن To refresh oneself. (*Lit.*) To wet one's lips.

لب رودخانه بردن و تشنه برگرداندن *T.* To lead up to the bank of a river, and return thirsty (*i. e.* to be very shrewd or clever).

لبریزشدن To overflow; run over. (*Lit.*) To pour over the edge.

لبریز کردن To cause to overflow. *Cf.* لبریز شدن

لب زدن To taste. (*Lit.*) To touch with the lips.

لبش را تو گذاشتن { *Slang* } To curtail (*or* cat) one's words; draw in one's horns. (*Lit.*) To sew in its edge; hem in.

لبش کلفت شد { *Slang* } He was disconcerted or disappointed. (*Lit.*) His lips became thick. *Cf.* لب و لوچه‌اش آویزان شد

لب گزیدن To bite one's lips (*i. e.* to regret; feel remorse).

Note. "To bite one's lips" means in English (according to the Oxford Dictionary) "to control one's anger", which is different from the sense conveyed by the P phrase.

لب و لوچه اش آویزان شد { *Slang* } He pulled a long face; he was down in the mouth; his countenance fell. (*Lit.*) He hung his chops. *Cf.* لبش کلفت شد

✡ ✡ ✡

لت خوردن etc. (*See under* لطمه خوردن)

لت و پار کردن { *Slang* } To make fritters of. { لت means "a sheet", and پار is a contraction of پاره "torn" }.

✡ ✡ ✡

لج داشتن { *With* با } To bear one a grudge.

{ *Sometimes* با کسی لج بودن }.

لج کردن To be obstinate.

✡ ✡ ✡

لجن مال کردن To fling mud at; disgrace. (*Lit.*) To rub or cover with mud.

✡ ✡ ✡

لچك بسر {Contemptuous and obsolescent epithet of} woman. (*Lit.*) One who wears a fichu.

✡ ✡ ✡

لخت کردن To rob. To fleece or flay. (*Lit.*) To strip (of one's clothing); make naked.

لذت بردن { *With* از } To enjoy or relish. To take pleasure in. To be delighted in.

لـذت دادن To give pleasure or enjoyment. To delight. To be delicious.

✡ ✡ ✡

لرزه بر اندامش افتاد He was filled with horror; he began to shudder. (*Lit.*) A shuddering or trembling sensation came upon his body.

✡ ✡ ✡

لُری حرف زدن To speak frankly or point-blank. (*Lit.*) To speak like the *Lurs*. (*See the first pvb. on page 35*).

✡ ✡ ✡

لطف سرکار زیـاد Thank you very much. (*Lit.*) May your kindness be (ever so) great.

لطف کردن To do kindness. {*In polite conversation*} To give.

لطفی ندارد 1) It is not nice or decent; it is not proper. 2) It lacks point.

✡ ✡ ✡

لطمـه خوردن To be injured or damaged. — خیلی باو لطمه خورد {*Colloquial*} He incurred a great loss. { The vulgar often use لت for لطمه }

لطمه وارد آوردن *or* لطمه زدن { *With* به *or* بر } To injure or damage. To cause a serious interruption to.

✡ ✡ ✡

لعـاب دادن To glaze or enamel. (*Figuratively*) To embellish; also, enrich with details.

✡ ✡ ✡

لعنت بر . . . Curse on . . . ! Damn . . . !

✡ ✡ ✡

لق شدن *or* لَغ شدن To become loose, as a tooth. To be addled.

✡ ✡ ✡

لغـز خواندن { *Colloquial* } To make sarcastic remarks. {لغز *loghaz* or *loghoz* is a puzzle or riddle }.

✡ ✡ ✡

لـغزش خـوردن To stumble; trip; take a false step. (*Figuratively*) To blunder; fall into error.

✡ ✡ ✡

لغو کردن To nullify. To cancel.

✡ ✡ ✡

لفت دادن {*Slang*} (1) To lengthen out with tiresome details. {Usually. لفتش نده}. *Cf.* لعاب دادن (2) To fuss.

لفت و لیس کردن {*Slang*} To sponge on others.

✡ ✡ ✡

لفظ بلفظ Word for word; verbatim.

لفظ قلم Bookish or pedantic language; also, written language. (*Lit.*) Language of the pen.

✡ ✡ ✡

لقمهٔ چرب A fortune; a good round sum. (*Lit.*) A morsel rich in fat.

✡ لقمه را از پشت سر در دهن گذاشتن {*Add*}:
(*i. e.* to speak, or do a thing, in a roundabout way).

لقمه را دور سر گرداندن To speak, or do a thing, in a roundabout way. (*Lit.*) To turn the morsel round one's head. *Cf. the preceding entry.*

لقمه کردن To break in morsels (*or* pieces). To eat in mouthfuls. *Cf.* لقمه لقمه کردن

لقمهٔ گلوگیر A choking morsel (*or* bit); a morsel too large for one's mouth; a gag. (*Figuratively*) An espouse too high in social rank.

لقمه لقمه کردن To break in morsels. To make a mince-meat of.

✡ ✡ ✡

لك افتادن To become spotted. To stain.

لك کردن *or* لك انداختن To stain or soil.

لك زدن To become spotted, as fruit.

Note. This is used also in the idiomatic phrase جگرش برای فلان چیز لك زده است (He is dying for such and such a thing) where جگر means "liver".

✡ ✡ ✡

لك نگاه کردن {*Colloquial*} To stare. {لك means staringly}.

✡ ✡ ✡

لکنت داشتن To stammer: said of the tongue.

✡ ✡ ✡

لکنتی {*Slang*} Dilapidated; tumbledown. (*Same as* فکستی).

✡ ✡ ✡

لِكّ و لك كردن { *Slang* } To lag behind.

✡ ✡ ✡

لَكهٔ بد نامی Stain on one's reputation. (*Lit.*) The stain of disgrace or infamy.

✡ ✡ ✡

لُكه رفتن To trot.

✡ ✡ ✡

لَكه گيری كردن To make minor repairs (in). To dryclean or drycleanse. (*Lit.*) To remove stains or spots (from).

✡ ✡ ✡

لگدانداختن To kick. (*Figuratively*) To kick (*or* recalcitrate) against rules, etc.; kick over the traces.

لگد به بختِ خود زدن To forfeit one's chance; be self-destructive. (*Lit.*) To kick one's luck.

لگد خوردن To be kicked; receive a kick.

لگد زدن To kick. To recoil. (*Figuratively*) To recalcitrate.

لگد كردن To tread on; trample.

لگد مال كردن To trample.

✡ ✡ ✡

لُمباندن {*Colloquial*} To swallow without chewing; devour. To suck like an old man without teeth.

✡ ✡ ✡

لِمّ چيزيرا ياد گرفتن To get the hang of something; acquire, or get into, the knack of something; know the ropes.

✡ ✡ ✡

لَم دادن { *Colloquial* } To lounge or loll.

✡ ✡ ✡

لُند لُند كردن To grumble.

✡ ✡ ✡

لَندوك { *Colloquial* } Lanky. {This word also means an unfledged young bird}.

✡ ✡ ✡

لَندهور { *Colloquial* } Giant; giant-like person.

✡ ✡ ✡

لُنگ انداختن (1) To throw up the sponge; give in; also, hold up the olive-branch. (2) To make it up between two persons. (*Lit.*) To throw the loincloth or waistcloth (as was customary among wrestlers or pugilists).

لنگر انداختن To cast anchor; come to anchor. (*Figuratively*) To halt.

لنگر دادن To overbalance.

✡ ✡ ✡

لنگ شدن To become lame. (*Figuratively*) To have no facilities or means to work; be paralyzed.

لنگ کردن To make lame. (*Figuratively*) To paralyze. To stop or interrupt. {*Intransitively*} To halt or linger.

✡ ✡ ✡

لنگه بلنگه Ill-matched; ill-mated.

✡ ✡ ✡

لو دادن To betray. *Example:* هدست خود را لو داد

✡ ✡ ✡

لوطی خور شدن {*Colloquial*} To be misappropriated or dissipated. (*Lit.*) To be eaten by rogues.

لوطی گری کردن To be generous; also, be lavish of one's money. To be of a forgiving attitude.

Note. Although لوطی is a pederast or rogue, it has come to mean, in popular usage, a man of generous or forgiving disposition.

✡ ✡ ✡

لولوی سر خرمن A scarecrow. (*Lit.*) A bugbear at harvest. (*Figuratively*) A figurehead.

✡ ✡ ✡

لول زدن {*Colloquial*} To toss, as in bed.

✡ ✡ ✡

له (*lah'e*) *or* برله In favour of; for.

✡ ✡ ✡

له کردن To crush. To squeeze. To mash. To tread. To slur or elide. (*See* له و لوده *below*).

✡ ✡ ✡

له له زدن {*Colloquial*} To pant. To yearn.

✡ ✡ ✡

له و لوده {*Slang*} Smashed into smithereens. {له means crushed or squeezed (*see* له کردن) and لوده is a corruption of حلوده — contraction of حلوای اردە — sweetmeat made with ground sesame (اردە)}.

✡ ✡ ✡

لیچار { *Colloquial* } Bitter or cutting words.

✿ ✿ ✿

لیچ افتادن { *Colloquial* } To discharge viscous and putrid excretions : said of a sore or wound.

✿ ✿ ✿

لیز خوردن To slide. To slip. { لیز means slippery }.

✿ ✿ ✿

لی‌لی کردن { *Colloquial* } To hop.

✿ ✿ ✿

لی‌لی بلالای کسی گذاشتن {*Slang*} To spoil a person by giving too much importance to him; give him airs; also, bear his airs.

✿ ✿ ✿

م

ماتش برد { *Colloquial* } He was struck dumb ; he was stupefied. *See* مات شدن & مات کردن *below*.

مات شدن To be astonished or stupefied. { At chess } To be checkmated. {مات in Arabic means ' (to be) dead ' }.

مات کردن To (check)mate. To mat. To stupefy.

✿ ✿ ✿

ماتم داشتن To be in mourning.

ماتم گرفتن To mourn (for *or* over).

✿ ✿ ✿

ماچ کردن { *Colloquial* } To kiss.

✿ ✿ ✿

ماحصل کلام To sum up. (*Lit.*) The result or summary of the conversation.

✿ ✿ ✿

مادر زنت دوستت داشت *T.* Your mother - in - law likes you. { Said to one who arrives just in time to eat with others at a table } - a superstitious belief.

Note. By "mother-in-law", as used here, is meant one's wife's mother.

✿ ✿ ✿

مـادّه اش مستعد است He is disposed to do it ; he is of that type. (*Lit.*) His matter (*i. e.* essence) is apt for it.

✡ ✡ ✡

✡ ما را هم از این نمد کلاهی { *Add the following E. E.* } : We desire but one feather out of your goose.

✡ ✡ ✡

مارِ خوش خط و خـال Snake in the grass ; wolf in sheep's clothing ; impostor or hypocrite. (*Lit.*) Snake having beautiful stripes and spots.

✡ ✡ ✡

ما ریگِ ته جوئیم دیگران آب گذرا *T.* We are the sands at the bottom of the river , while others are the flowing water (*i. e.* We, and not the others, are constant and faithful) .

✡ ✡ ✡

مـاستِ خود را کیسه کـردن { *Colloquial* } To draw in one's horns. To settle down. (*Lit.*) To pour one's yoghurt into a bag (which is done in order to let the watery part of it drip) .

مـاست را نمی بُرد It's a good knife ; it will cut butter when ' tis melted ; or , it is a good knife, ' twas made at Dull-edge. (*Lit.*) It doesn't cut (even) yoghurt.

ماست مالی کردن { *Colloquial* } To slur over. (*Lit.*) To rub yoghurt on.

ماستی که ترش است از تغـارش پیدا است *F. T.* The vessel shows that the yoghurt is sour. *See* سالی که نکو است *etc.*

✡ ✡ ✡

مـاسیدن { *Originally* ماستیدن *from* ماست "yoghurt" } To be congealed or coagulated. { Used in the slang idiom چیزی نمی ماسد Nothing doing – expressing the refusal of a request} .

✡ ✡ ✡

ماشِ هـر آش One who has a finger in every pie ; a busy-body. (*Lit.*) Vetch used in any kind of pottage.

✡ ✡ ✡

ماشین کردن To type or print. To crop (hair) .

✡ ✡ ✡

مـالاندن { *Slang* } To give a good dressing (to) . (*Lit.*) To rub together.

مـال بچه یتیم نیست *T.* It doesn't belong to an orphan. {Said to a guest who abstains from eating}.

✡ مـال خودم مـال خودم مال مردم هـم مـال خودم {*Add*}: *E. E.* What's hers is mine; what's mine is mine own.

✡ ✡ ✡

مالش رفتن {*Colloquial*} To have a gnawing sensation: said of the stomach.

✡ ✡ ✡

مـالیده است {*Slang*} It is null; it doesn't count. Start (at) scratch. Throw the cards in. (*By extension*) It is cancelled.

✡ ✡ ✡

مانعی ندارد There is no objection to it; it is in order; there is nothing against it. {مانع means an obstacle}.

✡ ✡ ✡

مـاه {*Slang*} Out of this world: exquisite. (*Lit.*) Moon.

✡ ✡ ✡

مایل به Fond of. Inclined to. — مایل بزردی Yellowish.

✡ ✡ ✡

مـایه ای ندارد It is not expensive or difficult. {مـایه here means "capital or funds"}.

مایه بمایه At cost.

✡ ✡ ✡

مایهٔ عیش آدمی شکم است {سعدی} *T.* The source of man's life (*or* livelihood) is the belly.

Note. عیش has come to mean in modern colloquial P. "pleasure or luxury", and hence the popular explanation of this hemistich amounts to "The source of pleasure for a man is eating".

✡ ✡ ✡

مایه گذاشتن {*Colloquial*} To lay money; outlay; pay.

مایه گرفتن {*With* برای} To involve (some one) in trouble by underhand methods. {مایه here means perhaps "yeast"}.

✡ ✡ ✡

مبادا {*With the stress on the first syllable*} 1) Lest; in case. *Example:* زیاد جلو نروید مبادا بیفتید Don't go too near, in case you fall. 2) {*Used as a noun*}. *Example:*

از برای مبادا (just) in case ; for the sake of precaution. روز مبادا Rainy day (*figurative sense*) . 3) (a) مبادا آنرا ذکر کنید Be careful you don't mention it. (b) مبادا نیائید Do not fail to come.

✡ ✡ ✡

مبارزه کردن { *With* به } To fight ; campaign against.

✡ ✡ ✡

مبارك باشد 1) Best wishes for. *Example :* عید نوروز بر شما مبارك باشد Happy New Year ! Best wishes for Nowrooz. 2) I congratulate you for ; I wish you good luck for.

✡ ✡ ✡

مباهات کردن { *With* به } To take pride in.

✡ ✡ ✡

مبتلا {*With* به} 1) Suffering from ; affected by. 2) Addicted to ; given to. 3) Enamoured of.

✡ ✡ ✡

مبذول داشتن To give generously . To accord . To allow. — سعی وافی مبذول داشت He spared no effort ; he made every effort.

✡ ✡ ✡

مبرّا کردن To exonerate or acquit. To exempt.

✡ ✡ ✡

مبهوت کردن To strike dumb ; astonish or amaze

✡ ✡ ✡

متابعت کردن {*With* از} To follow ; obey ; submit to.

✡ ✡ ✡

متاثر ساختن *or* متاثر کردن To touch or move.

✡ ✡ ✡

متاسی شدن {*With* به} To take model from ; imitate; follow.

✡ ✡ ✡

متالم شدن To feel sorry. To be grieved.

✡ ✡ ✡

متبادر بذهن That first springs to the mind. { متبادر means " making haste to get the start " } .

✡ ✡ ✡

متجاوز از More than ; exceeding.

✡ ✡ ✡

متحمل شدن To support or bear. To suffer. To sustain or incur. *Example :* ضرری متحمل نشد

✡ ✡ ✡

متذکر شدن To point out. To remind. (*Lit.*) To remember.

✿ ✿ ✿

متزلزل ساختن To weaken. (*Lit.*) To shake.

✿ ✿ ✿

متشبث شدن To resort.

✿ ✿ ✿

متشکر بودن {*With* از} To be thankful or grateful to.

✿ ✿ ✿

متشنج شدن — جلسه متشنج شد Confusion broke out in the meeting. (*Lit.*) To be convulsive.

✿ ✿ ✿

متصرّف شدن To take possession of.

✿ ✿ ✿

متصل Connected. Adjoining. Continuous. {*Colloquially*} = پیوسته *or* متصلاً Continually. — متصل شدن To be connected. — متصل کردن To connect or join.

✿ ✿ ✿

متضرّر شدن To incur a loss. To lose (a specified amount).

✿ ✿ ✿

متضمن بودن To comprise. To enclose. To entail.

✿ ✿ ✿

متظاهر به Seeming or professing to be.

✿ ✿ ✿

متعاقبِ Subsequent to.

✿ ✿ ✿

متعجب ساختن To fill with wonder.

متعجب شدن To be surprised ; wonder.

✿ ✿ ✿

متعذّر شدن {*With* به} To resort to (a specified excuse).

✿ ✿ ✿

متعرّضِ کسی شدن To prevent some one (from doing a thing); interfere with him ; also , molest or disturb him.

✿ ✿ ✿

متعلق به Belonging to. *Example :* کتاب متعلق بمن است The book belongs to me.

✿ ✿ ✿

متغیر شدن To get angry. To be filled with indignation.

✿ ✿ ✿

متفاوت بودن با To differ from.

✡ ✡ ✡

متفرّق شدن To be dispersed or scattered. — متفرق کردن *or* متفرق ساختن To disperse.

✡ ✡ ✡

متفرقه Miscellaneous; sundry. {Originally feminine of متفرق scattered or dispersed}.

✡ ✡ ✡

متفق بودن {*With* بر} To agree on (*or* upon).

متفق شدن To be allied; form an alliance.

✡ ✡ ✡

متفکر شدن To (begin to) think; reflect.

✡ ✡ ✡

متقاعد کردن *or* متقاعد ساختن To convince. To pension off.

متقاعد شدن To be convinced. To be pensioned off.

✡ ✡ ✡

متقبل شدن To undertake. To support.

✡ ✡ ✡

متکفلِ کسی بودن To support some one. {*Often* متکفلِ مخارجِ کسی بودن}.

✡ ✡ ✡

✡ متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد {*Add the following E. E.*}:

Correction gives understanding.

متکلم وحده Sole speaker; *i. e.* one who does not give others a chance to speak. {Originally from. A grammar where it means "first person singular"}.

✡ ✡ ✡

متکی شدن {*With* بر} To rely on (*or* upon); base oneself on.

✡ ✡ ✡

متلك {*Slang*} Quip; clever hit; sarcastic remark. {Often in the phrase متلك بارش کردند He was loaded with quips}. {Perhaps corruption of متلك diminutive of مثل used in the sense of a little parable or anecdote}.

✡ ✡ ✡

متلوّن المزاج Fickle; versatile; capricious. (*Lit.*) Having temperaments of various colours (*i. e.* kinds).

✡ ✡ ✡

متمایل شدن To be inclined.

✡ ✡ ✡

متمرکز کردن To centralize. To concentrate.

✡ ✡ ✡

متمسك شدن {*With* به} To hold; resort to.

✡ ✡ ✡

متمنی است {In polite conversation = خواهشمندم} I shall be glad if you will . . . ; I request you to . . .

✡ ✡ ✡

متنبه کردن To give a lesson or warning (to).

✡ ✡ ✡

متنفر بودن {*With* از} To hate ; be disgusted with.

✡ ✡ ✡

متوجه ساختن To remind or notify. To aim; fix; level (at).
متوجه شدن {*With* به} To turn to; face. — متوجه (آن) نشدم I did not take notice (of it).

✡ ✡ ✡

متوحش ساختن To frighten.
متوحش شدن To be frightened.

✡ ✡ ✡

متورّم ساختن To cause to be inflated or inflamed.
متورم شدن To be inflated. To swell; be inflamed.

✡ ✡ ✡

متوسل‌شدن به To resort to; have recourse to; take refuge in.

✡ ✡ ✡

متوقع بودن {*With* از} To expect.

✡ ✡ ✡

متوقف شدن To stop; come to a standstill. To stay. To cease (*or* suspend) payment; be insolvent.

✡ ✡ ✡

✡ مته به خشخاش گذاشتن {*Add*}: To strain a gnat; be overnice.

✡ ✡ ✡

متهم ساختن {*With* به} To accuse of.
متهم شدن {*With* به} To be accused of.

✡ ✡ ✡

مثل آب خوردن As easy as winking; as easy as A B C. (*Lit.*) Like drinking water.
مثل ابر بهار گریستن To shed floods of tears. (*Lit.*) To weep like a spring cloud.

مثل اشك چشم Very clear or limpid. (*Lit.*) Like tears.

مثل انار ترکیدن To burst into tears. (*Lit.*) To burst like a pomegranate.

مثل اینکه {*For* مثل اینست که} It looks as if.

مثل باد رفتن To pass as lightning; fly as an arrow. (*Lit.*) To go like wind.

مثل بید لرزیدن To tremble (*or* quake) like an aspen leaf (*lit.* willow).

مثل پنجهٔ آفتاب Of dazzling beauty. (*Lit.*) Like the rays of the sun.

مثل پوست پیاز As thin as gossamer. (*Lit.*) Like onion-skin.

مثل توبرهٔ گداها Containing a medley of things. (*Lit.*) Like a beggar's sack.

مثل توپ صدا کردن To be trumpeted (*or* noised) abroad. (*Lit.*) To sound like a gun.

مثل خاکشی (Smashed) into smithereens. (*Lit.*) Like London rocket seeds.

مثل خر در گل ماندن To be struck all of a heap; be stupefied. (*Lit.*) To get stuck in the mud like an ass.

مثل دسته گل Neat; tidy; dapper; smart. (*Lit.*) Like a bouquet.

مثل ریگ خرج کردن To spend like water (*lit.* sand).

✡ ✡ ✡

مثل زدن To cite an example or proverb. To relate a parable.

✡ ✡ ✡

مثل زهر مار Bitter as gall. (*Lit.*) Like snake's poison.

مثل سگ پشیمان شدن To regret very much. (*Lit.*) To regret like a dog (after having covered a bitch).

مثل سیب زمینی Nerveless; apathetic; phlegmatic; unfeeling. (*Lit.*) Like a potato.

مثل سیبی که (از وسط) دو نیم کرده باشند As like as two peas (in a pod). (*Lit.*) Like an apple cut in halves.

مثل شاش خر {*Slang*} Wishy-washy. (*Lit.*) Like an ass's urine.

مثل شمر { *Colloquial* } Cruel as Nero; Neronian. (*Lit.*) Like *Shemr* (slayer of *Emam-Hossein*).

مثل شیر و شکر بودن To mix well with each other. (*Lit.*) To be like milk and sugar. *Cf. the E.* 'to be hand and glove (*or* hand in glove) with each other'.

مثل کارد و پنیر At daggers drawn; extremely hostile. (*Lit.*) Like knife and cheese.

مثل کبریت Dry as dust; dry as a bone; dry as a stick. (*Lit.*) Like a match.

مثل کدو 1) Bald, as a coot. 2) As a mushroom (*with reference to growth*). (*Lit.*) Like a squash or gourd.

مثل کنه 1) Like a leech (*with reference to sticking*). 2) Very importunate. (*Lit.*) Like a tick (small blood-sucking insect).

مثل گچ Pale as ashes; deadly pale. (*Lit.*) Like *gatch* or plaster of Paris.

مثل گرگِ تیر خورده Irritated and (hence) ready for revenge. (*Lit.*) Like a shot wolf.

مثل گلوله Like a shot (*or* bullet).

مثل لانهٔ زنبور Honeycombed. (*Lit.*) Like bees' nest.

مثل مور و ملخ (Swarming) like locusts; numerous. (*Lit.*) Like ants and locusts.

مثل هوشِ آب کشیده Wet to the skin; dripping wet. (*Lit.*) Like a rinsed mouth.

مثل موئی که از ماست بکشند As easy as shelling peas; as easy as winking. (*Lit.*) As drawing a hair out of yoghurt (coagulated sour milk).

مثل نردبان دزدها Like a thief's ladder (*i. e.* lanky or tall).

✡ ✡ ✡

مُثله کردن To mutilate by way of exemplary punishment.

✡ ✡ ✡

مُثمرِ ثمر [*Colloquial*] Useful or efficacious. (*Lit.*) Fruitful; bearing fruit.

✡ ✡ ✡

مُجاب کردن To confute; defeat in a controversy.

✡ ✡ ✡

مُجری داشتن To carry out or enforce.

✡ ✡ ✡

مجزّا کردن *or* مُجزّی کردن To separate. To segregate.

مجسم شدن To be incarnated or personified. To be imagined.
مجسم کـردن To see in one's imagination. To personify or incarnate.

✡ ✡ ✡

مجلس داشتن *or* مجلس کردن To hold (*or* call) a party.

✡ ✡ ✡

مجهز کردن To equip. To mobilize.

✡ ✡ ✡

مجیز گفتن {*Slang*} To flatter or cajole.

Note. مجیز seems to be a corruption of مجید "great or honourable", in which case the phrase would mean "to call (one) great".

✡ ✡ ✡

مُچاله کردن {*Colloquial*} To crumple (up).

✡ ✡ ✡

مُچِ کسیرا گرفتن To catch one in an act. To check one by discovering the untruth of his statements. (*Lit.*) To seize one by the wrist.

✡ ✡ ✡

مَچل {*Slang*} Disappointed; balked; disconcerted.

✡ ✡ ✡

مُحاجه کردن To plead; reason (together).

✡ ✡ ✡

محافظت کردن {*Often with* از} To protect.

✡ ✡ ✡

محاکمه کردن To try (judicially).

✡ ✡ ✡

مُحال (عقل) است اگر ریگ بیـابان دُر شود چشم گدایان پُر شود ✡
{*Add the following E. E.*}:
A beggar's purse is bottomless.

✡ ✡ ✡

محبت کردن {*Often with* به} To be kind to.

✡ ✡ ✡

محتاج بذکر نیست It is needless to mention.
محتاج کردن To render needy; reduce to poverty.
محتاجِ کسی شدن To need some one's help.

✡ ✡ ✡

محترم داشتن To honour or respect.

محترماً آگاهی میدهد I have the honour to inform you; I beg to inform you.

✡ ✡ ✡

محتمل است رفته باشد He has (*or* is) probably gone. – محتمل است ناخوش شود He is liable to get sick.

✡ ✡ ✡

محدود کردن To limit. To bound. To define.

✡ ✡ ✡

مُحرَز کردن To establish or confirm. To prove.

✡ ✡ ✡

مَحرمِ راز Confidant; initiate.

✡ ✡ ✡

محروم کردن {*With* از} To deprive of.

✡ ✡ ✡

محسوب داشتن To carry to account. To charge. To reckon.

✡ ✡ ✡

مَحشر The gathering-place of mankind on the day of judgment. (*Figuratively*) Great multitude. {*Often with the epithet* کبری "the great"}.

محشر کردن {*Colloquial*} To perform (a specified act) wonderfully well. To be a prodigy (of a specified thing). *See* محشر *in the preceding entry.*

✡ ✡ ✡

محضِ خاطر (Merely) for the sake of.

✡ ✡ ✡

محفوظ بودن To be reserved. *Example:* حق طبع محفوظ است "Copyright reserved". (*Lit.*) To be protected.

محفوظ داشتن To reserve. To protect.

✡ ✡ ✡

محقق داشتن *or* محقق نمودن To ascertain or verify.

✡ ✡ ✡

مَحك زدن To test or assay; put to the touch. (*Lit.*) To apply the touchstone to.

✡ ✡ ✡

مُحکم کردن To make firm; fasten. To secure.

محکم گرفتن To hold fast. (*Figuratively*) To observe strictly.

✡ ✡ ✡

محکوم شدن To be condemned; lose the case. To be adjudged (to pay a sum).

محکوم کردن To condemn or sentence. To adjudge. — 1) محکوم به پرداختِ . . . Adjudged to pay. . . 2) محکوم به اعدام Sentenced to death.

✡ ✡ ✡

محلِّ اقامت Residence.

محل گذاشتن {*With* به} To take heed of; give heed to; pay attention to. — محل باو نگذاشتند They paid no attention to him.

Notes. (1) The last phrase has a slang variant: محلِ سگ باو نگذاشتند *i. e.* They paid no attention to him, even as much as is paid to a dog. . . (2) محل گذاشتن originally means "to grant (one) a place or position".

✡ ✡ ✡

محو شدن To be effaced or obliterated. To disappear. To be eliminated. — محوِ چیزی شدن (*Figuratively*) To be fascinated by something.

محو کردن To wipe out; obliterate; efface. To cause to disappear.

✡ ✡ ✡

محوّل کردن To devolve; turn over; delegate.

✡ ✡ ✡

مخاطب ساختن To address; speak to.

✡ ✡ ✡

مخالف بودن {*With* با} To be opposed to; disagree with; not agree to.

مخالفت کردن {*With* با} (*Same as the preceding*).

✡ ✡ ✡

مختصر کردن To shorten or abridge. To cut short. To abbreviate.

✡ ✡ ✡

مختلّ کردن To derange; throw into disorder.

✡ ✡ ✡

مخفی نماند Be it known to all. (*Lit.*) Let it not remain hidden

✡ ✡ ✡

مخلِّ آسایش کسی شدن To disturb some one; intrude upon him (*or* his privacy).

✡ ✡ ✡

مخلص شما Your devoted friend; *i. e.* I.

مُخلی بطبع Free from intrusion. Unceremonious; free.

✿ ✿ ✿

مُخیر بودن To have the option to . . . *Example:* در رفتن یا ماندن مخیر است He has the option to go or stay.

✿ ✿ ✿

مُدارا کردن To act moderately or cautiously.

✿ ✿ ✿

مُداومت کردن To persevere; keep.

✿ ✿ ✿

مُداهنه کردن To flatter; oil the tongue.

✿ ✿ ✿

مُد بودن To be in fashion (*or* fashionable). {مد is a French word}. — مد کردن {*Colloquial*} To bring into fashion. — مُد نبودن To be out of fashion.

✿ ✿ ✿

مدتها است که *or* مدت مدیدی است که It is a long time since.

مدتی {*With the stress on the second syllable*} For some time; also, for a long time.

✿ ✿ ✿

مُدلل کردن To prove or demonstrate.

✿ ✿ ✿

مَدیون بودن To owe. — مدیونِ کسی بودن To be indebted to some one.

✿ ✿ ✿

مُذاکراتی بعمل آمد Discussions took place; conversations were held. {The singular of مذاکرات is مذاکره}.

مذاکره کردن To hold a conversation; talk; {with در *or* راجع به} discuss. To negotiate.

✿ ✿ ✿

مذکور(در) فوق Mentioned above; above-mentioned; aforesaid.

✿ ✿ ✿

مَراتبِ مذکورهٔ فوق The above (-mentioned) facts or circumstances. {The singular of مراتب which is مرتبه means (1) time (2) storey}.

✿ ✿ ✿

مُراجعه شود به Please refer to . . . .

مُراجعه کردن To refer; {*with* به} call on; approach; also, consult (a physician).

✿ ✿ ✿

مَرارت کشیدن To suffer hardship.

✡ ✡ ✡

مُراعات کردن To observe or regard. — مراعاتِ حالِ کسیرا کردن To assist some one.

✡ ✡ ✡

مُرافعه کردن To quarrel. To carry on a lawsuit.

✡ ✡ ✡

مُراقب Attentive or watchful. — مراقب باشید که نخوابد See that he does not go to sleep.

مراقبت کردن To supervise. To watch or observe. To ensure. To look after [usually with از].

✡ ✡ ✡

مَربوط بمن نیست It does not concern me. [مربوط means "connected; partaining; relevant; concerned"].

✡ ✡ ✡

مُرتب کردن To put in order; arrange; give good shape to.

✡ ✡ ✡

مرتفع کردن (*mortafa'-*) *or* مرتفع ساختن To eliminate or remove.

✡ ✡ ✡

مُرتکبِ جنایتی شدن To commit a crime.

✡ ✡ ✡

مَرحمتِ سرکار زیاد Thank you (very much). (*Lit.*) May your favour be great.

مرحمت کردن To do favour. To be kind. [*In polite conversation*] To give [دادن].

✡ ✡ ✡

مرحومِ . . . The late. . . (Such a one) of blessed memory. *See the next entry.*

مرحوم شدن To pass away; die. (*Lit.*) To receive (God's) mercy.

✡ ✡ ✡

مُرخص شدن To be dismissed. To go.

مرخص کردن To dismiss; send away. To excuse. To relieve. To release (from the customs). — مرخص بفرمائید Please allow me to leave.

✡ ✡ ✡

مردانگی کردن To be generous or manly; act like a gentleman.

مردِ این کار نیست He is not equal, or adequate, to the task; he is not the man for it.

Note. The variant مرد این میدان نیست goes farther, as it means literally "He cannot fight in this field".

مرد چهل ساله تازه‌اول چلچلیش است *F. T.* At the age of forty a man only just begins to have his fling.

Notes. (1) چلچلی means in colloquial language "fooiishness; silly acts, etc." There is a kind of pun in this saying in view of the words چهل *or* چل and چلچلی (2) The saying is aimed at justifying the acts of 40-year-old men who marry, or are inclined to women.

☆ مرد خردمند هنرپیشه را *etc.* {*Add the following*}:

Cf. the E. If things were to be done twice, all would be wise.

✡ ☆ ✡

مرد رند {*Colloquial*} Clever. Selfish. Cheeky.

مرد سر میدهد سر نمیدهد *F. T.* A true man gives his head, but does not betray the secrets confided to him.

مردم آزاری کردن To be inhumane (*or* cruel) to others; torment people.

مرد میدان *See Note under* مرد اینکار نیست

✡ ☆ ✡

مردنی Weak and sickly; worn-out. (*Lit.*) Dying; moribund; also, doomed to die.

☆ ✡ ☆

مردود شدن To be rejected. To fail (in the examinations); be turned down.

مردود کردن To reject. {*At school*} To turn down.

✡ ☆ ✡

مرده باد . . . ! Down with . . . . ! (*Lit.*) May. . . be dead!

مرده خور (One) who frequents ceremonies where they give out charity for the soul of the dead. (*Lit.*) Necrophagous.

مرده شورش ببرد! {*Colloquial*} Confound him! Fie on him! Plague on him (*or* it)! (*Lit.*) May he be carried away by a مرده شور) for the explanation of which refer to page 372).

مردهٔ کسی بودن {*Colloquial*} To die for some one; love him very much. {*Usually* برای کسی مردن}.

✡ ☆ ✡

مرغ این انجیر نیست He is not fitted for this work; he is not

equal to the task ; he is incapable or inefficient. (*Lit.*) He is not the bird than can pick this fig . *See the pvb.* مرغی که انجیر می‌چیند *etc.*

✡ ✡ ✡

✡ مرغ یك پا دارد { *Add the following* } :
Cf. the E. You are like a cuckoo, you have but one song.

✡ مرغ جایی رود که چینه بود نه بجایی رود که چی نبود { *Add the following E. E.* } :
Where men are all used well , they'll frequent there.

✡ ✡ ✡

مرگ برای . . . . عروسی‌است *F. T.* Death is as good as a feast for . . . { Said of a very unhappy person } .

✡ مرگ حق است برای همسایه { *Add the following E. E.* } :
All men think all men are mortal but themselves.

✡ مرگ و مهمان چاره ندارند { *Add the following E. E.* } :
Every door may be shut but death's door.

✡ ✡ ✡

مُروا زدن { *Rare* } To wish one good luck. { مروا is a good omen } .

✡ ✡ ✡

مُرورِ زمان Process of time ; lapse of time. — بمرور زمان In course (*or* process of time). — مشمول مرور زمان Time-barred ; barred by statute. — قانون مرور زمان Statute of limitations.

✡ ✡ ✡

مَرهم گذاشتن To apply an ointment (to) .

✡ ✡ ✡

مرهونِ مراحمِ . . . Indebted to. . . . for his favours (*or* kindness) .

✡ ✡ ✡

مریضِ بستری‌شدن To be confined to bed ; be bedridden.

✡ ✡ ✡

مزاجِ شریف چطوراست ؟ How is your health ? How are you? { مزاج means temperament ; also , condition of health } .

✡ ✡ ✡

مزاح کردن To joke or jest.

✡ ✡ ✡

مُزاحم‌شدن To be intrusive ; inconvenience or molest (some

one) . — ببخشید مزاحم شدم I am sorry to interrupt (*or* inconvenience) you.

✡ ✡ ✡

مُزخرف گفتن To speak nonsense. To use offensive or abusive language.

✡ ✡ ✡

مُزدم نباشد دزدم باشد *E. E.* If you pay not a servant his wages, he will pay himself.

F. T. If there is no wages for me, I have a chance for stealing.

Note. دزد, which originally means "a thief", has been used here for "stealing" (دزدی), perhaps to make a rime with مزد "wages".

✡ ✡ ✡

مَزمزه کردن To taste a little at a time

مزه انداختن {*Colloquial*} To crack (*or* cut) a joke.

مزهٔ چیزیرا چشیدن To taste something. (*Figuratively*) To undergo or experience something.

مزهٔ دهنِ کسیرا فهمیدن To feel some one's pulse. (*Lit.*) To find out the taste in his mouth.

Note. A variant form replaces فهمیدن by چشیدن "to taste".

مزه کردن To taste. {*Intransitively*} To be eaten with relish; be delicious. (*Figuratively*) To be interesting.

✡ ✡ ✡

مَزید برعلت شدن To aggravate the condition. (*Lit.*) To increase the defect. { علت also means "cause or reason" }.

مزیدِ تشکر خواهد بود اگر . . . I shall be (ever more) grateful if . . . .

مزید کردن {*Rare*} To add to or increase.

✡ ✡ ✡

مُزین فرمودن {*In polite or formal conversation*} To seal or sign { in speaking to, or of, dignitaries }. (*Lit.*) To decorate or adorn.

Note. The common form مزین کردن simply means to decorate or adorn.

✡ ✡ ✡

مُژدگانی دادن To tip some one for glad tidings brought by him.
مژده دادن To give glad tidings (to).

✡ ✡ ✡

مُساعدت کردن {*Often with* با} To assist, aid, or favour.
مساعده دادن {*With* به} To make an advance to.

✡ ✡ ✡

مُسامحه کردن To be indulgent. To neglect.

✡ ✡ ✡

مُساوی با Equal to. Same as.

✡ ✡ ✡

مَسبوق بسابقه نیست It is unprecedented or unparalleled.
مسبوق کردن To let know; inform; give to understand.

✡ ✡ ✡

مُستأصل شدن To become helpless or poor; be driven to extremities. To be brought to bay.
مستأصل کردن To render helpless; drive to extremities. To bring to bay.

✡ ✡ ✡

مُستثنی کردن To except or exclude; make an exception of.

✡ ✡ ✡

مُستحضر داشتن To inform. *Example:* خاطر آن جناب را مستحضر میدارد که I beg to inform Your Excellency that.

✡ ✡ ✡

مَست خراب Dead drunk; blind drunk.

Note. A variant form is مست لایعقل where لایعقل means foolish.

✡ ✡ ✡

مُسترد داشتن To return or refund. To ask to be returned.

✡ ✡ ✡

مَست شدن To get drunk; be intoxicated. — مست کردن To make drunk; intoxicate. (*Figuratively*) To elate. (*Intransitively and colloquially*) To brawl, as a drunkard.

✡ ✡ ✡

مُستعفی شدن (از) To resign.

✡ ✡ ✡

مُستغرق Absorbed in. (*Lit.*) Drowned in.

✡ ✡ ✡

مُستغنی از Not needing. *Example:* مستغنی از توصیف است It needs

not be described ; it is beyond description.

✡ ✡ ✡

مُستفیض شدن To be benefited. To be delighted.

✡ ✡ ✡

مُستلزم Necessitating; requiring. *Example:* مستلزم مخارجی است It calls for (*or* involves) certain expenditure.

✡ ✡ ✡

مستوری ـِ بی بی از بی‌چادری است (*Same as* خانه نشستن بی‌بی *etc.* *with* مستوری "being veiled or chastity" *for* خانه نشستن "sitting at home").

✡ ✡ ✡

مُستولی شدن [*With* بر] To seize ; fill with. *Example:* ترس بر او مستولی شد He was filled with terror.

✡ ✡ ✡

مَست و مَلنگ [*Colloquial*] Gay or tipsy. Jolly or merry.

✡ ✡ ✡

مَسخرگی کردن To play the buffoon (*or* fool).

مسخره بازی در آوردن To play the buffoon. To do monkey business.

مسخره کردن To mock ; ridicule ; laugh at ; make a fool of.

✡ ✡ ✡

مَسکوت گذاردن To leave unsaid. To put in abeyance.

مسکوت ماندن To fall into abeyance. To be left unsaid.

Note. A variant form of مسکوت in the last two entries is مسکوت عنه (*maskooton-anh*).

✡ ✡ ✡

مُسلط شدن [*With* بر] To rule over. To get mastery of.

✡ ✡ ✡

مُسلم فرض کردن *or* مسلم گرفتن To take for granted.

مسلم کردن To prove or establish.

✡ ✡ ✡

مَسموم کردن To poison. To infect.

✡ ✡ ✡

مِس و ـِتس [*Slang*] Copper vessels (and the like).

✡ ✡ ✡

مُسوّده کـردن To make a rough copy of ; draft ; prepare in the rough.

✡ ✡ ✡

مسئول دانستن To hold responsible.

✡ ✡ ✡

مشایعت کردن To see home; see to the door. To accompany or escort.

✡ ✡ ✡

مشت پُرکن {*Compound slang*} Tangible. (*Lit.*) That can fill one's hand (*or* fist).

مشت خوردن To receive a blow with the fist.

مشتِ درِ کونی {*Slang*} Water poured on a drowned mouse; a kick to the fallen {which is an unnecessary, additional blow}; also, a kick in the pants. (*Lit.*) A blow with the fist at one's buttocks; a spank.

Note. This is originally a blow on the fat tail of a slaughtered sheep which the butcher inflates to render the flaying easy.

مشت زدن To strike with the fist. To box.

✡ ✡ ✡

مشت کردن To take a handful of. To take up by handfuls.

مشت گره کردن To clench one's fist. (*Lit.*) To make a knot of one's fist.

✡ ✡ ✡

مشتمل بر Consisting of; containing; comprising.

✡ ✡ ✡

مشخص کردن To specify or define. To distinguish. To ascertain.

✡ ✡ ✡

مشرفِ بموت At the point of death.

مشرف بودن {*With* بر} To overlook or command. {*With* به} To be at the point of. *See* مشرف بموت

✡ ✡ ✡

مشرّف شدن {*With* به} To be honoured by a visit to.

مشرّف فرمودید {*In polite conversation*} It was nice having you. {Reply to a guest who bids farewell}. (*Lit.*) You have honoured (us by your visit).

✡ ✡ ✡

مشروط بر اینکه On condition that; provided (that).

✡ ✡ ✡

مشعر بر اینکه To the effect that. (*Lit.*) Stating or indicating that.

مَشعوف شدن To be delighted or pleased.

✡ ✡ ✡

مَشغول Busy . . . *Example* : مشغول خواندن Busy reading.

مشغول شدن To get busy ; busy (*or* employ) oneself.

مشغول کردن To keep (*or* make) busy. To amuse.

✡ ✡ ✡

مُشکل [*Used as an adverb*] Hardly. *Example :* مشکل بتواند راه برود He can hardly walk ; I don't believe he can walk.

مشکل دو تا شد It is no clearer than it was ; you have made it more difficult. (*Lit.*) The difficulty has been doubled.

✡ ✡ ✡

مَشمول Liable to ; falling under ; subject to.

✡ ✡ ✡

مَشوب کردن *or* مشوب ساختن To poison , infect , or taint. *Example :* ذهن او را مشوب ساختند

✡ ✡ ✡

مَشوَرَت کردن [*With* با] To consult.

✡ ✡ ✡

مُشوّش کردن To disturb.

✡ ✡ ✡

مَشهور شدن To become famous ; celebrate oneself.

✡ ✡ ✡

مُصاحبه کردن [*With* با] To interview.

✡ ✡ ✡

مُصادف شدن [*With* با] To fall on. [مصادف means "coincident or concurrent"].

✡ ✡ ✡

مَصالح – مصالح دیگ Seasonings. – مصالح ساختمانی Building materials. – مصالح کشور The interests of the State. [مصالح is the plural of مصلحت "policy ; affair", etc.].

مُصالحه کردن [*With* با] To compromise with. To agree to exchange with.

✡ ✡ ✡

مصداق پیدا کردن To prove (*or* be) applicable ; apply.

✡ ✡ ✡

مُصدّع کسی شدن To inconvenience or trouble some one ; intrude on some one's privacy.

مُصرّ بودن { *With* در *or* به } To insist on ; hold to.

✡ ✡ ✡

مَصرف کردن {*also* بمصرف رساندن } To consume or use. To dispose of.

مصروف داشتن To spend ; use (time or effort) .

✡ ✡ ✡

مصلحت‌دیدن *or* مَصلحت‌دانستن To think (*or* deem) it advisable.

مصلحتی { *Colloquial* } Based on convenience . *Example :* کرِ مصلحتی (One who is) conveniently deaf.

✡ ✡ ✡

مُصمم‌شدن To resolve ; determine ; make up one's mind.

✡ ✡ ✡

مُضاعَف کردن To (re)double. To multiply.

✡ ✡ ✡

مُضافاً باینکه In addition to the fact that.

✡ ✡ ✡

مُضایقه کردن {*With* از } To spare or withhold. To refrain from (doing something) ; refuse to (do it) .

✡ ✡ ✡

مَضمضه کردن To rinse the mouth with.

✡ ✡ ✡

مَضمون کوك کردن {*Slang*} To quip ; make quips. {کوك کردن means " to wind up or start " } .

✡ ✡ ✡

مُطابقِ According to. Similar to. Corresponding to.

مطابق بودن { *With* با } To conform to ; be similar to. To correspond to.

مطابق کردن To compare. To (cause to) conform.

مطابقت کردن = مطابق بودن

مطابقه کردن To correspond ; tally. (*Transitively*) To compare or check.

✡ ✡ ✡

مُطالبه کردن To claim or demand ; also, to dun.

✡ ✡ ✡

مُطالعه کردن To study. To consider. To peruse.

✡ ✡ ✡

مَطرح کردن To set (forth for discussion) ; propound ; lay on the carpet.

مطلبِ کسی را برآوردن To grant some one's request.

مطلبی نیست It doesn't matter; it is a trifling matter; it is all right. {مطلب means "subject-matter; question; affair"}.

✡ ✡ ✡

مُطیع کـردن To subjugate. (*Lit.*) To render obedient or submissive; cause to obey.

✡ ✡ ✡

مَظنه 1) {*Colloquial*} It seems; probably. {From the full form مظنةً (*mazannatan*), which is the proper adverb}. 2) {*In business*} Price ruling (*or* quoted); quotation.

مظنه دادن To quote prices.

مظنه کـردن {*Colloquial*} To obtain quotations; inquire about prices.

✡ ✡ ✡

مُعارِض شدن {*Sometimes with* با} To interfere with or molest. To oppose.

✡ ✡ ✡

مُعالجه کردن To treat (medically); give medical treatment to. To cure.

✡ ✡ ✡

مُعاملهٔ بمثل با کسی کردن To pay some one in his own coin. (*Lit.*) To transact with some one on similar terms.

معامله کردن To transact; do business. To deal. To sell.

معاملهٔ متقابله Reciprocity; reciprocal treatment.

✡ ✡ ✡

مُعاهده بستن To conclude, or enter into, a treaty.

✡ ✡ ✡

مُعاینه کردن To examine or inspect. To examine medically.

✡ ✡ ✡

معتاد بچیزی‌شدن To be addicted or accustomed to something; be given over to something; get the habit of something.

✡ ✡ ✡

مُعترض بودن {*With* به} To object to; oppose.

✡ ✡ ✡

مُعترف بودن {*With* به} To confess.

✡ ✡ ✡

مُعتقد بودن {*With* به} To believe (in). *Example*: من معتقدم

(به این) که I believe that ; I am convinced that.

✡ ✡ ✡

معجزه کردن To perform (*or* do) a miracle.

✡ ✡ ✡

معذب نمودن *or* معذّب داشتن To inconvenience or trouble.

✡ ✡ ✡

معذرت‌خواستن To apologize. — معذرت میخواهم I beg your pardon. I am sorry.

معذور داشتن To excuse.

✡ ✡ ✡

معرفی کردن To introduce. To present. — خودرا فوراً بایشان معرفی کنید Report to him at once.

✡ ✡ ✡

معرکه کردن { *Colloquial* } To do a thing wonderfully well { usually معرکه میکند }.

Notes. (1) معرکه which originally means a battle-field, has come to mean "the open space where jugglers display their art". (2) The expression معرکه است در . . . . is very common, and may be rendered "He is a prodigy of . . . . ". او در ویولون معرکه است may also be translated "He is a prodigy violinist".

✡ ✡ ✡

معروض داشتن 1) {*In polite conversation*} To say or state. 2) To submit, as a petition, etc.

✡ ✡ ✡

معروف به Known as. Famous (*or* notorious) for.

✡ ✡ ✡

معزول کردن To depose or dismiss. To discharge (an attorney); relieve him of his power of attorney.

✡ ✡ ✡

معطل شدن To be kept waiting. To be detained. To delay or linger.

معطل کردن To detain. To keep waiting. {*Intransitively*} To delay or linger.

معطل ماندن To be at a loss (as to what course one should pursue). To be pinched for money.

✡ ✡ ✡

معطوفاً به Adverting to; with reference to.

معطوف داشتن To turn or draw. *Example :* خاطر عالی را معطوف میدارد I beg to draw your attention.

✡ ✡ ✡

مُعلق زدن To turn a somersault.

معلق کردن To suspend (from service) .

✡ ✡ ✡

مَعلوم است 1) It is certain. 2) Obviously ; certainly.

معلوم شدن To become known or obvious. To appear. To prove. *Example :* معلوم شد از آن راز آگاه است He proved to know the secret ; it was revealed that he knew the secret.

معلوم کردن To make known. To ascertain or fix. To prove or demonstrate.

معلوم نیست It is uncertain ; one cannot tell ; nobody knows.

✡ ✡ ✡

مَعمول داشتن To put into use (*or* practice) . To do ; practise ; effect.

معمول کردن To put into practice (*or* use) . To introduce. To popularize.

✡ ✡ ✡

مَعنی کردن To explain (the meaning of) . (*Loosely*) To translate or interpret.

معنی ندارد 1) It has no meaning ; it is nonsense. 2) The idea ! [in this sense often چه معنی دارد ؟] .

✡ ✡ ✡

مُعوّق گذاردن To delay ; put off ; postpone.

معوق ماندن To be delayed. To be arreared ; fall into arrears.

✡ ✡ ✡

مُغالطه کردن To reason fallaciously ; sophisticate.

✡ ✡ ✡

مُغایر *or* مُغایر با Contrary to; inimical to; inconsistent with.

مغایرت داشتن [*With* با] To be contrary to, or inconsistent with.

✡ ✡ ✡

مَغبون کردن To cheat (in business) .

✡ ✡ ✡

مُغتنم شمردن To make the most of ; avail oneself of.

✡ ✡ ✡

مَغز بستن To kernel ; ripen into , or produce , kernels.

مغزِ خرخورده است He is a perfect ass ; he is as stupid as an ass. (*Lit.*) He has eaten the brain of an ass.
Note. A variant form gives مُخ for مغز

مغز کردن To shell ; peel ; bleach (almonds, etc.).

مغزِ کسیرا بردن To talk one's head off. (*Lit.*) To carry away one's brains.

✡ ✡ ✡

مَغضوبِ کسی واقع شدن To be in one's black list. (*Lit.*) To (happen to) be disfavoured by some one.

✡ ✡ ✡

مَغلطه کردن To confuse different subjects. To sophisticate To talk rapidly with a misleading intent.

✡ ✡ ✡

مُفت ازدست‌دادن *or* مفت باختن To lose unluckily ; give away for no good cause. {مفت means "gratuitous(ly)"}.

مفت جستن To have a narrow escape ; also, go scot-free. (*Lit.*) To leap or escape free of cost.

مفتِ شما So much the better for you. Good enough for you.

مفت نمی‌ارزد I would not have it at a gift ; it is not worth a penny. (*Lit.*) It is not worth receiving gratuitously.

مفت و مسلم {*Colloquial*} For nothing ; free of cost. Dirt-cheap. (*Lit.*) Free of cost and within certain reach.

✡ ✡ ✡

مُفتی {*Colloquial*} = مفت Gratis ; gratuitous(ly) ; free of cost.

✡ ✡ ✡

مُفتنگی {*Slang*} Weakly or sickly ; soft ; timorous of pain ; also, raw-boned. (*Figuratively*) Good-for-nothing.

✡ ✡ ✡

مُفید واقع شدن To (prove to) be useful.

✡ ✡ ✡

مُقابلِ Opposite (to) ; vis-à-vis. Corresponding to. Against {usually در مقابلِ}.

مقابل شدن {با *With*} To encounter or confront.

مقابله کردن To compare, collate, or check.

✡ ✡ ✡

مُقاربت کردن To have sexual intercourse ; lie.

✡ ✡ ✡

مُقارن About; near; close to. — مقارن این احوال About this time. — مقارن ظهر About noon.

✿ ✿ ✿

مُقاطعه دادن {For بمقاطعه دادن} To award to a contractor; put out to contract. — مقاطعه کردن To contract (for).

✿ ✿ ✿

مُقاوِمت کردن {*With* با} To resist or oppose.

✿ ✿ ✿

مَقبول افتادن *or* مقبول واقع شدن To be accepted or heard. {مقبول means "accepted", and, colloquially "pretty"}.

✿ ✿ ✿

مُقتضی دانستن To think fit; see fit; deem advisable or appropriate.

✿ ✿ ✿

مُقدّر کردن To predestinate.

✿ ✿ ✿

مُقدّم بودن بر To be prior to.

مُقدّم دانستن To give priority (to); consider prior. To prefer.

مقدمه چیدن To build up a case or argument; set forth an introductory statement serving as an excuse. {مقدمه is a premiss or introduction, and چیدن means "to put together"}.

✿ ✿ ✿

مَقدورم نیست *or* برای من مقدور نیست I am not in a position to.

✿ ✿ ✿

مُقرّ آمدن To be reduced to confession.

✿ ✿ ✿

مُقرّر داشتن To prescribe; lay down; provide. To appoint or fix. To arrange. To resolve.

✿ ✿ ✿

مَقروض بودن به To owe.

مقروض‌شدن To run into, incur, or contract, a debt.

✿ ✿ ✿

مَقرون بحقیقت True. (*Lit.*) Connected or allied with truth.

مقرون بصرفه Economical. *Cf. the above entry.*

✿ ✿ ✿

مَقصود از . . . چیست؟ What does . . . . mean?

مقصودم اینست که I mean . . . .

مقصودی ندارم 1) I have no particular motive. 2) I don't mean it.

✡ ✡ ✡

مُقیم ... بودن To reside in...; be a resident of...

✡ ✡ ✡

مُلك {*Slang*} Cool; *i. e.* with no deductions. *Example:* یك ملیون ملك a cool million.

✡ ✡ ✡

مُکابره کردن To contend or dispute.

✡ ✡ ✡

مُکاتبه کردن To correspond. (*Lit.*) To write to each other.

✡ ✡ ✡

مُکالمه کردن To converse or talk.

✡ ✡ ✡

مَکث کردن To make a pause. To stay.

✡ ✡ ✡

مُکدر شدن {*With* از} To take offence at.

✡ ✡ ✡

مِلك زدن {*Colloquial*} To suck.

✡ ✡ ✡

مُکلف بودن To be bound.

مکلف کردن To bind; charge with a (specified) duty.

✡ ✡ ✡

مگر پایم بچوب است؟ I am not under the necessity (to do such a thing). (*Lit.*) Am I on the point of being beaten on the feet (*or* bastinadoed)? *Cf. the E.* to be at the stake.

مگر سگِ هارم گزیده است؟ Have I been bitten by a mad dog? (*i. e.* I am not so mad as to do or say such a thing).

مگر کشتی‌هایت غرق شده؟ Have your ships sunk? {Said to one who is sad or worried for no good reason}.

مگر هفت ماهه بدنیا آمده اید؟ *F. T.* Were you a 7-month baby when you were born? (*i. e.* why are you so hasty?).

Note. It is believed that prematurely born babies grow to become hasty and impatient.

✡ ✡ ✡

مگس پراندن To loaf about (*or* around); loaf (or) idle away one's time; twiddle one's thumbs. (*Lit.*) To fly flies.

مگس درآنجا پر نمیزند There is not a soul there. (*Lit.*) Not a fly flies in that place.

مگس در هوا رگ زدن 1) To break fly on wheel. 2) To be hard up: be very poor. 3) To beat the air. (*Lit.*) To bleed a fly in the air.

✡ ✡ ✡

ملاء عام Public view. — درملاء عام In the public view; in public.

✡ ✡ ✡

ملاحظهٔ اطراف کار Circumspection.

ملاحظه کردن To observe or notice. To consider. To have regard for. {*In polite conversation*} To see {often ملاحظه فرمودن}.

✡ ✡ ✡

ملازمت داشتن { *With* با } To involve necessarily.

✡ ✡ ✡

ملاطفت کردن { *With* با } To be kind or affable to.

✡ ✡ ✡

ملاقات کردن { *Often with* با } To meet or visit.

✡ ✡ ✡

ملبس به Dressed with; wearing.

✡ ✡ ✡

ملتجی شدن To take refuge; seek protection.

✡ ✡ ✡

ملتزم شدن To be bound over; undertake.

ملتزمین رکاب Suite; retinue (*Lit.*) Those who attend (a dignitary) at the stirrup.

✡ ✡ ✡

ملتفت باشید Take notice; mind . . .; look out; beware. {ملتفت means aware or sensible}.

ملتفت شدن To take notice (of). To understand.

✡ ✡ ✡

ملچ و ملوچ کردن {*Slang*} To smack one's lips; lick one's chops.

✡ ✡ ✡

ملحوظ افتادن To be seen or observed.

✡ ✡ ✡

ملزم شدن To be bound.

ملزم کردن To bind; oblige. To convince.

✡ ✡ ✡

ملغی کردن To annul or cancel.

مُلقب به . . . Entitled . . . ; surnamed. . . .

✡ ✡ ✡

ملکه ام شد I (have) mastered it. (*Lit.*) It has become my second nature. {ملکه (*malakeh*) means habit or second nature}.

ملکهٔ وجاهت Reigning beauty. (*Lit.*) The queen of beauty.

✡ ✡ ✡

مُلوّث کردن To defile. To contaminate.

✡ ✡ ✡

مُماشات کـردن To condescend (flatteringly) . To comply or agree. (*Lit.*) To walk together.

✡ ✡ ✡

مُمتنع بودن To abstain (from voting) . *Example :* هفت نفر ممتنع بودند There were 7 abstentions.

✡ ✡ ✡

مُمکن‌است It is possible; it could be. – ممکن است بیاید He may come. – ممکن است در را به بندید ؟ Would you mind closing the door ? – بریدن آن ممکن نیست It is impossible to cut it.

✡ ✡ ✡

مَمنوع داشتن *or* ممنوع کـردن To prohibit or forbid. To debar { *with* از } .

✡ ✡ ✡

مَمنون‌بودن {*With* از} To be grateful or obliged to. – خیلی‌از شما ممنونم Thank you very much ; I am very much obliged to you. – خیلی ممنون شدم I was much obliged (*or* pleased) .

ممنون کردن To oblige or please ; render grateful.

✡ ✡ ✡

مَمه { *Childish or colloquial* } Breast.

✡ ✡ ✡

مُناسبت داشتن To have a relation or connection. To be fit or opportune. To be based on some reason.

✡ ✡ ✡

مُنافات داشتن To be inconsistent.

منـافیِ Inconsistent with ; repugnant to ; derogatory to . – عملِ منافیِ عفت Unchaste act ; criminal conversation.

✡ ✡ ✡

مِنباب By way of .

✡ ✡ ✡

مَنبعِ موثق Reliable source ; authority.

منت از کسی کشیدن To ask a person's favour; be beholden to him for a favour.

منت برسر کسی گذاشتن To remind some one of a favour done to him, or reproach him for it.

منت داشتن To consider it an obligation or favour.

✡ ✡ ✡

منتج شدن از To result from.

منتج شدن به To culminate or end in.

✡ ✡ ✡

منتر کردن To influence; cause to follow or obey. (*Lit.*) To magnetize.

✡ ✡ ✡

منتظر فرصت بودن To look for an opportunity.

منتظر کردن To keep waiting.

منتظر کسی شدن To wait for some one; await him.

✡ ✡ ✡

منتفع شدن {*With* از} To profit or gain by; be benefited by.

✡ ✡ ✡

منتهی شدن به To end, culminate, or result in.

✡ ✡ ✡

منجر شدن به To culminate in; result in.

✡ ✡ ✡

منحرف ساختن To cause to deviate.

✡ ✡ ✡

منحصر بفرد Unique; single in kind.

منحصر کردن To restrict, confine, or limit.

✡ ✡ ✡

منحل شدن To be dissolved. To break up. To wind up, as a company.

منحل کردن To dissolve. To disorganize. To wind up.

✡ ✡ ✡

من درآوردی {*Slang*} Self-invented; new-fangled; eccentric. Immethodical.

✡ ✡ ✡

من در چه خیالم و فلك در چه خیال! *F. T.* Alas! Fortune and I are thinking two different things! {Said by one who has no hopes of his plans being carried out, or who has been disconcerted in his hopes}.

مَنزل دادن {*Often with* به} To lodge or accommodate.

✡ ✡ ✡

مُنزَوی شدن To retire ; live in seclusion.

✡ ✡ ✡

مُنزّه از Free from. Superior to ; above ; beyond.

✡ ✡ ✡

مَنسوب کردن {*With* به} To charge with. *Cf.* نسبت دادن

✡ ✡ ✡

مَنشأ اثر بودن To be effective or valid. – منشاء اثر نیست It is null and void.

✡ ✡ ✡

مُنشعب شدن To branch out (*or* off).

منشعب کردن To divide into branches.

✡ ✡ ✡

مُنصرف شدن To give up the idea ; change one's mind. {*With* از } To dispense with.

مُنصرف کردن To dissuade.

✡ ✡ ✡

مَنصوب شدن To be appointed. *Example :* بریاست منصوب شد He was appointed chief (*or* director) .

✡ ✡ ✡

مُنطبق بودن {*With* با} To conform to. To be applicable to To coincide with.

منطبق کردن To apply or conform.

✡ ✡ ✡

مُنظم کردن To regularize ; give good shape to ; arrange.

✡ ✡ ✡

مَنظور داشتن To appreciate; be grateful for. To remember.

منظور کردن To allow for ; make allowance for ; provide for. To carry (into an account) .

منظورِ نظر Aimed at. Noticed. Accepted. Favourite.

✡ ✡ ✡

مَنع کردن To prohibit or forbid. { *With* از } To check ; prevent from doing (a specified act) .

✡ ✡ ✡

مُنعقد کردن To conclude , as an agreement. To hold, as a meeting. To coagulate.

منعکس شدن To be reflected. To have a reaction. To resound.
منعکس کردن To reflect. To reverberate.

✡ ✡ ✡

منفعت بردن To derive a benefit. To make a profit.
منفعت کردن To make a profit; gain. To sell (*i. e.* be sold) at a profit.

✡ ✡ ✡

منفعل شدن {*Colloquial*} To be ashamed; be put to shame.
منفعل کردن {*Colloquial*} To put to shame.

✡ ✡ ✡

منقبض شدن To be contracted; shrink.
منقبض کردن To contract; cause to shrink.

✡ ✡ ✡

منقسم کردن To divide. — بسه قسمت منقسم میشود It is divided into, or comprises, three parts.

✡ ✡ ✡

منقضی شدن To elapse or expire. To become overdue.

✡ ✡ ✡

منقلب شدن To be upset. To be touched. To be changed. To become stormy.
منقلب کردن or منقلب ساختن To upset. To turn or change. To revolutionize.

✡ ✡ ✡

منقول از صفحهٔ قبل Brought forward. (*Lit.*) Carried from the previous page.
منقول بصفحهٔ بعد Carried forward. *See the above.*

✡ ✡ ✡

منکر شدن To deny. To repudiate. To dispute.

✡ ✡ ✡

منگ {*Colloquial*} Giddy.

✡ ✡ ✡

منم زدن To be egoistic. To boast. To praise oneself. (*Lit.*) To say "I am".

✡ ✡ ✡

من من کردن {*Colloquial*} To mutter.

✡ ✡ ✡

منوط بودن [*With* به] To depend on.

✡ ✡ ✡

مواجه شدن [*With* با] To encounter; meet. To run up against.

✡ ✡ ✡

مواخذه کردن [*With* از] To take to task; bring to book; remonstrate.

✡ ✡ ✡

موازنهٔ خود را از دست دادن To lose one's equilibrium; be off one's balance.

موازنه کردن To balance or equilibriate.

✡ ✡ ✡

موازی با or موازیِ Parallel to (*or* with). {*Colloquially*} Equal or equivalent to.

✡ ✡ ✡

مواظب بودن To be careful; take care.

مواظبت کردن To take care of; watch (over); mind.

مواظبِ کسی بودن To take care of some one. To mind some one; watch over him.

✡ ✡ ✡

موافق بودن با To agree to (a proposal, etc.). To agree with (some one).

موافقت کردن با = موافق بودن با *q. v. above.*

✡ ✡ ✡

مو بر بدنم راست شد My hair stood on end. (*Lit.*) My hair became straight on my body.

Note. A variant form is مو به تنم راست شد

مو بمو In detail; to a hair. (*Lit.*) Hair by hair.

✡ ✡ ✡

موجبِ ... شدن To cause, occasion, or bring about . . .

✡ ✡ ✡

موج زدن To swell (with waves); roll; surge. To have a wavy appearance. To undulate.

✡ ✡ ✡

موجود داشتن To have in stock.

موجود شدن To become available. To come into existence.

✡ ✡ ✡

مورد Liable to ; exposed to. – مورد تعقیب Liable to prosecution. – مورد استفاده قرار دادن To put to use. – مورد بازرسی قرار دادن To inspect. (*Lit.*) To expose to inspection. – مورد عفو واقع شد He was forgiven.

✡ ✡ ✡

مور مور شدن { مور مور کردن *less often* } To creep ; have a creeping sensation.

✡ ✡ ✡

موسوم به . . . Called or named. . . .

✡ ✡ ✡

موش آب کشیده (*See* مثل موش آب کشیده)

✡ ✡ ✡

موشکافی کردن To split hairs.

✡ ✡ ✡

موشك دواندن To set intrigues on foot ; lay a train. To put a spoke in some one's wheel , or queer his pitch. { موشك means either " a little mouse " according to its literal sense , or a (sky -)rocket , and دواندن means " to cause to run " }.

✡ ✡ ✡

موش مرده شدن To assume a plausible and sinless air. {Often خودرا به موش مرد کی زدن *i. e.* to pretend to be a dead mouse}.

✡ ✡ ✡

موصوف به Described as ; qualified or characterized by. Endowed with. *Example :* موصوف بصفات حمیده

✡ ✡ ✡

موضوع بحث Matter on hand ; point at issue. { *Used as an adjective*} In question. *Example :* جنس موضوع بحث

موضوع کردن To deduct.

✡ ✡ ✡

مُوظف به Bound to. . . *Example* : . . . موظف به پرداخت bound to pay. . . .

موظف کردن To charge (with a duty).

✡ ✡ ✡

موفق بکردن کاری شدن To succeed in doing a thing; manage to do it. – موفق نشد He failed ; he did not succeed (in doing it).

موقع. {*Colloquial for* درموقع} At the time of ; in time of. During. — موقعی که When ; at the moment that.

موقع را دغتنم شمردن To avail oneself of the opportunity

موقعیت ندارد که . . . The circumstances do not allow to . .

✡ ✡ ✡

موقوف به. Depending , or dependent , on ; subject to.

موقوف شدن. To be cancelled. To be abolished. To be stopped.

موقوف کردن. To abolish. To cancel. To stop.

✡ ✡ ✡

موکوا است به . . . It depends on . . . ; it is subject to. . . .

موکول ببعد کردن. To postpone.

✡ ✡ ✡

مو نمیزند. It (*i. e.* the scale) is in perfect equilibrium.

موی دماغ. Bore ; gooseberry ; also , intrusive person. (*Lit.*) A hair in the nose. *See* موی دماغ کسی شدن *on page 382.*

موی عزرائیل برتن اوست He is very frightful ; he is a monster. (*Lit.*) He has on his body the hairs of the Angel of Death.

✡ ✡ ✡

مهار کردن. To halter. To moor. (*Figuratively*) To control or subjugate.

✡ ✡ ✡

مهربانی کردن. {*With* با} To be kind to ; do kindness to.

✡ ✡ ✡

مُهر بر لب زدن To seal one's lips.

مُهر چیزی را برداشتن To remove the seal from something.

مُهر زدن To seal ; set one's seal to {also مهر کردن}.

✡ ✡ ✡

مهرش چیست که هشت یکش باشد. *F. T.* The marriage-portion doesn't amount to anything ; much less "one-eighth" of it. *Cf.* موش چیست *etc.*

Note. هشت یك or the A. word ثُمن is one-eighth of a man's estate which is inherited by his widow in case she has children.

✡ ✡ ✡

مهرم حلال جانم آزاد. *F. T.* I waive the marriage-portion

due me, but crave for the immunity of my life. [Said by a woman who wishes to be granted a divorce, and prefers being sent away portionless to staying in her husband's house and leading a miserable life].

✡ ✡ ✡

مُهر وموم کردن To seal up with (sealing-)wax (*By extension*) To confiscate and keep under lock and key.

مُهره کشیدن To glaze; gloss; mangle.

✡ ✡ ✡

مِهمان کردن 1) To treat. *Example:* مرا به سینما مهمان کرد 2) To invite.

مهمانی دادن *or* مهمانی کردن To give a party or entertainment.

✡ ✡ ✡

مُهمل گذاشتن To abandon. To neglect.

✡ ✡ ✡

مِهمیز زدن [*With* به] To spur.

✡ ✡ ✡

میان مُبر کردن To take a short cut; cut across; cut off a corner; short-cut.

میان دعوا نرخ طی کردن [*Add the following E. E.*]: To fish in troubled waters.

میانِ کلام شما شکر 1) Excuse me for interrupting you. 2) By the way. (*Lit.*) May there be sugar in your words.

میانهٔ ایشان بهم خورد They came to a rupture. (*Lit.*) Their mutual relation broke up.

میانهٔ دو نفر را بهم زدن To set two persons at variance; make mischief between them. *Cf. the above.*

میانهٔ دو نفر را گرفتن To make it up, or judge, between two persons. *Cf. the above two entries.*

✡ ✡ ✡

میخ زدن To nail; drive (*or* hammer) a nail. To tack. *See also* میخکوب کردن

میخکوب کردن To nail (up). To stud with nails. (*Figuratively*) To ensure; make firm.

میخ طویلهٔ پای خروس Midget; dwarf. (*Lit.*) Small peg to which a cock's leg is tied.

میدان دادن {*With* به} To give liberty of action (to). {میدان means "a square or open space; a (battle-)field or arena"}.

✡ ✡ ✡

میرزا بنویس {*Colloquial*} Clerk writing only what is dictated to him (*i. e.* simple or junior clerk).

✡ ✡ ✡

میزان کردن To set, as a watch. To adjust or regulate. To focus.

✡ ✡ ✡

میل زدن (*meel-*) To probe. To catheterize.

✡ ✡ ✡

میل فرمودن *or* میل کردن (*meyl-*) To eat or drink; take. {Polite substitute for خوردن *or* آشامیدن}

میلم کشید I felt like it; it pleased me (to). I fancied it.

میل ندارم I don't feel like (eating, etc.).

✡ ✡ ✡

میوهٔ دل (Beloved) child. (*Lit.*) Fruit of the womb {also میوهٔ رحم}.

✡ ✡ ✡

ن

نا اُمید شدن To despair; give up hope.

نا اُمید کردن To disappoint; make hopeless.

✡ ✡ ✡

نابود شدن To be utterly ruined. (*Lit.*) To disappear. To be annihilated or destroyed.

نابود کردن To ruin utterly. To annihilate or destroy.

✡ ✡ ✡

ناپرهیزی کردن To neglect one's diet. To be incontinent.

✡ ✡ ✡

ناتمام گذاشتن To leave unfinished.

✡ ✡ ✡

ناتو {*Colloquial*} Hard to deal with. – آدم ناتو A hard nut to crack; an awkward customer.

✡✡✡

ناچار شدن To be compelled or forced.

ناچیز شمردن To set at nought ; make light of ; trifle with.

✡ ✡ ✡

ناخن خشك { *Compound adjective* } Close-fisted. (*Lit.*) Having dry finger-nails.

ناخنك زدن To pick (and steal) ; pilfer. { ناخنك literally means " small nail " } .

✡ ✡ ✡

نادیده گرفتن To wink at ; connive at. (*Lit.*) To take (*or* consider) as unseen.

✡ ✡ ✡

ناراحت کردن To inconvenience ; disturb. To worry ; put out.

✡ ✡ ✡

نارو زدن به { *Colloquial* } To play (some one) false ; play (some one) a nasty trick. (*Lit.*) To refuse to go (after one has agreed to go) .

✡ ✡ ✡

نازِ شست Tribute or credit. (*Lit.*) Praising some one's thumb (for its virtue) . *Cf. the E.* " pat on one's back " .

✡ ✡ ✡

ناز کردن To put on airs. To mince. To feign disdain. — ناز نکن Don't play hard to get. Don't be coaxed. Don't put on airs. Also, don't make a fuss.

نازِ کسیرا کشیدن To bear some one's airs ; also , coax him. { Sometimes ناز کسیرا خریدن } .

✡ ✡ ✡

نازك کردن To make thin(ner). To soften , as one's voice. — پشت چشم نازك کردن *See on page 94.*

نازك نارنجی {*Compound word - colloquial* } Hard to please ; fastidious.

✡ ✡ ✡

ناشی شدن {*With* از} To arise or spring from. To be prompted by.

✡ ✡ ✡

ناظر بودن به (*Legal*) To govern ; also , be applicable to. (*Lit.*) To look at.

✡ ✡ ✡

نافِ شهر The centre of the town. {ناف means "navel"} .

✡ ✡ ✡

ناقلا { *Slang* } Cunning ; shrewd. Also , naughty.

✡ ✡ ✡

ناك { *Slang* } Penniless ; poor ; hungry.

✡ ✡ ✡

ناکار کردن To knock out . { ناکار is perhaps a humorous corruption of the E. " knock - out " } .

✡ ✡ ✡

ناکس به تربیت نشود ای حکیم کس ✡ *E. E.* Crooked by nature is never made straight by education. *See also under* شمشیر نیك *etc.*

✡ ✡ ✡

ناگزیر بودن از To have no alternative but to. — ناگزیر بود از اینکه خاموش باشد He could not help remaining silent.

✡ ✡ ✡

ناگفته نماند که Let it not remain unsaid that. . .

✡ ✡ ✡

ناله کردن To groan. To complain. To lament. { *With* از } To groan under.

✡ ✡ ✡

نام بردن To name or mention.

نام نهادن To name or call. (*Lit.*) To put a name (on) .

✡ ✡ ✡

نامربوط { *Used as a noun* } Abusive language. Incoherent speech.

✡ ✡ ✡

نامردی کردن To play foul ; be cowardly.

✡ ✡ ✡

نامزد شدن To be betrothed. To be nominated.

نامزد کردن To betroth. To nominate.

✡ ✡ ✡

ناملایمات Disagreeables . { Originally plural of ناملایم " rough ; harsh " } .

✡ ✡ ✡

نام نویسی کردن To enrol or enlist. To register.

✡ ✡ ✡

نان بهم قرض دادن (*See on page 390*)

نان پیدا کردن *or* نان درآوردن To earn one's bread.

نان توش در میاد { *Colloquial* } It brings grist to the mill. (*Lit.*) Bread comes out of it.

Note. توش is colloquial for توی آن "in it", and میاد is colloquial for میاید "comes".

نان دادن { *Often with* به } To give daily bread to (*i. e.* support or sustain).

نان دانی { *Colloquial* } Means of earning bread or (illegal) profit; what brings grist to the mill. (*Lit.*) Place where bread is stored. { *Vulgarly* نون‌دونی }

نانرا به نرخ روز میخورد ☼ { *Add the following* }: Also, he goes with the stream (*or* tide).

نانِ کسیرا آجر کردن To prevent some one from earning his bread. (*Lit.*) To change his bread to bricks.

نان و نمك با کسی خوردن To eat salt (*or* break bread) with a person. (*Lit.*) To eat bread and salt with him.

☼ ☼ ☼

نائل شدن { *With* به } To attain or obtain.

☼ ☼ ☼

نبضِ کسیرا گرفتن To feel a person's pulse. { In a figurative sense also نبض کسیرا بدست آوردن }

☼ ☼ ☼

نپخته بکوه میچرد *F. T.* It is (the animal) grazing on the mountain that is uncooked. { Said in reply to one who at table says that the meat is not properly cooked }.

☼ ☼ ☼

نتراشیده و نخراشیده Rough-hewn; uncultivated; unlicked. (*Lit.*) Unhewn and unscratched.

☼ ☼ ☼

نتربوق { *Slang* } Misshapen or rough-hewn (person).

☼ ☼ ☼

نتیجه آنکه To sum up. (*Lit.*) The result is that.

نتیجه دادن To produce a result; be efficacious.

نتیجه گرفتن To conclude. To infer. (*Lit.*) To get a (good) result.

☼ ☼ ☼

نثار کردن To scatter or strew. (*Figuratively*) To offer or sacrifice.

☼ ☼ ☼

نحسی کردن { *Colloquial* } To be miserable; cry and be restless: said of a baby.

Note. نحسی is an abstract moun from نحس which means "unlucky, gloomy, or miserable".

✡ ✡ ✡

نخودِ همه آشی بودن To have a finger in every pie. (*Lit.*) To serve as a pea for every pottage.

✡ ✡ ✡

نخودی خندیدن To giggle. {نخودی means "like a pea", and خندیدن is "to laugh"}.

✡ ✡ ✡

نخورد ندارد {*Colloquial*} It is as sure as a gun; there is not a shadow of doubt in it. (*Lit.*) There is no (saying) "It didn't hit the mark" (*Doubtful*).

✡ ✡ ✡

ندانم کار {*Colloquial*} Imprudent or silly; also, tactless. (*Lit.*) Who doesn't know(, or says "I don't know") how to do the work.

ندانم کاری Imprudence or silliness; also, lack of tact. *See the preceding entry.*

✡ ✡ ✡

ندید بدید {*Colloquial*} Parvenu; sordid. (*Lit.*) He who had not seen it, has now seen it. *See pvb. based on this on page 393.*

✡ ✡ ✡

نذر بستن = شرط بستن To bet; lay a wager (*or* bet).

نذر کردن To vow; dedicate by a vow. To distribute charitably.

نذر میکنم واسهٔ سرم، خودم میخورم وپسرم *F. T.* Though I vow to give alms in order to redeem my life (*lit.* head), it is myself and my son who will eat the alms in the end.

Note. (1) واسهٔ is a colloquial form of بواسطهٔ meaning "for". (2) There is a rime between سرم "my head" and پسرم "my son". A similar rime in English would be

I'll make a vow for charity's sake,
For that I know will save my life.
I'll eat, howe'er, the alms I vow,
Shared with my son and my wife.

✡ ✡ ✡

نرخ بستن ـِ [*With* بر] *or* نرخ بندی کردن To rate or tariff.

✡ ✡ ✡

نردبان ـِ دزد ها (*See* مثل نردبان دزد ها)

✡ ✡ ✡

نرم شدن To grow mild. To be pacified. (*Lit.*) 1) To become soft. 2) To be reduced to powder.

نرم کردن To tame. To pacify. To mollify. (*Lit.*) To reduce to powder; pulverize. To soften.

نرمی کردن To behave softly, gently, or leniently.

✡ ✡ ✡

نزده میرقصد He dances before the music starts. {Referring to prejudgment or to an instance of one picking a quarrel without a good motive}.

✡ ✡ ✡

نزدیك شدن To draw near; approach. To come near(er).

نزدیك کردن To bring near; cause to approach. To cut short.

نزدیکی کردن To lie; have sexual intercourse. {*With* با *or*}.

✡ ✡ ✡

نزول ـِ اجلال فرمودن To arrive or lodge {in speaking of the king}. (*Lit.*) To descend with glory.

نزول کردن 1) To come down; descend. *See also the above entry.* 2) {*Transitively*} To borrow on interest.

✡ ✡ ✡

نسبت به 1) As compared with. 2) Than. 3) With respect to. 4) Relative to; concerning. 5) To(ward).

نسبت دادن To attribute, impute, or ascribe.

✡ ✡ ✡

نسخه برداشتن {*With* از} To copy; transcribe; make a copy of.

✡ ✡ ✡

نسق کردن To torture (some one) by mutilating some part of his body.

✡ ✡ ✡

نسلاً بعد نسل From generation to generation.

✡ ✡ ✡

نسیه دادن ـِ *or* نسیه فروختن To sell on credit (*or* on tick).

✡ ✡ ✡

نشان دادن To show. To indicate; point out. (*Lit.*) To give a sign.

نشان زدن To wear a decoration.

نشان کردن To mark (out); mark off. To aim at. To sight, as a gun. To select. To designate.

نشانه رفتن To (take) aim.

✡ ✡ ✡

نشت کردن or نشد کردن {*Colloquial*} To leak or ooze.

Note. نشت or نشد is similar to the A. words نشط "going out" and نشر "publishing or spreading".

✡ ✡ ✡

نشست کردن To subside; settle; sink; cave in. (*Lit.*) To sit.

نشست و برخاست Association. (*Lit.*) Sitting and rising.

✡ ✡ ✡

نشو ونما کردن To grow (up); thrive.

✡ ✡ ✡

نصب‌العین قرار دادن To set before the eyes (*i. e.* observe).

✡ ✡ ✡

نصیب ... شدن To fall to the lot of ... – موفقیت هایی که نصیب ما شد Successes won by us.

نصیب کردن To apportion by Fate. – خدا نصیب کند God Grant.

نصیب نشود Heaven save us from... May it be far from us. (*Lit.*) May it not fall to our lot.

✡ ✡ ✡

نضج گرفتن To ripen or develop.

✡ ✡ ✡

نطق (ایراد) کردن To deliver a speech.

✡ ✡ ✡

نظارت کردن To control or supervise {*usually with* بر}.

نظاره کردن To see or watch.

✡ ✡ ✡

نظام گرفتن To be restored to order. To get into line; line up.

نظام وظیفه Compulsory military service. {وظیفه means "duty"}.

✡ ✡ ✡

نظر افگندن or نظر انداختن To look; cast a glance.

نظر به In view of; considering; due to; on account of. – نظر باینکه In view of the fact that; considering that; since.

نظر دادن To express one's opinion; make a comment.

نظر زدن (*See* چشم زدن *on page* 512).

نظر کردن [*Often with* بر] To look at; see. To look favourably upon [usually in the past participle نظر کرده "favoured or favourite"].

نظری ندارم I have no private motive (*or* self-interest) in this matter. [نظر means "sight; opinion; viewpoint; intention; (private) motive; etc"].

نظریه دادن To express one's views or opinion; recommend; make a comment.

✡ ✡ ✡

(به) نظم دادن To restore order in; put in order; give good shape to.

✡ ✡ ✡

نظیر Similar to; parallel to; analogous to.

نظیر ندارد It is unparalleled.

✡ ✡ ✡

نعره زدن *or* نعره کشیدن To clamour or roar.

✡ ✡ ✡

نعل وارونه زدن To misrepresent facts (by deceitful means). (*Lit.*) To nail the shoe upside down to a horse's foot.

✡ ✡ ✡

نعوذ بالله God forbid. Save us, Good Lord. (*Lit.*) We seek refuge in God.

✡ ✡ ✡

نفاق انداختن To sow discord; make mischief.

✡ ✡ ✡

نفخ کردن To swell. To be flatulent.

✡ ✡ ✡

نفرت داشتن [*With* از] To hate or abhor.

✡ ✡ ✡

نفس تازه کردن (*nafas-*) To get a fresh breath of air; rest; refresh oneself. (*Lit.*) To renew one's breath.

نفس کشیدن & نفس زدن To breathe.

نفسش از جای گرم بلند میشود He is blind to the difficulties. (*Lit.*) His breath comes out of (*i. e.* he speaks from) a warm place.

نفس کشیدن (از) یادش رفته است {*Slang*} He has resigned his breath. (*Lit.*) He has forgotten breathing.

نفس نفس زدن To pant or gasp for breath.

✡ ✡ ✡

نَفع بردن To (derive a) benefit. To make a profit {in this sense also نفع کردن}.

نفع رساندن To do good. To be useful. {*With* به} To benefit.

✡ ✡ ✡

نَفله شدن {*Colloquial*} To be wasted or spoiled. To die for an unknown cause; die pitifully.

✡ ✡ ✡

نفوس (بد) زدن {*Colloquial*} To forebode an evil. To consider as a bad omen.

Note. نفوس is originally the plural of نفس (*naf*s-) "self; person; soul", and means in plural "population". However, it seems that popular etymology has connected it with نفس (*naf*as) "breath".

✡ ✡ ✡

نَفیِ بلد کردن To banish. (*Lit.*) To expel from one's city.

نفیِ در نفی، موجبِ اثبات است Two negatives make an affirmative (*or* positive).

✡ ✡ ✡

نفیر کشیدن To snore. (*Lit.*) To blow a (brass) trumpet.

✡ ✡ ✡

نَقب زدن To burrow or mine. — از زیر نقب زدن To undermine.

✡ ✡ ✡

نُقره داغ کردن {*Colloquial or humorous*} To fine; also, to blackmail. (*Lit.*) To cauterize by silver.

✡ ✡ ✡

نِق زدن {*Slang*} To nag and murmur.

✡ ✡ ✡

نَقش آوردن {*Colloquial*} To have a lucky hand or throw. (*By extension*) To have a lucky hit. {نقش means "design; picture; painting; impression; etc."}.

نقشِ بر آب کردن To knock on the head; bring to nought; frustrate. (*Lit.*) To make (like) an impression on water.

نقش بستن To be imprinted. To be formed or designed.

نقش خود (باخویشتن) درآب دیدن (*See in* هر که نقش خویشتن بیند درآب)

نقش زمین شدن To come a cropper. (*Lit.*) To make a design or impression on the ground.

نقش کردن To draw or paint.

نقشه کشیدن To plan or design. (*Lit.*) To draw a map or plan.

نقشی را ایفا کردن To play a part (*or* rôle).

✡ ✡ ✡

نقصان پذیرفتن To be decreased.

✡ ✡ ✡

نقطه گذاری کردن To dot or point. To punctuate.

نقطهٔ مقابل Reverse; antonym. (*Lit.*) Opposite (point).

نقطهٔ نظر Point of view; viewpoint.

✡ ✡ ✡

نقل داشتن To allow of being narrated or spoken about. *Example:* او خیلی نقل دارد There is much to tell about this man.

نقل قول کردن To quote or cite. (*Lit.*) To narrate something said.

نقل مکان کردن To remove; shift to a new place.

نقلی ندارد {*Colloquial*} It doesn't matter; don't worry; don't care. *Cf.* نقل داشتن

✡ ✡ ✡

نقل مجلس Life and soul of a party. (*Lit.*) The sugar-plum (*or* dessert) served at a party.

✡ ✡ ✡

نکته گرفتن To cavil. To make a nice distinction. {نکته means "a point or subtlety"}.

✡ ✡ ✡

نکره {*Slang*} Thick-set and clumsy; lumpish: said of a person.

Note. نکره in grammar means indeterminate, as a noun; or indefinite, as an article.

✡ ✡ ✡

نکند ... {*Used with the subjunctive mood*} 1) Perhaps. *Example:* نکند ناخوش باشد Perhaps he is sick; I hope he is not ill. 2) Lest.

Note. نکند is the negative of کند *or* بکند — third person singular of the verb کردن in the present subjunctive mood, meaning "(that) he may not do", or "May it not be".

✡ ✡ ✡

نکول کردن To abstain; go back; fail. To dishonour, as a bill. — از حرف خود نکول کردن To go back on one's word.

✡ ✡ ✡

نك و نال { *Slang* } Nagging and complaining (*or* groaning).

Note. نك is perhaps another form of نق *q. v. in* نق زدن, and نال is a contraction of ناله 'groaning'.

✡ ✡ ✡

نگاه بچیزی دوختن To fix the eyes on something. (*Lit.*) To sew one's look to something.

نگاه بدست ننه‌کن مثل ننه غریبله‌کن *T.* Look at mummy's hand, and imitate her coquettish gestures. { Said to, or of girls who imitate their mothers' actions}.

نگاه کن *or* نگاه کنید Look here; I say. Be careful.

✡ ✡ ✡

نگرانی داشتن To be anxious or concerned; have anxiety.

✡ ✡ ✡

نمایش دادن To show; exhibit; represent. To give a show or representation. To show off.

✡ ✡ ✡

نم پس دادن To infiltrate (*lit.* give back) moisture.

نم پس ندادن To be close-fisted. *Cf.* نم پس دادن

✡ ✡ ✡

نمدی آفتاب کردن *T.* To dry one's felt coat in the sun (*i. e.* to be allowed a chance to look after one's own interests).

Note. نمدی is a kind of felt jacket worn by shepherds.

✡ ✡ ✡

نمره زدن To number. {نمره is from the Fr. *numéro*}.

نمره دادن To mark or grade; award marks for (*or* to).

نمره گذاشتن To mark or grade. (*Lit.*) To put a number (on).

✡ ✡ ✡

نمکدان { *Colloquial irony* } Person who makes flat jokes;

also ; one who has inelegant habits. (*Lit.*) Salt - cellar.

✡ ✡ ✡

نم کردن To moisten ; make damp. { *Slang* } To reserve ; prepare beforehand. {Usually in the past participle . *Example :* نم کرده دارد He has reserved one } .

نم کشیدن To be damaged by moisture. {*Slang*} To get rusty.

✡ ✡ ✡

نمك‌گیر Bound by ties of hospitality. (*Originally*) Caught by , or beholden to , the salt served by another.

نمکها را ریختی *T.* You have spilled the salt. {Said to a child who has fallen down in order that he may turn his attention from the incident and stop crying } .

✡ ✡ ✡

نم‌نم باران Drizzling rain.

✡ ✡ ✡

نمور { *Colloquial* } = نمناك Damp.

✡ ✡ ✡

ننر { *Slang* } Spoiled , as a child. Selfish. Silly. Who ingratiates himself in an unwelcome or insipid manner.

✡ ✡ ✡

ننگ دارم I disdain. {ننگ means "shame; disgrace; discredit"}.

✡ ✡ ✡

ننه جان Dear mummy ; dear mamma. { *As one word* } Grandmother.

✡ ✡ ✡

ننه من‌غریبم درآوردن To pretend to be weak and defenceless. (*Lit.*) To start saying , " Mummy , I am a stranger (*i. e.* I am forlorn or defenceless) " .

✡ ✡ ✡

نوای کسیرا درآوردن To mimic some one.

Note. A variant form of this idiom is ادای کسیرا درآوردن

Cf. ادا و اصول درآوردن *on page 467.*

✡ ✡ ✡

نوبتی هم که باشد نوبت ما است *E. E.* (1) Turn and turn about ; turn about is fair play . (2) First come , first served.

(*Lit.*) If things are (to be) done in turn, it is (now) our turn. *Cf.* آسیاب بنوبت است

✡ ✡ ✡

نور چشم *or* نورِ دیده Darling; dear child; acushla. (*Lit.*) Light of the eye.

نور چشمی My child or darling. (*By extension*) Darling; also, favourite. (*Lit.*) Light of (my) eye.

✡ ✡ ✡

نوش جان! Drink-hail! Drink good health! Cheero! [Reply to one who says, "To your health" or "Good health!"].

Note. نوش is a wholesome drink or a treacle, so the phrase نوش جان amounts to saying, "May it be wholesome or good for your health (*lit.* life)".

نوش جان کردن To eat or drink heartily. (*Ironically*) To receive or suffer (something deserved). *Example:* کتك خوبی نوش جان کرد He had a good beating, which he deserved.

✡ ✡ ✡

نوكِ کسیرا چیدن To snub some one; give him a rebuff. (*Lit.*) To cut off some one's beak.

Note. A variant form of this idiom gives قیچی کردن "to clip with scissors" for چیدن

✡ ✡ ✡

نه توی کار (کسی) آوردن To prevent or dissuade one from doing something. (*Lit.*) To say, "No", when some one intends to do a thing.

Note. There is a superstitious belief that when a person utters the word "No" when another is about to do something, the latter should abstain from doing it for fear of meeting with failure.

نه‌زمستانِ خدا به آسمان میماند نه‌مالیاتِ دولت بزمین *F. T.* The Government's taxes are sure to be collected, just as winter is sure to come. [Note the contrast between آسمان "heavens" and زمین "earth"].

Note. بزمین ماندن is an idiom meaning "to be left in abeyance" or, in this case, "fall into arrears".

✡ ✡ ✡

نیـاز آوردن To supplicate or pray. (*Lit.*) To bring (*i. e.* present or enumerate) one's needs.

نیاز کردن To give or offer.

نیازمند بودن { *With* به } To need.

✡ ✡ ✡

نیت کـردن To intend or design. To decide. To concentrate on one's thoughts and wishes before consulting a book, or before praying, fasting, etc.

✡ ✡ ✡

نیرنگ زدن *or* نیرنگ کردن To play a trick; use trickery.

✡ ✡ ✡

نیست شدن To be annihilated. To disappear.

نیست کردن To annihilate. To squander.

✡ ✡ ✡

نیش بیش از نوش More kicks than halfpence. (*Lit.*) More stings than honey.

نیش وا کـردن { *Colloquial* } To grin. {Also derogatory for خندیدن "to laugh"}.

✡ ✡ ✡

نیشخند زدن To grin. *Cf.* نیش وا کردن

نیشگان گرفتن To pinch.

✡ ✡ ✡

نی قلیان Thin as a lath; lean as a rake; bare-bone. (*Lit.*) Tube of a hookah; hookah-snake.

✡ ✡ ✡

نی‌نی Baby. { *Childish word* }

نی‌نی کوچولو Cry-baby. (*Lit.*) Little baby.

✡ ✡ ✡

و

وا ایستادن { *Colloquial for* ایستادن } To stand.

واپس دادن To give back ; return.

وا چرتیدن { *Slang* } To be taken aback ; be surprised. (*Lit.*) To be interrupted in one's nap or slumbers. *Cf.* چرت کسیرا پاره کردن

وا خوردن { *Colloquial* } To be refused. To be shocked with wonder or disappointment. To be disillusioned.

وادار بکاری کردن To persuade or oblige (a person) to do something.

وا دنگ { *Colloquial* } Repudiation of one's word.

✡ ✡ ✡

وارد بودن To be justified or justifiable ; be correct. To be acquainted or in touch.

وارد شدن To arrive. To be imported. { *With* در } To arrive at. To enter ; come in. To join.

وارد کردن To import. To enter or register. (*Figuratively*) To initiate.

✡ ✡ ✡

وارسی کردن To search or investigate. To verify or audit.

وا رفتن { *Colloquial* } To be relaxed. To become loose.

Note. The past participle وارفته means remiss or relaxed.

✡ ✡ ✡

وارونه جلوه دادن To distort. To misrepresent. (*Lit.*) To show upside down or inside out.

وارونه کردن To turn upside down or inside out. To invert.

✡ ✡ ✡

وا زدن To reject or refuse.

✡ ✡ ✡

واژگون کردن To overturn or upset.

✡ ✡ ✡

واسهٔ [*Colloquial for* بواسطهٔ] For = برای .

✡ ✡ ✡

واصل شدن *or* واصل گردیدن To reach; be received. [*With* به] To join. – نامهٔ شما واصل گردید I am in receipt of your letter; receipt is acknowledged of your letter.

✡ ✡ ✡

واعظ غیر متعظ Preacher not practising what he preaches.

✡ ✡ ✡

واقع شدن To take place; happen; occur; come to pass.

✡ ✡ ✡

واقف بودن [*With* به] To be aware of.

✡ ✡ ✡

واقولیدن [*Slang*] To go back on one's word.

✡ ✡ ✡

واگیره کردن To catch; be infected by. To copy.

✡ ✡ ✡

والدهٔ آقا مصطفی The missus (*or* missis). (*Lit.*) *Mostafa's* mother (*i. e.* my wife). [Sometimes والدهٔ بچه ها 'the children's mother'].

Note. مصطفی (*Mostafa*) is the name of a man, and stands here for a typical name, like Tom, Dick, and Harry.

✡ ✡ ✡

والسلام And there is an end of it; that is all; there is nothing else to say. (*Lit.*) And peace (be upon you).

Note. والسلام (*vassalam*) is an obsolete formula of concluding a letter, and is often expanded to read والسلام، نامه تمام *i. e.* That is all, and the letter is finished.

✡ ✡ ✡

وامّا (But) as to (*Lit.*) And but.

✡ ✡ ✡

وامانده [*Colloquial or slang*] Damned; cursed; confounded. (*Lit.*) Tired out. Lagging. Disabled.

✡ ✡ ✡

وانمود کردن To make believe; feign; pretend.

واویلا برمن Woe is me! Woe betide me! Alas for me!

✡ ✡ ✡

وای بحال Woe betide. Woe is. Heaven save us from.

وای بحال کسیکه . . . Woe betide any one who ever . . .

وای برمن Alas for me ! Woe is me !

✡ ✡ ✡

وُجوهِ اهالی Notables; influential men. {وجوه is the plural of وجه "faces or phases"}.

✡ ✡ ✡

وجهِ تسمیه The reason why a thing is (so-) called.

وِجههٔ ملی Popularity. {وجه means "manner; mode; also, side}.

✡ ✡ ✡

وحشت کردن To fear; be alarmed or frightened (usually by loneliness).

✡ ✡ ✡

وخامتِ اوضاع Serious state of affairs.

✡ ✡ ✡

وداع کردن or وداع گفتن To bid farewell.

✡ ✡ ✡

ودیعه گذاردن To deposit.

✡ ✡ ✡

وِرّاجی کردن {*Colloquial*} To talk too much; gabble.

✡ ✡ ✡

ورآمدن To come off; come loose; scale off; flake off. To peel off. To be leavened.

ور افتادن {*Colloquial*} To go out of fashion. To be abolished.

ورپاشیدن To dredge or sift.

ورپریدن {*Colloquial*} To drop off; drop away; go out like the snuff of a candle; hop the twig; come to an untimely end. (*Lit.*) To fly away (*or* off).

وَرجه فروجه کردن {*Colloquially* ورجه و ورجه کردن} To gambol or frolic. (*Lit.*) To jump up and down.

✡ ✡ ✡

وَردار و ورمال {*Slang for* بردار و برمال} Who steals and runs away; light-fingered. - {*As a noun*} Snatcher; pilferer.

وَر رفتن {*Colloquial*} To dally; play; fool (with a thing).

✡ ✡ ✡

وَر زدن {*Colloquial*} To cry or shout: said of a baby.

وِر زدن {*Colloquial*} To chatter or gabble.

✡ ✡ ✡

وَرق برگشت The tide has turned. (*Lit.*) The leaf (*or* playing-card) has been turned upside down. *Cf. the E.* To turn the tables on some one, *which, in the circumstances, would be rendered* ورق را برگرداندن

ورق زدن To turn over (a leaf).

ور قُلنبیدن *or* ور قُلپیدن {*Slang*} To swell; heave {also ورغلبیدن}. {Perhaps from قلنبه *or* غلنبه "protuberant"}.

ورق ورق کردن To run over the leaves of (a book). To cut into layers or sheets.

ورقه ورقه شدن To laminate. To come off in layers.

ورقه ورقه کردن To laminate. To cut into layers.

✡ ✡ ✡

ورمالیدن {*Colloquial*} To slip off (*or* away).

✡ ✡ ✡

وُرود ممنوع است 'No entrance' *or* 'No admittance'. (*Lit.*) Entrance is forbidden.

✡ ✡ ✡

وِر و ور جادو Formula of incantation. (*By extension*) Witch.

وِر و ور کردن {*Colloquial*} To jabber; mutter (the formula of incantation).

✡ ✡ ✡

وِز کردن {*Colloquial*} To frizzle up. To buzz or hum {*usually* وزوز کردن}.

وِز وِز کردن {*Colloquial*} 1) To buzz or hum. 2) To drone. 3) To ferment (*intransitive*). 4) To frizzle up.

وِز وِزی {*Colloquial*} Frizz(l)y; fuzzy.

✡ ✡ ✡

وَسوَسه کردن To inspire evil suggestions.

✡ ✡ ✡

وصلت دادن To become available by a specified time {usually with a negative context}. *Example*: برای ظهر وصلت نمیدهد

وصلت کردن {*With* با} To marry with.

✡ ✡ ✡

وصلهٔ تن Relative; kinsman or kinswoman. (*Lit.*) A patch on one's body.

وصله کردن To patch (up) .

وصلهٔ ناجور *or* وصلهٔ ناهمرنگ Uncongenial friend. Ill-matched spouse. (*Lit.*) Ill-sorted or different patch.

Note. وصلهٔ ناجور is also used in such phrases as این تهمت وصلهٔ ناجور است "I can't see him having done that; *i. e.* the accusation is not likely".

✡ ✡ ✡

وصیت کردن To make one's will. To command {*Rare*}.

✡ ✡ ✡

وضعِ حمل کردن To be delivered of a child.

✡ ✡ ✡

وعدهٔ آن نرسیده‌است It is not yet due. {وعده means "due date; time when a bill falls due or comes to maturity"}.

وعده خلافی کردن { *Colloquial* } To break one's promise (*or* word). { *Better say* مُخلفِ وعده کردن }.

وعدهٔ عُرقوبی False promise. (*Lit.*) The promise of *Orghoob:* an Arab who was notorious for breach of promise.

وعده دادن *or* وعده کردن To promise. Also, to make an appointment.

وعده گرفتن To invite.

✡ ✡ ✡

وفاداری کردن To be (*or* remain) constant or faithful; hold out to the last.

وفا کردن To be faithful or constant. — بوعدهٔ خود وفا کردن To keep one's promise. — عمرش وفا نکرد His life failed him; he did not live long enough.

✡ ✡ ✡

وِفق دادن To adapt or reconcile.

✡ ✡ ✡

وُفور داشتن To be abundant.

✡ ✡ ✡

وقتِ آنست که It is time to.

وقتِ سر خاراندن Breathing-gap. (*Lit.*) Time to scratch one's head.

وقت کردن { *Colloquial* } To find a leisure; afford time.

وقتِ گلِ نی When two Sundays meet; to-morrow come never. (*Lit.*) At the time when the reed puts forth flowers.

وقت و بیوقت From time to time. In season and out of season.

وقتی {*With the stress on the first syllable*} Once; at one time. {*For* وقتی که} When.

✡ ✡ ✡

وقع گذاشتن {*With* به} To take heed of; give heed to; pay attention to. To have regard for.

✡ ✡ ✡

وقف کردن To endow (for pious purposes). To dedicate. To entail.

✡ ✡ ✡

وقوع یافتن To take place; happen; come to pass. {*Also* بوقوع پیوستن}.

✡ ✡ ✡

وقوف یافتن {*With* بر} To come to know; understand; learn; obtain information about.

✡ ✡ ✡

وکالت دادن (به) To give powers (to); appoint as one's attorney (*or* proxy).

وکالت کردن To be a lawyer; go to the bar; act as counsel. To act in another's right; be his agent. To be a deputy (of the Parliament).

✡ ✡ ✡

وُلُك وُلُك کردن {*Colloquial*} To throb.

✡ ✡ ✡

وکیل کردن To appoint as one's counsel; brief. To empower; delegate. To elect (for the Parliament.). *Cf.* وکالت دادن

✡ ✡ ✡

وگرنه {*Short for* واگرنه} Otherwise. For indeed.

✡ ✡ ✡

ولخرج {*Colloquial*} Profligate; extravagant; prodigal; lavish of one's money. {ول means "(hanging) loose; freely", and خرج means "expense"}.

ولخرجی کردن To be profligate or prodigal; be lavish of one's money.

✡ ✡ ✡

وِلرم {*Colloquial*} Tepid. {*Usually* نیم گرم}

✡ ✡ ✡

وِل شدن To hang loose. To be detached. To drop. (*Figuratively*) To become dissolute; go astray.

وِل کردن To let go; set free. To drop; let fall. To allow or let. To abandon; give up.

✡ ✡ ✡

ولـکن معامله نیست He is by no means willing to leave the matter; he is (too) persistent on that matter.

Notes. (1) ولکن is the agent for the verb ول کـردن q. v. above. (2) معامله means "transaction", and in this case, "matter".

✡ ✡ ✡

وِل گشتن To rove. To go about unemployed.

✡ ✡ ✡

وَلو آنکه Even though; even if.

✡ ✡ ✡

وِلنگـار {*Colloquial*} Gossipy; slanderous; also; given to babbling.

Note. Some people-especially the Iranian Jews-use this word in the sense of careless or easy-going. *Cf.* ولنگ و باز

وِلنگ و باز {*Slang*} (Left) wide open. Careless; easy-going.

✡ ✡ ✡

وِلو کردن {*Colloquial*} To spread or stretch out. To scatter about. To unroll or unfold.

✡ ✡ ✡

ونگ و ونگ کردن (*vangovoong-*) {*Colloquial*} To cry or shout, as a baby. {*Sometimes* وَنگ زدن}.

✡ ✡ ✡

وول زدن (*vool-*) {*Colloquial*} To toss, as in bed {*also* لول زدن}. To wriggle. To show signs of uneasiness.

✡ ✡ ✡

ویار کـردن To have a depraved appetite; have the longing of pregnant women.

✡ ✡ ✡

ویلان و سیلان {*Slang*} Vagrant; at a loose end. {Emphatic for ویلان}.

✡ ✡ ✡

ه

هاج و واج *or* هاج واج {*Slang*} Stupefied or amazed.

✡ ✡ ✡

هادی ، هادی ، اسمت را روی من نهادی ؟ *F. T.* O Hadi, why did you call me by your own name? {Said to, or of, one who turns over a calumny to which he has been exposed to another person}.

Note. هادی is a man's typical name, and has been chosen to rime with نهادی. An E. parallel would be "O Mr. Shame, why do you give me your own bad name?"

هالو {*Colloquial*} Nincompoop; dupe. {Used mostly in کسیرا هالو گیر آوردن To try to dupe some one (by taking advantage of his simplicity)}.

✡ ✡ ✡

های و هو (یا هایهو) راه انداختن To start a big row; make an uproar; raise hell. {*Construed also with* کردن}

های های Cry of weeping. {*Used also adverbially, as in*} های های گریه کرد He wept bitterly or with a loud cry.

✡ ✡ ✡

هپلی هپو {*Slang*} Unprincipled; lawless; irregular or disorderly.

✡ ✡ ✡

هجو {*Colloquial*} Good - for - nothing. *See the next entry.*

هجو کردن To lampoon; libel; satire.

✡ ✡ ✡

هجوم کردن To rush. To crowd or swarm.

✡ ✡ ✡

هدر رفتن {*For* بهدر رفتن} To come to nothing. {*Of blood*} To be shed with impunity. {*Also* هدر شدن}.

✡ ✡ ✡

هدیه کردن To offer; make a present of. To dedicate.

✡ ✡ ✡

هَذیان گفتن To rave; be delirious. {هذیان means "delirium"}.

✡ ✡ ✡

هرآینه اگر If indeed; if peradventure. {هرآینه used alone is bookish, and means "verily; indeed; certainly"}.

✡ ✡ ✡

هـر تـیری در ترکش داشت انداخت *E. E.* He is at the end of his tether.

F. T. He has no arrow left in his quiver. {تیرانداختن means "to shoot an arrow"}.

هرجا دود است دَم است *E. E.* There is no smoke without fire.

T. Wherever there is smoke, there is breath (*i. e.* traces of life).

✡ هرجا سنگ است برای پای‌لنگ است {*Add the following E. E.*} Flies go to lean horses.

✡ ✡ ✡

هَرج ومرج {*Used adjectivally*} Chaotic; disorderly; anarchical. {هرج‌ومرج is originally a noun, and means "anarchy; chaos; disorder"}.

✡ ✡ ✡

هر چند وقت یك بار Every now and then. (*Lit.*) Once every so often.

✡ هرچه از دزد باقی میماند گیرِ فالگیر (یا رمال) میاید {*Add the following E. E., which is derived from the Bible*}: That which the palmer-worm hath left hath the locust eaten.

هرچه بادا باد Come what may.

هر چه خاك اوست عمر شما باشد *F. T.* May you live as long as the ashes of the deceased. {Said to one who is bereaved of a relative}.

هرچه زودتر بهتر The sooner the better.

Note. The model of the above sentence can be used for any other pair of adjectives.

هرچه‌گیوهٔ تنگ است برای‌آدمِ لنگ است *F. T.* It is always the lame man's foot which happens to wear the tight shoe.

E. E. Flies go to lean horses.

Note. This is a variant form of the pvb. هـر جا سنگ است etc. *q. v.*

هرچه مار بیشتر از پودنه بدش میاید بیشتر در لانه اش سبز میشود
T. The more the snake hates the penny-royal, the oftener the herb grows by its hole. {Originally same as مار از پودنه بدش میاید etc. *q. v.*}.

✡ ✡ ✡

هردَمبیل {*Slang*} Harum-scarum or easy-going (person); also, unprincipled (person).

✡ ✡ ✡

هردم خیال {*Colloquial*} Capricious; fickle; also, whimsical. (*Lit.*) Who changes each moment his thoughts.

✡ ✡ ✡

هرز رفتن To go (*or* run) to waste.

هرز شدن To get loose; work loose, as machine parts.

هرزگی {*Slang*} The genital organ. (*Lit.*) Debauchery or profligacy; also, abusive language.

هرزگی کردن To give up oneself to debauchery. To use bad language.

✡ ✡ ✡

هَرس کردن To prune.

✡ ✡ ✡

هرکجا چشمه ای بود شیرین مردم و مرغ و مور گرد آیند ✡
{*Add the following E. E.*}:
Where men are all used well, they'll frequent there.
Cf. مرغ جائی دود *etc.*

✡ ✡ ✡

هرکه هرکه {*Colloquial*} Disorderly; anarchical. *Cf.* هرج و مرج ‖ (*Lit.*) Whoever or any one (*repeated*).

✡ ✡ ✡

هر گلی بزنی سر خودت زده‌ای *F. T.* Whichever flower you use for sticking in your hair, it is your own hair (*lit.* head) which will be honoured by it. {Said to one who is going to make a present of something, or give a bonus, in order to encourage him to be more generous in doing it}.

✡ ✡ ✡

هر هر خندیدن {*Colloquial or slang*} To giggle.
Note. هرهرو تر تر is an expanded form of هر هر

implying a greater degree of rudeness.

هُرهُری { *Colloquial* } Irreligious or atheistic (person). (Person) without a firm belief. *Cf.* هردمبیل

✡ ✡ ✡

هِرّی { *Slang* } Go away ; move on. { *Derogatory* }

✡ ✡ ✡

هست و نیست All one has ; one's all. (*Lit.*) What is and what is not.

✡ ✡ ✡

هشلهف {*Slang*} Nonsensical; meaningless; incoherent ; silly. Confused ; chaotic ; irregular.

✡ ✡ ✡

هضم کردن To assimilate or digest {*figurative sense*}.

✡ ✡ ✡

هفت پادشاه را هم خواب دیده He has already dreamed of seven kings (*i. e.* It is a long time since he has slept ; he is fast asleep).

هفت تا کفن پوسانده است He has worn out seven winding - sheets (*i. e.* It is a very long time since he is dead).

هفت پهلو { *Colloquial* } Very equivocal : susceptible of several meanings. (*Lit.*) Septilateral.

هفت خط { *Colloquial* } Extremely sly or leery. (*Lit.*) Seven - striped.

هفت قلم آرایش کردن To dress up to the nines. (*Lit.*) To dress up (*or* attire oneself) in seven different ways.

Note. Formerly there used to be 7 articles of adornment : rouge , ceruse , woad , collyrium or antimony , Egyptian privet or henna , gold - leaf , and civet , or alternatively , beauty - spot.

✡ ✡ ✡

هفهفو {*Slang*} Wrinkled with age ; decrepit.

✡ ✡ ✡

هشتش گرو نه است He cannot make both ends meet ; he is put to his last shifts. (*Lit.*) He has to put " eight " in pledge for " nine ".

✡ ✡ ✡

هلدان *or* هلدانی (*See under* هولدان)

✡ ✡ ✡

هل دادن (*See under* هول دادن)

هلفدان or هلفدانی {*Slang*} Black hole. {Perhaps corruption of هولدان *q. v.*}.

✡ ✡ ✡

هلوی پوست کنده (Marriageable or any) girl with ruddy cheeks. (*Lit.*) Peeled peach. *Cf. the E.* Peach (*which means "attractive girl"*).

✡ ✡ ✡

هلهله کردن To cry for joy. To applaud.

✡ ✡ ✡

هله هوره or هله هوله {*Slang*} Bits and pieces (of food).

✡ ✡ ✡

هم آمدن {*For* هم آمدن *see*} To be closed or stopped, as a hole.

✡ ✡ ✡

همان است که گفتم I will not change what I have said. There is no more to it.

✡ ✡ ✡

هم آهنگ کردن To coordinate. (*Lit.*) To harmonize.

همپای کسی رفتن To accompany, or go along with, some one. (*Lit.*) To go with the same foot, *i. e.* at the same pace, as another.

✡ ✡ ✡

همت کردن or همت ورزیدن To take efforts. To show one's lofty purpose (*or* ambition).

✡ ✡ ✡

همچشمی کردن To vie or compete with one another. (*Lit.*) To look at one another with the same eye.

همداستان شدن To agree with each other. To conspire. (*Lit.*) To have the same story or fable.

همدردی کردن To sympathize. To condole.

همدست شدن To join hands; collaborate. *See also* هم داستان شدن

همراهی کردن {*With* با} To assist or relieve. To favour. (*Lit.*) To accompany; go along with; escort. – او را تا دم در همراهی کنید See him to the door.

همرنگ جماعت شدن To go with the stream (*or* tide). (*Lit.*) To assume the same colour as the crowd; become similar to them. *See the pvb.* خواهی نشوی رسوا *etc.*

همزبان Unanimous. (*Lit.*) Speaking the same language.

هـم صدا Of the same opinion ; unanimous. (*Lit.*) Of the same voice.

همکاری کردن 1) To cooperate. 2) To compete.

هموار Even ; level ; smooth. (*Figuratively*) Gentle . - برخود هموار کردن To tolerate.

✡ ✡ ✡

همه فن حریف {*Colloquial compound word*} All-round (person) ; also , Jack of all trades {همه کاره} . (*Lit.*) (One) who can deal with all arts.

همه قافلهٔ پیش و پسیم *F. T.* We are all travelling in the same caravan ; some arrive at the destination sooner and some arrive later (*i. e.* Sooner or later we will all die) .

✡ ✡ ✡

هم . . . هم . . . Both. . . and. . . *Example:* هم قلم هم مداد Both a pen and a pencil.

✡ ✡ ✡

همینطوری { *Colloquial* } 1) Gratuitously ; ex gratia. 2) At random ; at a venture. 3) *Lit.* (Just) like that.

✡ ✡ ✡

هنر بخرج دادن To perform a piece of art. (*Lit.*) To show skill.

✡ ✡ ✡

هنزر پنزر {*Slang*} Odds and ends ; stray articles. {Perhaps vulgar corruption of خنصر and بنصر "the little finger and the ring finger", with reference to the small size of such articles} .

✡ ✡ ✡

هنگامه است { *Colloquial* } He is wonderful or marvellous; he does such and such a thing wonderfully well ; he is a prodigy of... *See* هنگامه *below.*

هنگامه برپا کردن To raise an uproar ; kick up a row.

✡ ✡ ✡

هواخواهی از کسی کردن To take the side of some one ; side with him ; support him. {هواخواهی (also هواداری) means "partisanship or support"} .

هـوا خوردن To breathe (pure) air ; take the air ; take a breath of fresh air.

هوا دادن To air. To aerate. To expose to air.

هوا پس است {*Colloquial*} Things don't look well ; circumstances are not favourable. (*Lit.*) The atmosphere is low.

هوار شدن {*With* بر} {*Colloquial*} To arrive unexpectedly or unwelcomely. {هوار may be connected with آوار which means "load ; weight ; pressure", in which case the idiom would means literally "to fall on some one as a load"}.

هوار کشیدن {*Colloquial*} To cry (for help) ; shout.

✡ ✡ ✡

هوا کردن To fly , as a kite.

✡ ✡ ✡

هو انداختن (*how-*) { *Slang* } = چو انداختن

✡ ✡ ✡

هوا و هوس (*or* هوی و هوس) Carnal desire(s).

هوای چیزیرا داشتن To keep the equilibrium of something ; see that it doesn't fall. To watch or observe something. To have the intention of doing something.

هوائی {*Colloquial*} 1) Casual(ly); unexpected(ly) *Example:* مبلغ گزافی هوایی گیرش آمد He got a windfall of an enormous sum. 2) Desirous of changing one's environment ; also , homesick .

✡ ✡ ✡

هو به هو (*hovah - be - hovah*) Word for word ; verbatim. {هو in Arabic means "he"}.

✡ ✡ ✡

هوچی { *Colloquial* } Hooligan. Hooter. Gossip. { From this word comes هوچی گری "hooliganism" }.

✡ ✡ ✡

هورا کشیدن To cheer ; shout hurrah. {هورا is from the French "hourra"}.

✡ ✡ ✡

هوس راندن To indulge in one's desires or passions.

هوس کردن To fancy ; take a fancy to. To aspire (at or after).

✡ ✡ ✡

هوش از سرش رفت He was unable to believe his senses ; he was struck dumb ; he was dumbfounded . (*Lit.*) His consciousness went out of his head.

هوشیا رشدن To (become) sober. To come to one's senses.

✿ ✿ ✿

هو کردن { *Colloquial* } To hiss or hoot. To spread a false rumour. To boo(h); cry down; give a bird to. { هو (*how*) is used as a synonym of چو to mean "a false rumour" *See* چو انداختن & هو انداختن

✿ ✿ ✿

هو کشیدن (*hoo-*) To utter the exclamation هو as a curse or a good wish. { Practised by dervishes }.

✿ ✿ ✿

هول خوردن {*Colloquial*} To have a shock; be frightened.

هول‌دادن {*Often with* به} To give a sudden fear to; shock; terrify. To push; jostle against {usually هل دادن}.

✿ ✿ ✿

هول دان *or* هول‌دانی {*Vulgarly* هلدانی *or* هلدونی } Dungeon; black hole. (*Lit.*) Place of horror. *Cf.* هلفدان

هول شدن (*Same as* دست پاچه شدن)

هول و تکان Shock; sudden fear. { تکان means "shaking" }.

✿ ✿ ✿

هول هولکی { *Slang–also* هُلهلکی } Hurry-scurry; helter-skelter. {Connected originally with هول "shock or fear"}.

✿ ✿ ✿

هـو و جنجال راه انداختن { *Colloquial* } To start a big row. To clamour; outcry. *Cf.* های و هو راه انداختن

✿ ✿ ✿

هی {*Colloquial*} On and on; consistently. – هی حرف (می) زد He kept on talking.

✿ ✿ ✿

هیاهو *etc.* = های و هو *or* هایهو *etc.*

✿ ✿ ✿

هیچکاره {*Colloquial*} Good-for-nothing. Also, idle or jobless.

هیچکس به هیچکس نیست Every man is for (*or* looks after) himself. (*Lit.*) Nobody cares about another. *Cf.* هر کس بفکر خویش است *etc.*

✿ ✿ ✿

هی‌هی Hey! Alas! Oh!

✿ ✿ ✿

ی

یا الله (*ya - allah-*) This word, which originally means "O God", is used (1) in invocations and prayers; (2) on meeting a person after his journey or long absence, in which case it means 'hallo(a)'; (3) in various senses such as 'Up with you! Go on! Hurry up, etc.', in which cases it is vulgarly pronounced *yalla* (with the stress on the first syllable); (4) in token of respect while rising before a newly-arrived guest; (5) upon entering a house as an announcement to the women inside that a man has come: an obsolescent custom.

✡ ✡ ✡

یاد آمدن {*For* بیاد آمدن} To come to mind; be remembered.

یاد آوردن { *For* بیاد آوردن } To remember; call to mind. – یاد او آوردم که I reminded him that {also یادش آوردم که}.

یادآوری کردن To remind. Also, to remember or commemorate.

یاد دادن To instruct; teach; show how to do.

یادداشت برداشتن To take notes.

یادداشت کردن To note (down).

یاد داشتن To remember or recollect.

یادش باد May he be ever remembered!

یادش بخیر May he be always remembered or highly spoken of! {Used in speaking of, or quoting from, an absent friend}. (*Lit.*) May his memory be good.

یادم افتاد { *Colloquial for* بیادم افتاد } I remembered; it occurred to me { also یادم آمد }.

یادم رفت {*Colloquial for* از یادم رفت} I forgot it.

یادم نماند {*Colloquial for* دریادم نماند} It escaped my memory.

یادم نیست I do not remember; I cannot think of it.

✡ ✡ ✡

یارای . . . . را ندارد He is not able to . . .

Note. یارا which means "ability; power; courage", comes from the verb یارستن "to have the power or courage".

✡ ✡ ✡

یارو {*Contemptuous substitute for* او} That fellow. {*As nominative independent*} Sirrah!

✡ ✡ ✡

یار غار Bosom friend. (*Lit.*) Friend in the cave {epithet of *Aboobakr*, who accompanied Mohammed in his flight and on one occasion went with him into a cave}.

یار یار نمیخواند؟ What is wrong with it? (*Lit.*) Does it not sing, "O sweetheart"?

Note. یار means "friend or sweetheart", and when repeated, is used in songs as a refrain.

یاری کردن {*Often with* با} To assist or help. To show friendship (to).

✡ ✡ ✡

یاغی شدن {*With* به} To rebel against.

✡ ✡ ✡

یافت شدن To be found or obtained; be available or obtainable.

✡ ✡ ✡

یالغوز است {*Colloquial*} He trails a light harrow; his hat covers his family. (*Lit.*) He is alone (*i. e.* single or unmarried). {یالغوز in Turkish means "alone"}.

✡ ✡ ✡

یا مرد باش یا نیمه مرد یا هپلی هپو *F. T.* If you cannot be a true man or a half-man, declare yourself a sheer, unprincipled man. *Cf.* یا زنگی زنگ *etc. and see* هپلی هپو

✡ ✡ ✡

یا مرگ یا اشتها *F. T.* Give me either good appetite or death. {Said by one who cannot eat at a rich table for lack of appetite}.

✡ ✡ ✡

یخ بستن To freeze. {یخ means "ice"}.

یخ زدن To freeze. To be freezing.

یخش نگرفت His joke fell flat. His plans failed (*or* came to nothing); the glue did not hold. (*Lit.*) He could not make his ice; his water was not frozen.

یخ کردن To freeze ; feel very cold. To get cold.

✡ ✡ ✡

یدِ طولی (*yade - toola*) Profound knowledge ; great skill ; being very good (at a specified thing) . (*Lit.*) Long hand.

✡ ✡ ✡

یراق کردن To harness. To trim with galloons {also یراق زدن}.

یورتمه رفتن *or* یُرتمه رفتن To trot.

✡ ✡ ✡

یورغه رفتن *or* یُرغه رفتن To amble.

✡ ✡ ✡

یعنی چه ؟ What does . . . . mean ? It is surprising. There is no sense in it. The idea !

✡ ✡ ✡

یغما کردن To plunder { also به یغما بردن } .

✡ ✡ ✡

یُقر {*Slang*} Stout or sturdy.

✡ ✡ ✡

یقنعلی بقال (Any) Tom , Dick , or Harry. Also , a person of low , social rank .

Note. یقنعلی (*Yaghne - Ali*) is perhaps a contraction of یقین علی - typical , masculine name , and بقال is a grocer selling cereals. *Cf. the Fr.* épicier.

✡ ✡ ✡

یقهٔ . . . . را گرفتن To seize . . . . by the collar. { *Slang* } To attempt to violate (a woman) .

Note. یقه is vulgarly spelled یخه

✡ ✡ ✡

یقین داشتن To be sure or certain. (*Lit.*) To have for certain.

یقین کردن To make sure ; become sure , convince oneself.

یقینم شد I became sure ; I was convinced.

✡ ✡ ✡

یك آشی برایش بپزم که یك‌وجب روغن رویش باشد I will serve him out well (*or* settle his hash completely) . I will make him dance without a pipe. (*Lit.*) I will cook for him a pottage over which the oil stands nine inches high. *See* آش برای کسی پختن & *Cf. the E.* To cook some one's goose.

یکبارگی { *Colloquial* } All at once. At a single instance. At the same time.

یکبر کردن o tilt (over) ; tip ; heel. { یکبر literally means "(to) one side" } .

یك بند {*Colloquial*} Incessantly.

یك پارچه { *Colloquial* } Sheer ; blithering. *Example :* خرِ یك پارچه است *or* یك پارچه خر است He is a blithering ass.

Note. یك پارچه literally means "consisting of one piece ; concrete ; solid" .

یك چیزی میگویم یك چیزی می شنوی I am *telling* you something ; you ought to see it for yourself ; seeing is believing ; you won't believe it until you see it. (*Lit.*) I say something and you (only) hear something. *Cf.* شنیدن کی بود مانند دیدن

یکدستی زدن To tell a lie to find the truth ; sound a person (by means of a false statement intented to dis close the facts) . *Cf. the E.* To fish for information.

یك دنده Persistent ; adamant ; inflexible ; holding to one's opinion. (*Lit.*) Having one rib.

یك دنده‌اش کم است { *Colloquial* } She is a button short.

Note. دنده means "rib", and it is strange to apply the phrase to a woman , for it is the man (out of whose rib the woman was made) who ought to be wanting a rib.

یك راست Direct(ly) .

یك رو & یك رنگ Sincere ; guileless ; frank. (*Lit.*) Of one colour or face.

یك روز در میان Every other day. (*Lit.*) One day in between.

یك زبان = همزبان

یکسان کردن To unify. *See* با خاك یکسان کردن

یك سرِ خر (هم) کم (*See under* سرِ خر) .

یك سَرو دوگوش Raw head and bloody bones. (*Lit.*) He who has one head and two ears.

یك سَرو گردن Head and shoulder (*used adverbially*) . (*Lit.*) Head and neck.

☆ یك صبر و دو فوت {*Add and adapt the following E. E.*} : Too hasty burnt his lips.

يك عالم {*Colloquial*} Tons (of). (*Lit.*) A world (of). {Often vulgarly يك عاله}.

يك فصل {*Colloquial*} A good deal (of): used especially in the phrase فلانى يك فصل كتك خورد Such a one was given a dressing down. (*Lit.*) One chapter.

يك كاره {*Colloquial*} What a silly idea (to do such a thing particularly)! How silly of you!

Note. يك كاره means "particularly (but not for any good reason)".

يك كاسه كردن To consolidate. (*Lit.*) To put into the same bowl.

يك مشت A handful (of). A number (of).

يك وَجبى Tiny; very young. {*Used as a noun*} Naughty child; also, imp: mischievous child. (*Lit.*) Nine inches tall. {وجب means "a span"}.

يك ودو كردن {*Colloquial*} To dispute or altercate; polemize {also يكى بدو كردن}.

يك وقتى At one time. Once upon a time.

✡ ✡ ✡

يكه خوردن To be shocked. Also, to be taken aback.

يكه شناس (*Specific senses*) (1) Child who feels strange in the arms or presence of any one other than its mother. (2) Horse that gives ride to nobody except its owner. (3) Lover devoted and faithful to a single mistress. (*General sense*) Person who consistently relies on, and refers to, the same person in everything he does. (*Lit.*) (One) who knows a single person.

يك هو {*Colloquial*} All at once. Abruptly. Suddenly.

يك هوا Of (*or* at) the same level. (*Lit.*) Of the same atmosphere. {*With the stress on the first syllable*} A thought; somewhat; slightly.

✡ ✡ ✡

يك و دو كردن = يكى بدو كردن

✡ يكى بميخ و يكى بنعل زدن {*Add to the E. E.*} To give one knock on the iron and two on the anvil.

یکی بود یکی نبود Once upon a time. (*Lit.*) There was one, and there was none (*or* One existed and one did not).

Note. Sometimes the phrase is extended to read یکی بود یکی نبود ، غیر از خدا هیچکس نبود - the last part meaning "There was no one but God".

یکی چشم گاو است {*Slang*} The first time doesn't count. (*Lit.*) It is the cow's eye that is one. {The true significance of this phrase showing its connection is obscure}.

یکی شدن To be united; unite. (*Lit.*) To become one.

یکی کردن To unite or unify. To consolidate. (*Lit.*) To make one.

یکی بیکی *or* یکی یکی One by one, One at a time.

✡ ✡ ✡

یگان یگان {*Bookish*} One by one.

✡ ✡ ✡

یله رفتن To reel: walk unsteadily.

یله شدن To be bent or tilted. To lean.

یله کردن To bend or stoop. To tilt.

✡ ✡ ✡

یواش یواش {*Colloquial*} Slowly; gently. Gradually. {*Vulgarly* یواشکی}.

✡ ✡ ✡

Addenda

to Idioms and Collocations.

ضمیمه

(مواد افزوده شده به اصطلاحات و ترکیبات لغتی)

ا

آب پس دادن To leak. (*Lit*.) To give back water.

آبکشی کردن To rinse ; swill out.

آبله‌بو کـردن { *Colloquial* } To soften by squeezing , as a pomegranate { also آبلمبه کردن } .

آتش زدن To set fire to ; set on fire. To light , as a cigarette . (*Figuratively*) (1) To inflame or enrage. (2) To squander ; make ducks and drakes of.

آتش گـرفتن To catch fire. To explode. (*Figuratively*) To be inflamed or enraged.

آتشی شدن To fire up ; be inflamed or enraged. (*Lit*.) To become fiery.

آخرِ سر { *Colloquial* } & آخرِ کار In the end.

آخ‌و واخ کردن To moan with pain. {آخ & واخ are exclamations}.

آرام شدن *or* آرام گرفتن To quiet down. To find comfort.

آرایش دادن To dress up (*transitive*) . To adorn.

آرایش کردن To dress up (*intransitive*) .

آرزو بردن To aspire (for) .

آرزو پختن To nourish (*lit*. cook) a hope.

آسان گرفتن To take easy. To be lenient.

آشِ دهن سوز Something particularly good or pleasant ; bed of roses. (*Lit*.) Pottage burning the mouth. {*Usually in the phrase* آش دهن سوزی نیست } .

آشیان گرفتن To choose one's nest in. To build (*lit*. adopt) a nest .

آغشته بخون Weltering in one's blood.

آفتابی شدن To appear on the surface, as a subterranean canal. (*Figuratively*) To be published or noised abroad. (*Lit.*) To be exposed to the sun.

آگاهی یافتن To be informed; come to know; understand. (*Lit.*) To find (*i. e.* obtain) information.

آلت قرار دادن *or* آلت کردن To make a tool of.

آمد کردن {*Colloquial*} To bring good luck. {آمد is from آمدن "the coming (of good luck)"}.

آمد و رفت *or* آمد و شد Traffic. Frequentation. – آمدو رفت کردن To ply to and fro; traffic. (*Lit.*) To come and go.

آموخته بودن To be accustomed or used. To be addicted. {آموخته means "taught or learned"}.

آورده‌اند (*Bookish*) It is related; the story goes; it is said. (*Lit.*) They have brought (*i. e.* related).

آهِ سرد Bitter (*or* discouraged) sigh. (*Lit.*) Cold sigh.

آه کشیدن To sigh. (*Lit.*) To draw, *i. e.* heave, a sigh.

آهنگِ ... کردن To intend (*or* be about) to ... *Example:* آهنگ رفتن کردن He intended to go. {آهنگ originally means "tune", and figuratively "intention or attempt"}.

آمد و رفت = آیند و روند

آیهٔ یأس خواندن To make disappointing remarks; also, to be a wet blanket. {آیه is a verse of the Koran}.

ابا کردن از To refuse.

ابرو درهم کشیدن To knit the brow. {ابرو means "eyebrow"}.

اتصال دادن To connect or join. To put through {*in the telephone*}.

اتفاقِ آراء Unanimity of votes; unanimous vote. – باتفاق آراء Unanimously.

اتفاق افتادن To happen.

اتکاءِ بنفس Self-reliance.

اثرِ انگشت Fingerprint.

اثر بخشیدن To be efficacious. {اثر means "effect"}.

اثرِ پا Footprint.

اثرِ زخم Scar; cicatrice.

اجازه خواستن To ask permission.

اُجاقش کور است He is issueless. (*Lit.*) His fireplace is blind (*i. e.* his fire is extinguished).

اجتناب کردن از To avoid or shun.

اجلش فرا رسید Fate overtook him; his hour was come. {اجل means "end or death"; and originally "a fixed term or period"}.

احاطه داشتن بر To be conversant with; know perfectly. (*Lit.*) To surround {احاطه کردن}.

احاله بمحال Reduction to absurdity.

احتراز کردن از To avoid or shun. To abstain from.

احترام گزاردن {*Often with* به} To respect or honour; pay (*or* show) deference to.

احتمال دادن To consider probable.

احتمال میرود *or* احتمال دارد It is probable.

احتیاج داشتن (به) To need; be in need of.

احتیاجی به . . . . نیست There is no need for. . . .

احدی حرف نزد No one said anything.

احسنت (A.) = آفرین Well done! (*Lit.*) Thou hast done well.

احقاق حق کردن To administer justice.

احوال شما چطور است؟ How are you? {احوال is the plural of حال "condition (of health); circumstance"}.

احوال کسیرا پرسیدن To ask after a person; inquire after his health. (*See* احوال *above*).

اختتام یافتن *or* اختتام پذیرفتن To come to an end.

اختصاص دادن To allocate; earmark.

اختصاص داشتن To be allocated.

اختلاف داشتن با To differ from. To disagree with.

اختیار دادن To empower or authorize.

اختیار با شما است As you wish. (*Lit.*) You have the authority.

اختیار دارید آقا {Expression with various meanings such as "You have the authority", Sir {= اختیار باشما است}. Not at all. On the contrary. The idea (of it)!

اخم و تخم {*Slang*} Frowning.

اخ و تف کردن {*Colloquial*} To hawk and spit.

ادامه داشتن & ادامه دادن To continue.

ادب نگاه داشتن To observe the rules of etiquette. To be polite.

اذیت رساندن { *Often with* به } To hurt or damage.

ارادتمندِ شما Your devoted friend ; yours sincerely.

ارائه دادن To produce or show.

ارائهٔ طریق کردن To guide ; show the way (to) .

اربابِ Those endowed with or possessed of. — ارباب جرائد Journalists ; pressmen . — ارباب دانش Learned people . — ارباب رجوع Clients. Customers. Petitioners.

Note. ارباب which is the plural of رب "Lord or master", is often construed as singular.

ارتباط دادن To connect.

ارتقاء دادن To promote. — ارتقاء یافتن To be promoted.

اِرث بردن {*Colloquial for* به ارث بردن} To inherit.

ارجاعِ شغل بکسی کردن To appoint some one to duty.

ارزانی کردن *or* ارزانی داشتن To give, grant, or bestow (to) .

ارزش ندارد It is not worth while. (*Lit.*) It is not worth (that much) .

ارسال داشتن To send or despatch. To remit.

ارفاق کردن {*With* با} To assist ; be compassionate with.

ازقرارِ معلوم Evidently. Apparently. We understand (that) .

اساس ندارد It is unfounded.

اسائهٔ ادب Impoliteness ; rudeness.

اسبابِ . . . شدن To cause or occasion. . . . *Example :* اسبابِ زحمت خواهد شد It will cause inconvenience ; we will get into trouble. { اسباب is the plural of سبب "cause" } .

استاژ دادن To serve on probation. { استاژ is from the French word "stage" } .

استبعادی ندارد It is likely or possible ; it is not unlikely.

استخوان خُرد کردن To go through the mill ; gain experience by suffering hardship. (*Lit.*) To break one's bones.

استدعا کردن از To request or ask.

استشهاد کردن از To call to witness; call in evidence. To cite.

استطاعتِ آنرا ندارم I cannot afford to buy that. { استطاعت means "(financial) ability" } .

استعفا دادن از *or* استعفا کردن To resign.

استعمالِ دخانیات Smoking. (*Lit.*) Using tobacco products.

استفاده کردن از To make use of ; utilize. To profit, benefit, or be benefited by. To operate , as an account.

استقبال کردن {*Often with* از} To welcome ; receive gladly. To go to meet.

استمداد کردن از To seek help from.

استمزاج کردن از To ask the opinion of ; sound ; take the sense of.

استناد کردن به To invoke, as a passage of the law. To rely on.

استنکاف کردن از To refuse (to). *Example :* از رفتن استنکاف کرد He refused to go.

استیضاح کردن از To interpellate.

استیفای حقوق Vindication of rights ; demanding the whole of what is due.

اسم بردن To name. To mention.

اسم در کردن {*Colloquial*} To get famous.

اسم گذاردن بر To give a name (to).

اشتراکِ مساعی Cooperation. (*Better say* توحید مساعی).

اشتغال داشتن به To be employed in. — اشتغال بتحصیل دارد He is studying.

اشتغال ورزیدن به To occupy oneself with; address oneself to.

اشتها صاف کردن {*Colloquial*} To whet the appetite. {صاف کردن is to filtrate , strain , or clarify }.

اشکال تراشیدن {*Colloquial*} To make difficulties ; obstruct.

اشکال کردن To make , or point out , difficulties.

اشکش سرازیر شد Tears fell down his cheeks.

اصابت کردن به To hit. To fall upon. To attack.

اصحابِ Those endowed with ; possessors of. *Example :* اصحاب دانش Learned men. {اصحاب is the plural of صاحب "owner ; possessor"}. *Cf.* اربابِ

اصرار کردن به To insist on.

اصطکاک داشتن با To clash. *Example :* منافع آنها بایکدیگر اصطکاک دارد {اصطکاک means "friction"}.

اصطلاح کردن To accept or use conventionally.

اصلاح کـردن {*Colloquial*} To shave. To have a haircut. (*Lit.*) To amend. To reform.

اصلش {*Colloquial for* اصلاً *or* از اصل} To begin with. Originally. At all. *Example:* اصلش خوب نیست

اصلِ کار {*Colloquial*} The essential thing.

اضافه بر In addition to. In excess of.

اطمینانِ خاطر Peace of mind. Assurance.

اطوار در آوردن {*Colloquial*} To grimace. To monkey. To show flippant moods. To act coquettishly. {اطوار is the plural of طور "manner"}.

اظهار داشتن To state or declare.

اعتقاد آوردن به To believe in. — اعتقاد کردن To believe.

اعتماد کردن به To rely on; trust.

اعتنا کردن به To pay attention to; pay heed to.

اعزام داشتن *or* اعزام کردن To despatch or send.

اعلام‌داشتن *or* اعلام‌کردن To announce. To proclaim. To notify.

اعمّ از Both . . . and. *Example:* اعم ازمرد و زن Both men and women; also, whether men or women. {اعم means "generic or general"; it is the comparative degree of عام "common"}.

اعمالِ نظر کـردن To show partial views; be partial. (*Lit.*) To use one's (private) views.

اعمال نفوذ کردن To exercise (*or* use one's) influence.

اغتنامِ فرصت Seizing an opportunity.

اغراق آمیز کردن To exaggerate (*transitive*).

اغراق گفتن To exaggerate (*intransitive*).

اغلبِ اوقات Most of the time.

افاده کردن {*Colloquial*} To give oneself airs; boast. (*Lit.*) To convey or express. To cause to benefit.

افاقه ای نمی بخشد {*Colloquial*} It doesn't do much good. {افاقه means (1) convalescence; (2) margin of hope}.

افتان و خیزان (*Bookish*) In violent trepidation. (*Lit.*) Falling and rising.

افتد که (*Bookish or literary*) It may happen that.

افتخار دارم که I have the honour to.

افتخار کردن به To pride oneself on; be proud of; glory in.

افترا زدن به To calumniate.
افتضاح درآوردن {*Colloquial*} To cause a disgrace. To bring a disgrace on oneself; fail shamefully.
افراط و تفریط کردن To go to extremes.
افزون از Exceeding; more than.
افسوس خوردن To regret.
افسون خواندن To utter a spell.
افسون کردن To enchant or conjure. To magnetize.
افضل از Better than; superior to.
اقامهٔ دعوی (برعلیه کسی) کردن To bring an action, lodge a complaint, or file a suit (against some one).
اقامهٔ دلیل کردن To adduce an argument.
اقتداء کردن به To follow (the example of); imitate.
اقدام لازم بعمل آوردن To take necessary action.
اقرار آوردن به To believe in.
اقرار کردن { *Often with* به } To confess.
اقرار گرفتن از To confess : hear (some one) confess.
اکبیری { *Slang* } Lousy; mangy. Nasty.
اکتفا کردن به To content oneself with.
اکثر اوقات Most of the time.
اکثریت آراء Majority of votes. – باکثریت آراء By a majority vote.
اگر نه Otherwise; or else. (*Lit.*) If not.
اگر هم Even if; even though. (*Lit.*) Also if.
الا اینکه Except that. Only.
التفات شما زیاد { *In polite conversation* } Thank you (very much.). (*Lit.*) May your favour be great!
التفات فرمودن {*In polite conversation*} To give or grant. To be good enough to. To pay attention {usually التفات بفرمائید}.
التفات کردن To do or show favour. To incline. { *In polite conversation* } To give.
التیام پذیرفتن To be reconciled. (*Lit.*) To heal up.
التیام دادن To conciliate. To unite or consolidate. (*Lit.*) To cause to heal up; cicatrize.

الدنگ { *Slang* } Clown ; lout.
الفت انداختن { *Colloquial* } To create familiarity.
الفت گرفتن To become familiar or sociable.
القای شبهه کردن To instill doubts in one's mind. Also , to misrepresent a case.
القصه Briefly stating; to sum up; in short. (*Lit.*) The story.
الله بختی { *Colloquial* } At random.
الواط بازی درآوردن { *Colloquial* } To play the buffoon. To act knavishly.
الواطی کردن To be lewd ; indulge in lewdness or profligacy.
الی آخر And so forth ; etc. (*Lit.*) To the end.
الی الابد To eternity ; forever.
الی غیر نهایت To infinity.
امان از دست { *Colloquial* } Who can help. . . ?
امان خواستن To seek (*or* ask for) quarter.
امانت گذاردن { *With* نزد } To deposit with.
امانت نگاهداشتن To hold in trust.
امتحان دادن To take an examination; sit for an examination.
امتداد دادن To extend or prolong.
امتداد یافتن To be extended.
امتناع ورزیدن To abstain.
امر خیر { *Colloquial* } Marriage. (*Lit.*) The good affair.
امرار معاش کردن To earn one's livelihood. { امرار means " to (bring to) pass " } .
امرار وقت کردن To pass , or idle away , one's time.
امروزی ها { *Colloquial* } The moderns. (*Lit.*) The people of to - day.
امضاکنندهٔ زیر The undersigned.
امکان داشتن To be possible. — امکان ندارد It is impossible.
امید است It is hoped that.
امید بریدن To lose hope; despair. (*Lit.*) To cut off one's hope.
امید بستن To put one's hope or trust ; rely.
امید داشتن To hope.

انتشار دادن To spread or noise abroad. To publish ; give publicity to. To divulge. To circulate or issue.

انتشار دارد که There is a rumour that.

انتشار یافتن To be published. To be spread abroad.

انتقال دادن To transfer ; make over. To transmit.

انتقال یافتن To be transferred.

انتقام گرفتن *or* انتقام کشیدن To take vengeance. — انتقام خود را از کسی کشیدن To revenge oneself on some one . — انتقام مرا از او بکشید Avenge me on him.

انجام دادن To accomplish ; do ; perform. To comply with ; grant. To fulfil. (*Lit.*) To bring to a conclusion.

انجام یافتن *or* انجام گرفتن To be accomplished or achieved. To be fulfilled. To come to an end.

انحراف ورزیدن To deviate.

انحصار داشتن به To be confined or restricted to. To be a monopoly of.

اندازه گرفتن To (take) measure. To dip.

اندازه نگهداشتن To keep within bounds.

اندی { *With the stress on the first syllable* } And a fraction. *Example :* دو سال و اندی Something over two years. { اند means " small number ; fraction " } .

اُنس گرفتن To become familiar , sociable , or tame.

انصاف دادن To judge fairly. (*Lit.*) To deal out (*i. e.* administer) justice.

انصراف ورزیدن از To dispense with.

انضباط دادن To put in order. To bring under control.

انظـار عموم The public view. — در انظار عموم In the sight of the public ; to the public view ; openly. { انظـار is the plural of نظر " sight ; view " } .

انعکاس پیدا کردن To have a reaction.

انفِ فلان معیوب است { *Colloquial* } He is crack-brained ; he is not right in his upper storey. (*Lit.*) There is something wrong with his nose.

Note. انف in A. means nose (دماغ) , and the latter is also used in P. to mean "brain". Hence, the connection.

انقلاباتِ زمـان Vicissitudes of time. { انقلاب means " sudden change ; revolution " } .

انقلاب کردن To have a feeling of nausea. (*Lit.*) To revolt.

انگار چیزیرا کردن To consider as if one has never had (*or* owned) something.

✡ انگشت بشیر زدن (*See on page 43*). Also, to queer a person's pitch.

انگشت کردن To put one's finger. — در انگشت کردن To wear, as a ring.

انگل کسی شدن { *Colloquial* } To hang, or sponge, on some one. { انگل is a parasite or hanger - on } .

انگلك کردن { *Colloquial* } To fool with; monkey with. (*Lit.*) To touch slightly with one's finger.

اوراق کردن To dismantle. To cause the leaves of (a book) to fall out or come apart by long usage. { اوراق is the plural of ورق " leaf; sheet " } .

اولویت داشتن بر To be prior to.

اهل One who is (*or* those who are) endowed with, or possessed of, a specified quality, belief, craft, etc.

اهل وعیال Wife and children; family.

اهمیت دادن { *Often with* به } To attach importance to. To emphasize; lay stress on. To mind. — اهمیت ندارد It doesn't matter.

ایراد گرفتن { *With* به *or* از } To find fault with; object to; cavil; take exception to. — ایرادی ندارد It is in order; it is all right; it will meet with no objection.

ایست دادن { *With* به } To order (some one) to halt. { *Short for* فرمان ایست دادن } .

ایستادگی کردن To persevere. To take energetic action. — در برابر کسی ایستادگی کردن To resist or withstand some one.

اینجانب *or* این جانب { *In formal usage* } = من I.

اینکه { *Introducing a sentence* } The fact that.

ایوالله آمدن {*Colloquial*} To fall at one's feet, cry craven; admit one's failure or inability. Also, to take off one's hat (to some one).

Note. ایوالله *eyvallah* (*with the stress on the first syllable*) is used as an interjection meaning "Well done!" or "Hear! Hear!"

✡ ✡ ✡

ب

با اینکه *or* با آنکه In spite of the fact that.

بابِ من نیست {*Colloquial*} It doesn't suit me.

باد آوردن To be affected with a swelling.

بادِ بروت Airs; conceit. (*Lit.*) Airs in one's moustache.

باد خوردن To be exposed to wind; dry. To fly, as a flag. (*Figuratively*) To be discontinued or interrupted.

باد دادن To air. (*Lit.*) To expose to the wind. *See* بر باد دادن

باد زدن To fan.

باد کردن To swell (with pride). (*Transitively*) To blow up. To elate.

بادکش {*Slang*} 1) Tediously long. 2) Who buttonholes or bores one.

Note. Other senses of بادکش are "dry cupping; vent-hole; shaft (of a mine); etc.

باد گرفتن To have a sudden (shooting) pain. (*Lit.*) To take wind.

بار آمدن To be brought up or trained (in a specified way). {بار means 'fruit or yield'}.

بارآوردن To train, foster, or bring up (in a specified way). (*Intransitively*) To bear fruit.

بار برداشتن *or* بار گرفتن To conceive; become pregnant.

بار دادن To yield. To fructify. To hold a levee {also بار عام دادن}. To grant audience; admit.

بارِ دل Heart-ache; sorrow. (*Lit.*) The burden of the heart.

بار کردن To load. — چیز برا بارِ کامیون کردن To load something on to a truck; load a truck with something. — فحش بارِ کسی کردن To heap insults on some one.

باریك شدن To look curiously or with subtlety. (*Lit.*) To taper. To become narrow.

باز پُرسی کردن از To interrogate.

بازجویی کردن از To inquire.

باز خریدن To buy back; redeem.

بازخواست کردن از To take to task. To call to account.

بازو زدن To elbow or jostle. {بازو means (upper) arm}.

باقی آوردن To have a deficit.

بالا آمدن To be trained or brought up (in a specified way).

To cost (a specified sum). To swell. (*Lit.*) To come up. — دلم از دیدن آن بالا می آید It makes my gorge rise; it makes me feel sick.

بالا آوردن To bring up, as a child. To run up, as a wall. To spend for. To throw up : vomit. To raise.

بالازدن To do up, as one's hair. To roll (*or* tuck) up, as one's sleeve. To lift. To rise suddenly in price. {*Colloquial*} = بالا کشیدن *or* بالا گرفتن

بالا کردن {*Colloquial*} To offer a higher price for. To raise. To carry up.

بالا کشیدن 1) = بالا گرفتن 2) To embezzle. (*Lit.*) To draw (*or* lift) up. To raise. To turn up.

بالا گرفتن {*Colloquial*} To take a favourable turn; improve; prosper; thrive. (*Lit.*) To hold up.

بالای {*Colloquial*} On account of; due to. For the sake of. In defence of; for. (*Lit.*) Above.

بالغ شدن {*With* بر *or* به} To amount to.

باوُجود In spite of; notwithstanding. {وجود means existence or presence}. — با وجود اینکه In spite of the fact that.

باورم نیست I do not believe.

ببازی گرفتن To take into account. (*Lit.*) To admit to a play.

بته مرده {*Compound adjective - Slang*} Dull and inelegant. Unprepossessing. Gawky or awkward. Unsociable. (*Lit.*) (Of incomplete growth because of having) grown on a stunted bush.

بچه کردن {*Colloquial*} To be increased or multiplied : said of money. {Used especially in the phrase مگر بچه میکند؟}. (*Lit.*) To produce a young.

بخور دادن To do gallantry; flirt. (*Lit.*) To incense; fumigate.

بد آوردن To have bad luck. To throw unlucky dice or receive bad cards. *Cf.* بد بیاری

بد بیاری {*Colloquial*} Bad luck (especially in gambling). {*From* بد آوردن *q. v.*}.

بدم میاید از . . . I hate . . . .

بدرقهٔ کسی رفتن To see a person off.

بدعت گذاردن To introduce something new or heretical.

بد عُنق { *Colloquial or slang* } Ill - humoured and proud. { عُنق in A. means " necks " }.

بد قِلق {*Colloquial*} Moody. Ill - tempered. {قِلق in Turkish means " mood or habit " }.

بد گویی کردن از To backbite or slander.

بدهکار بودن *or* بدهی داشتن To be in debt. – ۱۰۰ ریال بمن بدهکار است He owes me 100 *Rials*.

بد(ی) کردن To do an ill turn (to); do (some one) wrong.

بدیهی است Evidently; of course. (*Lit.*) It is evident or obvious.

بذل مساعی کردن To make effort. {بذل کردن means " to give generously; offer up ", and مساعی means " efforts " }.

بر آنم که I am determined to. I am planning to.

بر آمدن To cope. To be inferred or gathered. (*Lit.*) To come up. – از من بر نمی‌آید I cannot do it; I am not in a position to do it. I am not the man for it.

برای سرم گشاد است { *Colloquial* } It is too big for my fire-place; also, it is out of (*or* beyond) my depth.

برخورد کردن با To encounter; come in contact with.

بُرد کردن To be better off; have an advantage. (*Lit.*) To win.

بردار و برمال {*Also* وردار و ورمال} Light - fingered; who steals and runs away.

برزخ بودن To have a rough time; be inconvenienced. – برزخ شدن To be upset. { برزخ means (1) isthmus; (2) interval between death and resurrection; (3) connecting link; (4) awkward or perilous situation }.

برق انداختن {*Colloquial*} To polish or shine; cause to glitter. { برق means "lightning; electricity " }.

برقرار کردن To institute or establish. To instal. To commission.

برق زدن To glitter; shine; scintillate. *See* برق انداختن

برکت کردن To be increased through blessing or by God's favour.

برگذار کردن To make shift; content oneself; get along. To carry on. To dispose of. – ناهار را با نان و پنیر برگذار کردن To dine off bread and cheese. – برگذار شدن To pass off; be carried on. To be disposed of.

بروز دادن To divulge. – بروز کردن To leak out.

بُز گیر آوردن To have (a thing) a great bargain. (*Lit.*) To get hold of a goat.

بَست نشستن To take (*or* seek) sanctuary.

بستری شدن To be confined to bed.

بستگی داشتن با To depend on. *See* بسته است به

بستوه آمدن To be put out of patience by harassment. To be driven to extremities. To be brought to bay.

بسته است به It depends on.

بسر بُردن To pass or spend. To get along; live. To put up (with). To complete. To succeed (*rare or archaic*). (*Lit.*) To take (*i. e.* bring) to an end.

بس کردن To stop; cease; put an end to.

بسکه {*With the stress on the first syllable*} *or* از بسکه {*Used as follows*}: (1) بسکه گریه کرد ناخوش شد He wept so much that he fell ill. (2) بسکه پشت کار داشت کامیاب شد He succeeded by dint of perseverance.

بضربِ Under the stimulus of; by dint of. {ضرب literally means "stroke or blow"}.

بعد از آن *or* ببعد از آن Thereafter. Then; afterwards {*often simply* بعد}.

بعید نیست که It is likely that; I shouldn't be surprised if. {بعید means "far; unlikely; improbable"}.

بُغضش ترکید {*Colloquial*} He burst into tears. {بغض is spite or grudge. – بغض گلویش را گرفت He was choked with tears.

بغل خالی کردن To buck, as a horse.

بغلِ ... خوابیدن To lie with, or by the side of ...

بکار بردن To use or apply. – بکار رفتن To be used.

بِکر {*Colloquial*} Completely. Categorically. – بکر حاشا کرد He made a flat denial. {بکر means "virgin; intact"}.

بلد بودن {*Colloquial*} To know (such and such a place or subject); know how to do. (*Lit.*) To be a guide or escort.

بُل گرفتن {*Colloquial*} To consider as a windfall. To take advantage of the occasion. (*Lit.*) To catch a fly.

بلند کردن {*Slang*} 1) To pilfer; also, to embezzle. 2) To pick up, as a woman. (*Lit.*) To raise.

بله بله چی {*Colloquial*} Yes-man; sycophant.

بمناسبتِ On the occasion of. {مناسبت means "fitness or suitability; also, relation}.
بنا است امروز برسد He (she, it) is due to arrive to-day.
بنا بر این Therefore. – بنا به or بنا بر According to; on.
بنا شد که . . . It was agreed that. *Example:* بنا شد با هم بروند
بنا کردن To begin. *Example:* بنا کرد بخوردن He began to eat. (*Lit.*) To build.
بنا گذاشتن To lay the foundation (of).
بند آمدن To stop; cease to flow.
بند آوردن To stop or staunch. To block.
بند شدن به {*Colloquial*} To hang on sponge on.
بو بُردن To suspect or scent. (*Lit.*) To smell.
بور شدن {*Colloquial*} To look blank; be baffled in one's plan. To fail disgracefully.
بور کردن To baffle or disconcert; balk one's hope.
بوسه دادن To allow to be kissed.
بوق زدن To blow the horn: said of drivers.
بوی . . . از آن میاید It savours of . . . (*Lit.*) It smells.
بهانه آوردن To make a pretext; make excuses.
بهانه کردن To pretend. *Example:* مستی بهانه کرد He pretended to be drunk.
بهتان زدن به To calumniate; accuse falsely.
بهترِ شما So much the better for you.
بهره بُردن از To enjoy. To profit by.
بی‌اعتنایی کردن به To pay no attention to. To be regardless of.
بیرون رفتن To ease nature. (*Lit.*) To go out.
بیرون کردن To sack; dismiss; discharge.
بیمِ آن میرود که It is to be feared that.

پ

پا انداختن (برای کسی) To involve (some one) in a difficulty.
پا روی دُمِ سگ گذاشتن To anger a wasp. (*Lit.*) To tread on a dog's tail.
پا شدن {*Colloquial*} To get up. To become erect.
پا کردن To put on; wear on the feet.

پایش توی بیست سال است He is going on for the age of 20. (*Lit.*) His foot is in (*i. e.* on the right side of) 20 years.

پای کمی از . . . ندارد It is nothing short of. . . .

پایین کردن To put down ; drop. To lower.

پدیدآمدن To come in sight ; appear. To happen. To originate.

پدید آوردن To cause to appear or happen.

پذیرایی کردن از To entertain or receive.

پرت شدن To digress ; deviate from the main subject. (*Lit.*) To fall down.

پر و بال در آوردن To grow strong or show up new courage. (*Lit.*) To be fledged.

پرهیز داشتن To be on diet.

پز دادن {*Colloquial*} To show off ; put on airs ; assume a pose. {پز is from the Fr. *pose*}.

پس افتادن To fall behind. To fall in arrears. To fall on one's back.

پس انداختن To delay the payment of. To postpone. {*Slang and derogatory*} To bring forth.

پست باد Down with. . . ! {پست means "low"}

پستی و بلندی روزگار Ups and downs.

پس رفتن To decline. (*Lit.*) To go back ; also ; get out of the way.

پس زدن To draw back. To ebb ; flow back. To displace.

پس گرفتن To retract, as one's word. (*Lit.*) To take back.

پسند آمدن 1) To please. *Example:* او را پسند نیامد ‖ 2) To be admired or selected.

پس و پیش کردن To change the places of. To adjust.

پشت خودرا بستن To feather one's nest. (*Lit.*) To tie one's back.

پشت سر کسی حرف زدن To backbite some one. (*Lit.*) To talk behind some one's back.

پشتك زدن To turn a somersault.

پشتی کردن {*Colloquial*} To back ; support ; give a knee to.

پك زدن به To puff (a pipe).

پکر شدن {*Slang*} To look blue ; hang down the head ; pull a long face.

پلکیدن {*Slang*} To scratch along; scrape through; hang around (*or* about)

پناه برخدا My goodness! (*Lit.*) (I take) refuge in God.

پناه بردن به To take (*or* seek) refuge in.

پنجه انداختن To grip(e) or clutch.

پنجه نرم کردن To break a lance. (*Lit.*) To make one's hand (*or* fingers) supple.

پوزش خواستن To offer an apology; apologize.

پوست بستن To skin over; scab.

پوست وِل کردن To peel off; scale off.

پول جمع کردن To make or raise (*lit.* collect) money.

پولِ چای Tip; drink-money. (*Lit.*) Tea-money.

پولِ حلال در آوردن To turn an honest penny. (*Lit.*) To earn lawful money.

پیاده شو باهم راه برویم Come off your perch. (*Lit.*) Get off (your horse) and let us walk together.

پی بردن به To trace or discover. To penetrate into.

پیداش نشد {*Colloquial*} He didn't turn up. (*Lit.*) He did not appear or could not be found.

پیرایه بستن به To embellish or ornament.

پیروی کردن از To go by; observe. (*Lit.*) To follow.

پیسی بسرِ کسی درآوردن ☆ Also, to ballyrag some one.

پیشدستی کردن بر To get the start of. To steal a march on; take the wind of the sail of.

پیش مرگِ کسی شدن To die before some one.

پیشوازِ کسی رفتن (ه) To go to meet some one.

پیشهٔ خود قرار دادن To choose, as one's profession; follow.

پیِ . . . . را گرفتن To apply oneself assiduously to . . . . (*Lit.*) To follow the track of something.

ت

تأثیر کردن در To impress or touch.

تارو پود Structure. (*Lit.*) Warp and woof.

تازگی ندارد It is nothing new; this is no news to me.

تأسف خوردن To regret.

تأسی کردن به To follow; take model from.

تامین آتیه کردن To provide for one's future. {*In a bad sense*} To feather one's nest.

تا(ه)کردن با To make do with something; make something do.

تب کسیرا گرفتن To take some one's temperature (*lit.* fever).

تجاوز کردن از To exceed. To violate.

تجدید نظر کردن در To revise.

تحت‌الشعاع قرار دادن To outshine; eclipse; surpass. {تحت‌الشعاع literally means "under the ray"}.

تحقق پیدا کردن To prove to be true.

تحکم کردن بر To domineer over; lord it over.

تحلیل بردن To digest or assimilate.

تحلیل رفتن To be digested. To be wasted. – خیلی تحلیل رفته است He is much reduced.

تحویل دادن To deliver; hand over. – تحویل گرفتن To take delivery of.

تخطی کردن از To offend against {also تخلف کردن از}.

تدارك دیدن To make preparations. To prepare or provide.

تذکر دادن To point out. {*With* به} To remind. To notify.

ترتیب اثر دادن به To give effect; give a follow-up to.

تردید رأی داشتن To be irresolute; waver. (*Lit.*) To be doubtful about one's opinion.

ترشی گذاشتن To put on the shelf. *Example:* کوبا میخواهد دخترش را ترشی بگذارد ‖ (*Lit.*) To preserve in pickles.

ترك دادن To cause to abandon.

تسلیت دادن *or* تسلیت گفتن To offer one's condolences to. تسلی دادن To console or comfort.

تشخیص دادند که . . . They found that . . .

تشریف آوردن {*In polite conversation*}. To come or arrive. {تشریف means "honouring"}. – تشریف بردن To go. – تشریف داشتن To be or stay.

تشکر کردن از To thank; express one's thanks to.

تشکیل دادن To form; call, as a meeting. To organize. – تشکیل یافتن To be formed. To be held.

تصادف کردن با To collide with. To happen to meet. To fall on. *Example:* نوروز با قتل تصادف کرد

تصدّق کردم (*Same as* قربانت کردم *q. v.*).

تصدیع دادن To trouble or inconvenience.

تصرّف کردن در To bring about changes in the condition of. {تصرف means "possession"}.

تصمیم اتخاذ کردن To take a decision; arrive at a conclusion. To determine.

تطبیق کردن To compare. To check. To adapt. To apply. (*Intransitively*) To conform.

تعریف کردن از {*Colloquial*} To speak highly of.

تعلق داشتن به To belong to. — تعلق گرفتن To be chargeable or payable. To accrue. To go (to). To fall (to).

تعلل ورزیدن To make excuses. To procrastinate.

تعمق کردن در To go deep into.

تغییر دادن To change; alter.

تفأل زدن To augur. To divine.

تفوّق جستن بر To gain superiority over. To surpass.

تقدّم داشتن بر To be prior to.

تقدیم کردن To make a present of; offer. {*In polite conversation*} To give.

تقصیر اوست *or* تقصیر بااوست He is to blame. (*Lit.*) He is guilty.

تقلید در آوردن {*Colloquial*} To mimic people. To mock. To play the buffoon.

تقلیل دادن To reduce or diminish.

تکلیف کردن To suggest or propose. To impose. {*With* به} To require; impose on.

تکیه دادن To lean. To cause to lean.

تکیه کردن بر To lean on. To rely on.

تلافی بر سر کسی درآوردن To take vengeance on some one.

تلان تلان رفتن {*Colloquial*} To sail: walk in a stately or graceful manner.

تماس پیدا کردن *or* تماس گرفتن {*With* با} To contact; get into contact with; get in touch with.

تمام کردن To expire; *i. e.* die. (*Lit.*) To finish.

تمدّد اعصاب کردن To stretch oneself (*lit.* one's nerves); relax.

تملق گفتن {*With* از *or* به} To flatter.

تمنا کردن از To request.

تمیز دادن To distinguish ; tell. To appeal (*or* go) to the Supreme Court.

تند رفتن To take an extreme course ; go to great lengths. (*Lit.*) To go (too) fast.

تند کار کردن {*Of a watch*} To go too fast. (*Lit.*) To work fast.

تنزّل دادن To degrade. To reduce in price.

تنفر داشتن از To hate or dislike.

تن کردن { *For* بر تن کردن } To put on ; wear.

تنگ آمدن { *For* بتنگ آمدن } To be annoyed to excess. To be driven to extremities. { تنگ means " narrow (place) " } — تنگ آوردن To drive to extremities.

تنه خوردن To be jostled or pushed against. {تنه means "trunk or body", and خوردن means " to receive " } . — تنه زدن به To shove ; jostle or push against.

توافقِ آراء Unanimous vote. — بتوافق آراء Unanimously.

توأَم کردن To join or link together. (*Lit.*) To twin.

توپ انداختن To fire a cannon or gun. To throw a ball.

توپ زدن To bid or bet { *at cards* } . To kick a ball . — توپ زدن (•) ندید To go it blind.

توحیدِ مساعی Cooperation. (*Lit.*) Unification of efforts.

تو دماغی حرف زدن To twang ; speak through the nose.

تو دَهنی زدن (به) To give a rebuff (to) . (*Lit.*) To strike a blow at one's mouth .

تودیع کردن با To bid farewell to.

توسطِ {*For* بتوسطِ} By the intermediation of. Through. Care of.

توسعه دادن To expand or develop.

توسعه یافتن To be expanded or developed.

توضیح دادن To explain (*lit.* give an explanation) .

توطئه چیدن To conspire or complot.

توفیقِ اجباری Blessing in disguise. (*Lit.*) Compulsory grace.

توقع داشتن از To expect .

توکل کردن به To rely on ; trust in.

تو َلك رفتن To moult.

ته رفتن To sink. (*Lit.*) To go to the bottom.

ته کشیدن To draw to an end.

تهمت زدن به To bring a (false) charge aganist. — تهمتِ دروغ Calumny.

تهیه دیدن To make preparations.

تیپا خوردن {*Colloquial*} To be kicked out ; get the push. {تیپا is (a kick with the) tiptoe}.

تیر انداختن To shoot, (an arrow). — تیر خوردن To be shot.

تیر کشیدن To shoot, as a pain. To twinge with pain.

تیز دادن To fart ; break wind.

تیغ در خاك نهادن To bury the hatchet (*lit*. the sword).

ج

جا افتادن To be set or reduced, as a bone. To be passed off ; also, get married. To become mellow.

جا انداختن To set or reduce, as a bone. To pass off.

جا بجا کردن To displace ; dislocate. To settle. To put in shape. To dispose of (one's money) prudently.

جار زدن *or* جار کشیدن To cry or proclaim.

جا گذاردن To leave out.

جا گرفتن To hold. To take room. To reserve a seat.

جامهٔ عمل پوشانیدن To materialize ; carry out. (*Lit*.) To cause (something) to wear the clothes of action or execution.

جانبِ کسیرا نگاه داشتن To take the part of some one.

جان دادن To give up the ghost ; expire {also جان سپردن *or* جان تسلیم کردن}. To give life (to). {*Slang*} To be very suitable.

جانشینِ . . . شدن To succeed . . . To replace . . .

جان نثار {*For* این بندهٔ جان نثار} Your devoted servant ; *i. e.* I.

جایِ . . . . نیست There is no ground for . . .

جخت اگر {*Colloquial*} Scarcely {*with a subjunctive verb*}. *Example :* جخت اگر بیست سال داشته باشد He is scarcely 20 years old.

جرأت بخود دادن To muster (up) one's courage. (*Lit*.) To give oneself courage.

جر آمدن {*Colloquial*} To play the woman.

جرح و تعدیل کردن To modify or adapt. (*Lit*.) To wound and adjust.

جرگه زدن To form a circle.

جرِنگ گردن {*Colloquial*} To jingle or tinkle.
جرِنگی {*Slang*} Hard cash. (*Lit.*) Jingling (money).
جریانِ حوادث Course (*or* march) of events.
جُزء بِجزء In detail. In parts or sections.
جزِجز کردن *or* جزِجز زدن {*Colloquial*} To implore earnestly. (*Lit.*) To frizz or crackle.
جُزوه جزوه In numbers. In sections. In pamphlets.
جسارت ورزیدن To venture. To presume. To take liberties.
جسارةً میگویم I have the liberty to say; I venture to say.
جست زدن To jump or leap.
جُفت آوردن To throw doublets.
جفت شدن با To pair with; join in sexual intercourse. To fit. To rime with. To match; go with.
جفت کردن To couple or pair. To match. To fit or join together. (*Figuratively*) To invent or fabricate. To compose.
جگرش برای فلان چیز لك زده است (*See under* لك زدن *on page 635*).
جگرم کباب شد My heart melted with pity; I was greatly touched. (*Lit.*) My liver was roasted.
جلای وطن کردن To emigrate; go into exile.
جلو آوردن To set forward, as a clock.
جلو افتادن از To get ahead of; get the start of; leave behind. To get the upper hand of.
جلو انداختن To push forward. To promote. To give priority to.
جلو زدن To gain, as a watch. {*With* از} To outpace; get ahead of.
جلوِ کسیرا گرفتن To check, or control, some one.
جلو بُردن To carry or push forward. To advance. To set forward, as a clock.
جمع آوردن To gather together; rally.
جمع بستن To add up. (*Figuratively*) To consider one with the other.
جمع تر بنشینید Close up! {جمع تر means "closer or more compact"}.
جمع زدن To add up.
جمعیتِ خاطر Peace of mind; composure.

جناب آقای . . . His Excellency . . .
جنجال راه انداختن To kick up a row. To jangle.
جنگ تن بتن Duel. (*Lit.*) Fighting between two.
جوان ماندن To wear one's years well.
جوانه زدن To bud ; sprout ; germinate.
جوانی از سر گرفتن To rejuvenize.
جور کردن To assort. To pack , as cards.
جویا شدن از To inquire.
جهل مرکب Double ignorance ; ignorance of him who considers himself wise.

چ

چاره ندارد *or* چاره‌ای نیست It cannot be helped; it is inevitable.
چاك زدن To slit or rend. — بچاك جاده زدن {*Slang*} To pad it ; pad the hoof ; also , take to one's heels.
چتر انداختن *or* چتر زدن To strut , as a peacock.
چرك کردن *or* چرك نشستن To suppurate .
چشم برهم زدن To wink.
چه فایده (که) But alas : (*Lit.*) Of what use is it (when) ?
چه کاره است ؟ What is his occupation or profession? What is he?
چیزی نمانده بود که . . . *Example :* چیزی نمانده بود که در آن بیفتد He barely missed falling into it. { چیزی نمانده بود means " Nothing was left. " } .
چیزی نیست It doesn't matter. (*Lit.*) It is nothing (serious) .

ح

حاجت داشتن به To need ; be in want of.
حاجت کسیرا برآوردن To grant some one's request.
حاشا (که) { *With the stress on the first syllable* } Far from it ! God forbid !
حاضر و غایب کردن To call the rolls. { حاضر and غایب mean " present and absent " respectively } .
حاکی بودن از To indicate. To state. To forebode.
حائز مقامی شدن To (come to) hold a position.
حُبّ و بُغض Bias ; likes and dislikes.
حتم بودن بر To be incumbent on.
حدّ اقلّ Minimum. — حداکثر Maximum.

حدس زدن To guess.

حذر کردن از To beware. To shun or avoid.

حرفِ حساب زدن To talk sense.

حرفِ دهنت را بفهم Mind what you are saying. (*Lit.*) Understand the word of thy mouth.

حریف‌او نشدم I could not prevail on him. I was not a match for him; I could not cope with him.

حساب پس دادن To render an account.

حضور بهم رساندن To be present; come. {*With* در} To attend.

حظ بُردن از To enjoy; like very much.

حق دارید You are right.

حقیر شمردن To despise; trifle with; think scorn of.

حکّ و اصلاح کردن To alter or modify. (*Lit.*) To erase and amend.

حکایت (می)کنند که The story goes that.

حکایتی است {*Colloquial*} It (*or* he) is marvellous. (*Lit.*) It is (worthy of being made into) a story. — عجب حکایتی‌است It is strange indeed!

حکمرانی کردن بر To rule over; govern.

حلق و جلق و دلق Creature comforts.

Note. حلق means "pharynx", *i. e.* eating; جلق is "masturbation", and دلق is "(coarse, woollen) garment".

حلّ و عقد Management. (*Lit.*) Untying and tying.

حمالی کردن To drudge or fag. (*Lit.*) To be a porter; carry loads.

حمایت کردن از To protect. To take the part of. To patronize.

حمل کردن بر To interpret as; ascribe to; take to be.

حواس ندارم I am not in the mood. {حواس means "senses"}.

حیزِ امکان Limits of possibility; possible limits. {حیز means "extension"}. — از حیز امکان بیرون است It is impossible.

حیله زدن به To play a trick on.

خ

خارج از نزاکت Indecent. (*Lit.*) Out of decent bounds.

خانه خراب کردن To bring to ruin. (*Lit.*) To cause (a person's) house to be destroyed.

* خایهٔ کسیرا دستمال کردن { *Add the following E. E.* } :—
To lick some one's feet ; kiss the hem of his garment.
خدا حافظی کردن { *With* با *or* از } To bid farewell to ; say good - bye to ; take one's farewell of.
خدشهٔ خاطر Inquietude; anxiety. (*Lit.*) A scratch on the mind.
خرابیِ اوضاع Bad state of affairs. { خرابی means " ruined condition " } .
خُرده گرفتن بر To find fault with ; cavil.
خسارت دیدن To sustain a loss or damage.
خسارت وارد آوردن بر To damage ; cause a loss to.
خشك افتادن To run dry ; dry up.
خشك انداختن To dry up ; drain.
خشکی زدن *or* خشکی شدن { *Colloquial* } To chap.
خشنود بودن از To be pleased or satisfied with.
خطابِ شما بکیست ؟ Whom are you addressing?
خطا رفتن To go the wrong way ; make a mistake.
خط زدن To cross out ; write off.
خطِ سیر Route ; itinerary.
خطِ مشی Policy. (*Lit.*) Route followed in walking.
خفتِ عقل Light - mindedness.
خفت کشیدن To suffer disgrace.
خفتِ مزاج Flightiness; caprice.
خلافِ رویه Irregular.
خلافِ چیزیرا گفتن To contradict or disprove.
خلاف کردن *or* خلاف ورزیدن To do wrong. To commit a minor offence.
خلعِ سلاح کردن To disarm.
خلعِ ید کردن از To dispossess of .
خُلفِ وعده کردن To break one's promise or an appointment.
خلل رساندن (به) To damage or harm.
خلوصِ نیت Sincerity. Immaculate intention.
خمیازه کشیدن To gape or yawn. (*Figuratively*) To aspire or long.
خنده انداختن {*For* بخنده انداختن} To cause to laugh; set laughing.

خنده راه انداختن To raise a laugh.
خواب چیزی را دیدن To dream of something.
خوار شمردن To despise ; hold in contempt.
خواه بروم خواه نروم Whether I go or not.
خوب شد نرفتم It is a good thing that I did not go ; it was fortunate that I did not go.
خوب کردید که . . . You did well to . . .
خود شیرینی نزد کسی کردن To make up (*or* ingratiate oneself) with some one. (*Lit.*) To make oneself sweet with some one.
خورد دادن To rub in. (*Lit.*) To give to eat.
خوردن به To hit ; strike on ; collide with. Also, to touch.
خوشا بحال کسیکه Happy (*or* blessed) is he who.
خوش آمدید You are welcome.
خوش باشید Enjoy yourself ; have a good time.
خوش داشتن To please or like. To make merry.
خوشم آمد I liked it ; I was pleased with it.
خونش بجوش آمده است His blood is up. *Cf.* خون کسیرا بجوش آوردن.
خیال باریدن دارد It threatens to rain.
خیال بر ش داشت {*Colloquial*} He was carried off by illusion. He began to think much of himself.
خیر دیدن To have a happy ending. To be blessed.
خیر مقدم Address of welcome.

د

داد خواستن To plead for justice.
دار زدن To hang {also بدار آویختن}.
دارم غذا میخورم {*Colloquial*} I am eating. — داشتم غذا می خوردم I was eating.
داغ زدن To brand or cauterize.
دال بر Denoting ; proving. Expressive of.
داماد کردن To take a wife for.
دامن بالا زدن To be prepared for work. (*Lit.*) To tuck up the skirt.
دامن در کشیدن {*Poetical*} To turn aside. (*Lit.*) To draw in, tuck, or gather, one's skirt.

دامن زدن To add fuel to ; fan. *Example* : آتش‌را دامن‌زدن (which also means figuratively " to aggravate the condition ") .

دایر براینکه To the effect that.

دُچارِ چیزی شدن To encounter something ; suffer it ; be involved in it { also با چیزی دچار شدن } .

دچار کردن To involve (in a difficulty) .

دخلی به . . . ندارد It has nothing to do with . . . It cannot be compared to . . .

در ازایِ In acknowledgment of ; in consideration of.

دراز کشیدن To lie down. { دراز means " long " } .

درآمد کردن To begin. To prelude.

درآمدن To rise, as the sun. To shoot or spring. To be earned. To submit of solution. To turn or prove. *Example :* رضایت‌بخش درآمد {*See also* ازآب درآمدن} . (*Lit.*) To come out.

درآوردن To bring out. (*Figuratively*) To show or produce. To render. To compose , as a song. To put forth (leaves). To work out ; solve. — او را خوب درش می‌آوردند They turned her out well.

دربست کرایه کردن To hire (*or* charter) whole.

درجریانِ . . . بودن To keep track of . . . To keep abreast of.

درجه دادن(به) To confer honours on. To promote to a higher rank or degree.

درخواست کردن از To request or ask. To apply to.

دردکشیدن *or* دردُبردن To suffer pain (especially the pains of childbirth) .

دردکردن To be painful ; ache . — سرم درد میکند I have a headache. — همه جای بدنم درد میکند I ache all over.

در دو (*derdo*) { *Slang* } Pert.

در رفتن { *Colloquial* } To run away. To go off , as a gun. To be dislocated , as a joint. — از زیر کاری در رفتن To dodge or shirk a duty.

دَر زدن To knock at the (*or* a) door.

درس خواندن To study. — درس دادن To teach.

درِ صحبت را باز کردن To open a discussion.

در صدد بودن To be about (to do something) .

درصددِ انجامِ کاری برآمدن To plan or intend to do something.

درود فرستادن بر To send greetings to. To praise.
درهم افتادن To be confused. To be ravelled.
درهم بافتن To interweave.
درهم پیچیدن To wind or twist together.
درهم شدن To get angry; be upset. To frown.
درهم شکستن To break up.
درهم گیر کردن To become entangled or snarled. To mesh.
دریافتن To perceive or understand. To find out.
دریغ خوردن To regret.
دریغ کردن To withhold. To spare.
دست دادن To shake hands. To afford an opportunity. To take place.
دستم نمیرسد I find no leisure (to do that). I am not tall enough (to reach that).
دستخوش The victim of (*or* to); exposed to.
دستگیری کردن از To help; give a relief to. (*Lit.*) To take (some one's) hand.
دست و پا زدن To fling one's limbs about; struggle with twitching limbs; flounce up and down.
دشمن داشتن To hate. (*Lit.*) To consider as an enemy.
دشنام دادن (به) To abuse or insult.
دعوت داشتن To be invited; have to go to an invitation.
دفاع کردن از To defend.
دفعه بدفعه From time to time. Each time.
دلجوئی کردن از To speak affably to; encourage by soft words.
دل خوشی از او ندارم I am not so very pleased with him (on account of his past behaviour).
دلخوشی بخود دادن To flatter oneself.
دل کسیرا سرد کردن To discourage some one {often کسیرا دلسرد کردن}.
دلم نمیاید که ... I have not the heart to ... {Originally بدلم نمی‌آید که ... *i. e.* It doesn't come to my heart to}. *Cf* دلم گواهی نمیدهد که ...
دلیل آوردن To give a reason (*or* reasons); adduce an argument.
دمار از روزگار کسی بر آوردن To take complete vengeance

on some one. {دمار means "perdition or destruction"}.

دماغِ خود را پاك كردن (یا گرفتن) To blow one's nose.

دُمِ خود را روی کول گذاشتن و رفتن To go away with one's tail between one's legs (*lit.* on one's back).

دَمِ در At the door.

دَمِ دستی Designed for everyday use. — سرویس دمِ دستی Everyday set.

دمِ صبح (At) dawn. Early (in the) morning.

دنبالِ . . . رفتن To follow . . . To go along with. . .

دندان درآوردن To teethe; cut one's teeth.

دندان گرفتن *or* دندان زدن To bite with the teeth.

دوام آوردن To endure to stay. To last.

دو برابرِ Twice as much (*or* as many) as.

دو ترکه سوار شدن To ride double.

دوخت گرفتن To sew up; sew together.

دوری کردن از To keep aloof from. To avoid.

دوّمی ندارد It is second to none.

دونِ مقام اوست It is below his position.

دیدن کردن از To pay a visit to {also دیدنی کردن از}.

دیدو بازدید Interchange of visits; paying and repaying visits.

دیر کردن To be late.

دیرم شد {*Colloquial*} I was late.

دیر یا زود Soon(er) or late(r).

دیگر اینکه *or* دیگر آنکه Moreover; furthermore.

دیگه بهتر {*Colloquial for* دیگر بهتر} So much the better.

ذ

ذکرِ خیر Honourable or favourable mention (of a person).

ذلت کشیدن To suffer (hardship).

ذهنِ کسیرا مشوب کردن To infect one's mind. {مشوب means "tainted or mixed"}.

ذینفسی آنجا نبود There was not a soul there.

ر

راحت کردن {*Intransitively*} To rest.

راغب بودن به To be fond of; have a predilection for.

راه دادن در To admit to; allow to enter.

ربط دادن To connect.
ربط داشتن از To be conversant with.
رتبه دادن (به) To promote to a higher grade.
رتبه گرفتن To be promoted.
رتق و فتق Management ; handling. (*Lit.*) Closing and opening.
رُجحان داشتن بر To have preference over ; be better than.
رشك ورزیدن or رشك بردن {*With* به} To be jealous of; envy.
رشوه خوردن To receive a bribe { often رشوه گرفتن}.
رغبت داشتن بـه To have a relish for ; take a delight in. *See also* راغب بودن به
رقتِ قلب Tender - heartedness ; tender heart.
رَم دادن To rouse. To cause to shy. To scare.
رواج دادن To put in circulation. To propagate. { *Colloquial* } To perform.
روا داشتن To allow. To pronounce lawful. — حاجتِ کسیرا روا داشتن To supply or meet some one's needs.
رو به . . . گذاشتن To begin to . . . *Example* : رو به بهبود گذاشت It began to improve ; also , he began to recover.
رونق یافتن To brisk up. To flourish.
رو(ی) Audacity ; face. *Example:* رویِ گدائی Audacity to beg. *Cf.* رویم نمیشود که *on page 548.*

ز

زاد و ولد Reproduction ; procreation.
زائد بَر Surplus to. More than ; exceeding.
زبانِ بیزبانی or زبانِ حال Dumb (or mute) language.
زبان نمی‌فهمد He is not amenable to reason. (*Lit.*) He knows no language.
زمامِ امور را در دست گرفتن To take the reins of government.
زنگ از دل زدودن To soothe or console the heart. (*Lit.*) To file away the rust from one's heart.
زنهار اگر . . . { *Poetical* } God forbid that. . . .
زنهار خواستن To seek quarter or protection.
زوال یافتن To decline. To fade or disappear.
زوزه کشیدن To howl or peep.

س

سابق بر این Formerly; in the past.

سابقهٔ خدمت Record of service. — او ۲۰ سال سابقه خدمت دارد
He has 20 years service.

ساعت چند است ؟ {also چه ساعتی است ؟} What time is it?

سال بسال From year to year; each year.

سالِ دوازده ماه {*Colloquial*} Year in year out. (*Lit.*) (In) the year which has twelve months.

سایه افگندن *or* سایه گستردن {*Bookish*} To cast a shadow.

سایه زدن To shade or shadow.

سبق بُردن از To excel. To get the upper hand of.

سبیل گذاشتن To wear a moustache.

سپاس داشتن از To be grateful to.

سپاس گزاردن (به) To thank; give thanks (to).

ستاره شمردن ✡ (*See also* اختر شمردن *in Part One*).

سترِ عورت کردن To cover one's nakedness.

ستم کردن بر To oppress; do injustice to.

سَد کردن To obstruct or block. To close.

سرازیرشدن ✡ *Add* کارم سرازیرشد I broke the neck of the task.

سَر بر آوردن (*Bookish or Poetical*) To lift the head. To peer or shine.

سرپوش از روی چیزی برداشتن To divulge a secret or publish a fact; let the cat out of the bag. (*Lit.*) To unlid or uncover a thing.

سرپوشِ سرِ چیزی گذاشتن To keep something secret.

سرِ دست 1) Over the hand. 2) In labour.

سرِ دو راهی گیر کردن To be in a dilemma. (*Lit.*) To be at a loss what to do where the road forks.

سر رشته پیدا کردن To acquire skill. {سررشته literally means "the end of a thread"}.

سر رشتهٔ کار را گم کردن To be on the wrong scent. *Cf. the preceding entry.*

سرِ سوزن *or* سرِ مو A little bit. (*Lit.*) Point of a needle or hair. {*Usually* یك سر مو}.

سر سیاه و دندان سفید Raw head and bloody bones. (*Lit.*) He who has a black head and white teeth. *Cf.* یك سر و دو كوش.

سرعت داشتن To exceed the speed-limit. (*Lit.*) To have speed; be (too) fast.

سرعت گرفتن To drive fast(er); step on the gas.

سُرفیدن (*See* سُلفیدن *on page 567*).

سرِ كار At work.

سر كتاب باز كـردن To divine by means of a book. {سر كتاب literally means "the top of a book" (ragarded as the proper place to touch when opening it in bibliomancy)}.

سَر گرفتن To take effect; materialize. To set in, as rain.

سرما خوردن To catch a cold (*lit.* eat cold).

سرمشق شدن To serve as an example. {سرمشق means "a copy slip", and, figuratively, "a model"}.

سرمشق گذاشتن To set an example. *Cf. the preceding entry.*

سرمشق گرفتن To take example.

سرو همسر Equals; fellowmen. (*Lit.*) Heads and consorts.

سزاوارِ . . . بودن To deserve . . .

سفید گذاردن To leave blank.

سلامِ عام Public levee. {سلام is "greeting or salutation",}.

سلام گرفتن To take the salute.

سلام نشستن To hold a levee.

سوءِ تعبیر Misinterpretation.

سوءِ تفاهم Misunderstanding.

سوءِ ظن داشتن از To suspect.

سوءِ قصد Attempt (on some one's life). (*Lit.*) Evil intention.

سود بردن از To profit by; be benefited by.

سورسات تهیه كـردن To purvey (articles of food); cater. {سورسات in Turkish means "provisions"}.

سوغان اسبیرا گرفتن To train a horse for the race.

سهوِ زبان Slip of the tongue; *lapsus linguae.*

سهوِ قلم Slip of the pen; *lapsus calami.*

سیاقِ عبارت Context. Style of an expression.

سیگار كشیدن ممنوع است "No smoking allowed".

ش

شاخ و برگ Details ; enlargement. (*Lit.*) Foliage ; herbage.

شامل (حال) آنها نمیشود It does not apply to them.

شأن او نیست که . . . It is below his dignity to . . .

شاهد آوردن To cite (as) an example. (*Lit.*) To produce a witness.

شاهد گرفتن To call to witness.

شب را بسر نبرد *or* شب را صبح نکرد He did not live out the night.

شب زنده داشتن To stay up all night. (*Lit.*) To keep the night alive.

شبهه را قوی گرفتن To admit (*or* suppose) for the sake of argument. (*Lit.*) To take a doubt on its strong side.

شبیخون زدن بر To surprise by night.

شدّت کردن To be aggravated or intensified. {Used especially in خیلی شدت کند "At the worst ; at its highest degree; at most"}.

شرفیاب شدن {*Polite substitute for* آمدن} To come (to meet). {شرفیاب literally means "finding honour ; honoured"}.

شرم داشتن از To be ashamed (*or* too modest) to .

شرمساری بردن (با کشیدن) To be put to shame.

شروع کرد به . . . He began to . . .

شك آوردن به To hesitate in believing.

شکی در آن نیست There is do doubt about it.

شکر گزاردن To give thanks.

شکست خوردن To be defeated. {*At school*} To fail {usually مردود شدن}.

شکست دادن To defeat or beat.

شنوایی داشتن از To show deference to ; listen to (the advice of).

شوخی بدتر از جدّی Half jest and whole earnest. (*Lit.*) A joke worse than (something said in) earnest.

شیفتهٔ . . . . شدن To be enamoured of . . .

شیوه زدن به {*Colloquial*} To play a trick on. {شیوه originally means "style or method"}.

ص

☆ صاف کردن Also, to square or balance (accounts with some one).

صبرم تمام شد My patience was (*or* has been) tried. (*Lit.*) My patience was (*or* is) finished.

صحتِ عمل Honesty ; integrity.

صحتِ مزاج Good health.

صحه گذاشتن To endorse or sign. To sanction.

صحیح است That is right. O. K. Approved. {*In the Parliament*} Hear ! Hear ! {*Not ironical*}.

صدایِ پا Footfall.

صدا درآوردن To make a noise. — صدا زدن To call.

صدا کردن To call. {*Intransitively*} To make a noise. To ring : said of a bell.

صدمه دیدن To be injured. To experience hardship.

صدمه زدن {*Often with* به} To injure or hurt.

صلاح دانستن {*Colloquial*} To deem (it) advisable.

صیحه زدن *or* صیحه کشیدن To shout or cry.

صیغه جاری کردن To pronounce the formula (*i. e.* complete the formalities) of a specified legal transaction.

ض

ضبط و ربط Management ; control. (*Lit.*) Retaining and connecting.

ضربت وارد آوردن بر To inflict a blow on.

ضرر زدن به To cause to sustain a loss.

ط

طاس انداختن *or* طاس ریختن To throw dice.

طاس گرفتن To cog (the) dice.

طاقتِ آنرا ندارم I cannot support or endure that.

طاقت آوردن To endure ; bear ; hold out.

طاق زدن To construct an arch (over) ; vault (over).

طبع و نشر کردن To publish. (*Lit.*) To print and publish.

طرح ریختن To make a scheme.

طرحِ قانونی {*In the Parliament*} Members' bill.

طرفِ اعتماد Trustworthy.

طرف شدن با To enter into quarrel with. To oppose. To lie with.

طلاق گرفتن از To be granted a divorce by ; be divorced from.

طلب داشتن — دویست ریال از من طلب دارد I owe him 200 *rials* ; 200 *rials* is due him by me.

طلبکاری کردن از To press for payment of a debt ; dun.
طواف زدن To go round ; circumambulate.
☆ طوق لعنت Also, the battleaxe.

ع

عاید داشتن To pay or return ; fetch.
عاید شدن To be earned. – صد ریال عایدِ او شد He earned 100 *rials*.
عبارت بودن از To consist of.
عبور و مرور Traffic ; passage. – عبور و مرور شب را آزاد کردن To lift the curfew. – عبور و مرور ممنوع است "No thoroughfare".
عجب است ! It is surprising.
عجله دارم I am in a hurry (for it.)
عزا گرفتن To mourn.
عزم (خود را) جزم کردن To be resolved ; resolve (upon doing something).
عزمِ سفر کردن To set about for, or start on, a journey.
عزیمت کردن به To leave for.
عشق ورزیدن To make love.
عضوِ انجمنی شدن To join a society (as a member).
عطف بماسبق کردن To be retroactive. (*Lit.*) To refer or advert to what is past.
عُقدهٔ کهتری Inferiority complex. [عقده means "a knot"].
عکس برداشتن از To photograph ; take the photograph of.
علاوه بر In addition to. – علاوه بر این Furthermore ; besides.
عُلوّ طبع Magnanimity. (*Lit.*) Loftiness of nature.
علوّ همت High ambition. Also, generosity.
عمدهٔ مطلب The chief point ; the main subject.
عودت دادن To return ; send or give back.
عوض و بدل کردن To (ex)change.
عوضی گرفتن To mistake (for another person or thing). – عوضی گرفته اید You are mistaken ; I am not the man you are looking for ; you have chosen the wrong man.
عهد بستن To conclude a treaty.
عُهده {*Used in the following phrases*} : – از عهدهٔ کاری برآمدن To be able to do, or succeed in doing, something. –

بر عهده گرفتن To assume the responsibility of ; undertake (to do) ; accept { also بعهده گرفتن } — بعهدهٔ تعویق افتاد It was delayed or postponed. { عهده means "charge ; trust ; responsibility , etc." } .

عینك زدن (یا گذاشتن) To wear glasses.

غ

غار و غور {*Colloquial*} Rumbling noise. Croaking.

غبطه خوردن به To envy or emulate.

غرابتی ندارد There is nothing strange about it.

غرامتِ . . . را دادن To indemnify for... ; compensate...

غریو برآوردن To clamour or exclaim.

غژ ـِ غژ { *Colloquial* } Creaking noise.

غشه گذاشتن To run a race ; participate in a competition.

غلبه کردن بر To prevail (*or* win) over. To overcome or defeat.

غلط کردم I made a mistake and I repent for it.

Note. The E. phrase given here is not strong enough to render the P. If , for instance , a servant does something wrong, to reproach him with the phrase غلط کردید would amount to reviling or insulting him.

غلط گفتم { *Poetical* } Nay. (*Lit.*) I made a mistake.

غمضِ کلام Reticence ; preterition.

غُنده زدن { *Colloquial* } To grumble.

ف

فاعلِ مختار Free agent ; (one) having free will.

فبها { *With the stress on the first syllable* } Well. *Example :* اگر برداخت فبها والا عارش خواهم شد If he pays it , well ; but if not , I will go to law. { فبها means in A. "Then in that" } .

فتنه انگیختن To excite a sedition or revolt ; raise a disturbance.

فتوی دادن To pronounce a judgment or decree (especially on a point of religious jurisprudence) .

فحش دادن به To revile ; abuse foully.

فخر کردن ✲ { *With* به } To pride in.

فراتر Farther up ; higher.

فرا خواندن To summon. To recall.

فرا داشتن To hold up. To lend ; as the ear.
فـرا رسیدن To come (about). To befall. [*With* به] To overtake or reach.
فراگرفتن To acquire or learn. To envelop ; embrace. To merge.
فراخورِ من نیست It is not suitable for me.
فراری شدن To be put to flight.
فـراهم آوردن To assemble ; bring together. To gather. To bring about ; effect.
فرجام خواستن To appeal to the Supreme Court.
فرق داشتن با To differ from.
فرمایشِ آقای . . . " Ordered by Mr. . . . "
فـرمایش کـردن [*In polite conversation*] To speak ; say ; make a remark [*often* فرمودن].
فساد بر پا کردن To excite a sedition.
فساد جمع کردن To suppurate.
فکری شدن [*Colloquial*] To begin to think.
فنا شدن To be annihilated. To be ruined entirely.
فوقِ Above or beyond.

ق

قبل از این Before this. Previous to this.
قبل از وقت Ahead of time ; beforehand.
قـدغن [*Used as an adjective*]. *Example* : استعمال دخانیات قدغن است " No smoking allowed ".
قدر مسلم اینست که So much is certain that.
قـدم رفتن To march. *Cf.* قدم زدن & قدم گرفتن
قـدم رنجه فرمودن [*In polite conversation*] To (take the trouble to) come. [رنجه means " troubled or painful "].
قراول رفتن To take aim.
قربانیِ . . . . شدن To fall a victim to . . . . (*Lit.*) To be sacrificed for . . .
قـرینِ افتخـار Honoured. [قرین means " coupled ; allied ; symmetrical "].
قرینِ امتنان Obliged ; thankful. *See* قرین *above.*
قطعِ روابط کردن To break off relations ; come to a rupture.

قلم بقلم An item at a time ; one by one. In detail.

قَلَّ و دَلَّ Concise and expressive. (*Lit.*) Be it few and expressive .

قوّتِ قلب Assurance. Courage. Stout heart.

قولش سند است His word is as good as his bond.

ك

كار بجاى باريك رسيد It came to the pinch ; it became critical. (*Lit.*) Things came to a narrow place.

كارِ كسيرا ساختن To do away with a person.

كار گذاشتن To work in place ; instal ; fix.

كارى از او ساخته نيست He can't do anything ; he is not in a position to do anything. { ساخته here means "done or accomplished" } .

كافرِ نعمت One who is ungrateful for favours done him (by God) .

كثرتِ استعمال Long usage.

كدِّ يمين Manual labour ; toil.

كشتهٔ خود را درويدن To reap what one has sown.

كفّ نفس كردن To restrain oneself ; have self - control.

كله گنجشك خورده است His tongue runs on wheels ; he is full of talk (*Lit.*) He has eaten a sparrow's head. *Cf. the old E. pvb.* He hath eaten the hen's rump , *which is perhaps of Italian origin.*

كمتر كسى Few persons. {كمتر means "fewer or less" } .

كم گرفتن To slight ; underestimate ; think nothing of.

گ

گام برداشتن *or* گام زدن To walk. To pace .

گاه و بيگاه (Every) now and then. {بيگاه means "untimely"}.

گپ زدن { *Provincial* } To chatter. To talk idly.

گرسنه‌ام هست { *Colloquial* } I am (*or* feel) hungry.

گشت زدن To make (*or* go) one's rounds. To take a walk. To cruise. { *With* در } To patrol.

گلو تر كردن To refresh oneself (with a drink , etc .) (*Lit.*) To wet one's throat. *Cf.* لب تر كردن

گمرك كردن To pay the duties on, and clear, from the Customs.

گندش را در آوردن To go too far (in doing something notoriously indecent or wrong); be outrageous in one's conduct; also, make a mess of it. (*Lit.*) To cause it to stink.

گوش بزنگ بودن To be on the alert; keep one's weather eye open. (*See* گوش بزنگ *on page 629*).

گوشش را بریدند He paid through his nose. *See also and Cf.* گوشِ کسیرا بریدن

ل

لازم آمدن {*Bookish*} To be(come) necessary; be deemed necessary. To follow or result.

لازم و مَلزوم Correlative. Interdependent.

لال بازی در آوردن To pretend to be dumb. To represent a dumb show.

لایقِ . . . بودن To be worthy of; deserve.

لدی الاقتضا (*ladal-eghteza*) On occasion; as circumstances may allow.

لزوم پیدا کردن To become necessary; be a necessity.

لزوماً تذکر میدهد I deem it necessary to point out.

لزومی ندارد (It) is not necessary.

لَن ترانی (A.) Disappointing or negative (reply). Irrelevant (answer). (*Lit.*) Thou shalt not see me {reply given to Moses when he craved for seeing God}.

لوث شدن To be slurred over. {*Of a case*} To come to a stage where the judge finds it impossible to pronounce a judgment; hence, to disappear or be dismissed. (*Lit.*) To be contaminated or polluted.

لایقِ . . . بودن = لیاقتِ . . . را داشتن

م

مازادَ بر Surplus to.

مافوقِ Beyond; above.

ماقبلِ Before. — ماقبل آخر Penultimate.

مالِ من نیست It is not mine.

مالیده است ☆ Also, let us call off the(cards.)

ماوا گرفتن To dwell or lodge.

ماوراء Beyond or besides. — ماوراء اردن Transjordan.

مبادرت کردن به To embark on (*or* upon).
متجاهر بفسق Notorious for debauchery.
متخلص به . . . Whose nom-de-guerre is (*or* was) . . .
متدین به Professing a (specified) religion.
مترصدِ فرصت بودن To look for an opportunity.
متوکل شدن (با بودن) { *With* به } To trust or rely on.
مجوّزِ قانونی Legal ground or authority.
محدود به Bounded by.
مَصدرِ کار (One) appointed to some position; (man) of place.
معذور بودن To be excused. {Used especially in such phrases as از رفتن معذورم I (am sorry I) cannot go }.
مُناسبِ Suitable for ; fit for.
مُنتفی شدن To cease to exist. To lose its point.

ن

ناقِص کردن To render defective. To mutilate.
نخ کردن To thread. To string.
نعلِ درگاه Lintel. {نعل means "a horseshoe }.
نفرِ اول The best one. (*Lit.*) The first one.
نفس کُشتن To mortify (*lit.* kill) one's passions.
نقاب زدن To wear a mask. To veil oneself.
نقد فروختن To sell for cash.
نگارشِ Written or compiled by.
نماز گزاردن = نماز کردن To say one's prayers.
نیشِ وجدان Twinge (*lit.* sting) of conscience.

و

واجدِ شرایطِ لازمه Possessing the necessary qualifications ; duly qualified.
وارد کردن ✲ Also , to involve.
وِردِ زبان Habitual phrase.
ورقهٔ دعوت Invitation card.

ه

هر چقدر { *Colloquial for* هر قدر } No matter how much; however.

همان بهتر که Nothing is better than that. . .

همچنان که Such that. So that.

همه روز Every day. (*Poetical*) All day long.

همین بود That was (*or* is) all.

هویتِ چیزیرا تعیین کردن To identify something.

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Alphabetical list of

Proverbs, idioms, and phrases used as English equivalents for the Persian entries in this book.

(Some of these merely afford material for comparison with the Persian entries).

(*The numbers refer to the pages of the book*).

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✡Variants for " preacher " are " friar " and " priest ".

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